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A Treatise of Specters

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Of Oracles, Prophecies, and Predictions of Devils

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THE
 VVonderfull History
 OF
 S P E C T R A L S ;
 AND

The several Devices and Delusions of
Devils and Evil Spirits.

The Second Book.

*Of Oracles, Prophecies, and Predictions
 of Devils.*

1. **T**elephus, the King of the *Mysens*, who did prohibit and interdict the *Grecians* from descending or going into the lower Countreys, when he obstinately pursued *Ulysses* amongst the Vines; but being hindred, he fell upon the trunk or stump of a Vine; *Achilles* was a great way off, who shot a Dart into the King's left thigh; but Peace being made, and the *Greeks* returning to their own Country, *Telephus* was a long time afflicted with the pain of the wound; and when he could not be cured by any means, when he was in great extremity, he was admonished by *Apollo's* Oracle, That he should make use of *Achilles* and *Esculapius* his sons; so he instantaneously sailed to *Argos*, lest he should be denyed of the remedy that was promised him by the Oracle;

Oracle; *Achilles* with *Machaon* and *Podalirius* took care of his wound, and in a short space, that which the Oracle did predict came to pass.

Crasus, the King of the *Lydians*, when he had parted with one son, as *Atium*, he had another son that was dumb, and for the cure of it, he left nothing undone, no stone was unturned; and then he sent to enquire of the Oracle at *Delphos*, to whom *Pythia* answered:

Ἄνδρ' ἄνθρωπε, πολλῶν βασιλῶν, μέγα νήπιε Κροῖσος.
Μὴ βέλδι πολυδούκων ἴλω ἀνὰ δόματ' ἀκύνειν
Παιδὸς φθεγγομένου. τὸδε σοὶ πολὺ λώϊον ἀμφὶς
Ἔμμεναι. ἀνδρὸς γὰρ ἐν ἡμαῖσι πρῶτον ἀνόλεω.

Thy speechless son, great King, *Crasus* high race,
Wish not his words to hear, thy long'd-for Grace;
One day thy boon shall thee distress, when thou
Shalt have with force what thou requestest now.

The event did give credit to the Oracle; for the *Gardi* being taken by *Cyrus*, when a certain Souldier rushed upon the King, his dumb son cryed out with a loud voice, when before he never spoke word, ἀνθρώπε μὴ κτείνε Κροῖσον. O thou man, kill not *Crasus*; so that *Crasus* by his own fault lost his Kingdom, who by the words of his son, saved his life. *Herodotus lib. 1.*

The *Minya* relate or tell the story about *Hesiod's* bones, after this manner; The Plague raging upon Man and Beast, they sent some to consult with the Oracle, who received this answer, That to cease the Plague, there was onely this one remedy; for if they did but carry *Hesiod's* bones out of the *Naupactian* field, into *Orchomenium*, otherwise their malady could not be cured; And again they asked of the Oracle, In what part of the *Naupactian* field that should find them? *Pythia* gave answer, That a Crow would shew them the place. And when they returned back into their Country, and those that were sent enquiring for it not far from the way side, saw a Crow sitting on a stone, and there they digg'd, and found *Hesiod's* bones in the concave of the Monument, with this inscription, *Pausanias in Boetia.*

Atheniensis, the son of *Catatreus* the *Cretian's* King, when he asked counsel of the Oracle, had this answer given, That the fates had decreed, that his Father should be slain by him; and desiring to shun that fate, of his own accord, together with many other Volunteers, went away into the mouth of *Rhodes*, which is called *Camiros Catatreus*, by the instigation of his onely son, took his journey into *Rhodes*, desirous of bringing his son into *Creet*; It was night time ere he came into the Island, and there was a fight and

and a contention rise between his Companions and the Inhabitants of the Iland, *Althemenes* coming with his help, unwittingly he slew his father with a Dart; for which cause *Althemenes* being struck with great sorrow, and not being able to bear the *Atlantean* burden of that grief, he did forsake the company of men, and wandred alone thorow desarts and uncouth paths, and he being spent with grief, dyed. *Diodorus, lib. 5. cap. 13.*

5. **A** *Amphion's* house being wholly consumed with the Plague, *Laius* succeeded in the *Thebane* Kingdom; he taking to Wife *Jocasta*, *Creon's* daughter: and when he wanted children a long while, consulting the Oracle, Whether or no he were to have any children? received this answer, It was not good for him to have children, because if he had, there would proceed from him a son that should kill his father, and by such an unlucky fortune should contaminate his house; therefore *Laius* commanded the Infant that was born, that he should be thrown away, his feet being manacled in iron chains, from whence he was surnamed *Oedipus*, from the swelling of the wound: The household servants when they did not cast forth the Child which they had given to them, they did delivered it to a certain woman-servant, whose name was *Polybia*; and when he came to man's estate, *Laius* appointed and gave order, that they should consult the Oracle about the Infant that was exposed and sent abroad. Also *Oedipus* being certified by whom he was so exposed; and going to *Pythia*, to get intelligence who were his Parents; so when he met with his Father at *Phocidis*, though they did not know one another, *Laius* did very imperiously command *Oedipus* to give him the way. *Oedipus* moved with anger, slew *Laius*, not knowing he was his Father. *Diodorus, lib. 4. cap. 6.*

6. **P** *Arsadas*, the King of the *Bosphorean Cymmerians*, had three sons, *Eumelus*, *Satyrus*, and *Prytamis*, who when their father was deceased, strove and contended for the Kingdom; *Eumelus* by the help of *Ariapharnis* the King of the *Thracians*, slew *Prytamis*; *Satyrus* oppugning the Palace, received a wound in one of the muscles of his arm, and so perished by it; therefore *Eumelus* being possessed of, and invested in the Kingdom for five years space, by a strange accident was slain; for when he returned home to his house out of *Seythia*, he hastened to a certain sacrifice, where there was a Chariot running to the Court, and it was carried upon four wheels, in which there was a Tent or a Pavilion, the horses were affrighted, and so carried him away; When the Chariot-driver could not hold the reins, the King fearing lest he should be cast into ditches, endeavoured to leap out of the Chariot, and his sword being involved and sticking in one of the wheels, he was cut with it, falling cross upon it, and so was slain instantly. It is also reported, that *Satyrus* was warned of the Oracle, that he should have a care of a Mouse, therefore he suffered none of his Subjects to take that name,

name, and stood much in fear of household-mice, and field-mice, and gave warning that the boyes should kill the Mice, and stop the holes that they might not enter into the Rooms: At last he ended his life, being wounded in a muscle of his arm. *Eumelus* asking counsel of the Oracle, received answer, That he should have a care of those things that he had carried to his house; therefore he would not rashly enter into his house, unless first his young men had viewed the top and bottom of it; but when he was slain by reason of the Chariot wheel, because of the Tent that was carried in the Chariot, they all thought that the Oracle was fulfilled. *Diodorus Siculus, lib. viges.*

Cyrus the King of the *Persians* marching to *Istrum* against the *Massagetes* and *Esedonas*, he consulted *Orpheus's* head in *Lesbo*; and asking the Oracle, of the event of the Wars; had this answer, τὸ ἴδιον ὃ κέκοιτο, i. e. *Similem exitum, ut ego, habebis*, Thou shalt dye the same death that I dyed of; the event gave credit to the Oracle: for *Cyrus* was slain by *Tomyris* the Queen, who cut off his head, as *Orpheus's* was by the *Thracian Menadians*. *Philostratus testis.*

7.

Polycrates the *Samian* Tyrant, after he had taken the *Rhene* Iland, and consecrated it to *Apollo*, there was set up gallant Playes at *Delphos*; and also sent to consult *Apollo's* Oracle, Whether he should call those Playes *Delion*, or *Pythian*? The Oracle answered, They shall be both *Pythion* and *Delian* Playes to thee; intimating, That he should soon dye; and therefore it was made a Proverb.

8.

There was a great slaughter revealed unto *Julius Caesar*, by many evident and wonderful Prodigies; for a few moneths before that time, when the Husbandman by the *Julian* were brought into the *Capuan* Colony to cast down the old Monuments, to build new Villages; and they did it more accurately, in that some Antiquarians that searched, found some brazen Tables in a Monument, which did give notice to them, that *Capys*, the builder of *Capua*, was buried there; and there was found there that brazen plate, in which was written in Greek this sentence; *When the bones of Capys shall be discovered, then shall it come to passe, that one of Julian-blood shall be slain by the hands of his Kinsmen.* And presently after *Italy* was punished with great slaughter. And lest that any should think this thing fabulous and commentitious, the Author of it is *Cornelius Balbus*, one of *Cæsar's* Favourites. *Suetonius.*

9.

Titus the Emperour had this of the Oracle, He should dye in the same manner that *Ulyses* perished and dyed, in the *Strait*, by the Sea; *Ulyses* was slain by his son *Telegonus*, by a *Wraspspear*, that is, by a weapon of that fishes bones, instead of an Arrow; And so *Titus* was kill'd by his brother *Domitian* with the poyson of a Sea-Hare. *Cælius, lib. 26. cap. 30.*

10.

Y

Justinianus

11. **J**ustinianus, the Roman Emperour, about the year of our Lord, 533, sent one *Mundus*, a Captain, into *Dalmatia*, against the *Ostrogoths*, who inhabited *Salonas*; And when he went out with his son *Mauritius* to behold the Camp, he was slain by the *Goths*; and so fulfilled the Oracle, and freed many from their fear. But there were some who said, That there were some Propheticall Verses pronounced by one of the *Sybill*s, whose opinion was, that *Mundus* was to perish with his issue, where at length *Africk* was to be taken by the *Romans*; But then *Justinian* did restore *Africk* to the same *Vandals*: This Prophecie of *Sybill* did much perplex and affright many men, who did expect, that there would a suddain destruction come upon the whole World: But the event, death, and end of this Captain *Mundus* and his son, did shew, that such like Prophecies were obscure and ambiguous, and how fallacious the Artificers of Magick were. *Aventinus, lib. 3. Annal. Bojorum: et Johan Magnus, lib. 10. cap. 14.*

12. **M**anuel *Comnenus* hoping that the thred of his life should be extended, did put himself into a Monasticall habit, so that he ended both his life and his reign together; who had reigned eight and thirty years, excepting three moneths; to which continuance of the Empire, that old Oracle seemed to allude,

— Tui prehendet,

— te Postrema nominis. viz.

The last part or syllable of thy name will put
Finis to thy life.

For the last syllable of the name of *Manuel*, with the *Greeks*, doth comprehend or compleat that number. *Nicetas, lib. 7.*

13. **X**erxes beginning War with the *Greeks*, when he was vanquished and overcome at *Salamina*, he constituted *Mardonius*, that he should prosecute the Warr in his name; But when he little availed and prospered at the *Plateas*, when he fought and slew, his fame began to be mute; *Mardonius* left a great Treasure in the Tent which he had buried in the ground: *Polycrates* the *Theban*, enticed with hope of it, did buy the field; But when he had a long time made scrutiny and search for the Treasure, and yet did not find it, he consulted *Apollo's* Oracle at *Delphos*, by what means he might find the Treasure? *Apollo* answered him in these words, *ἄλλα λίθον κίνη, Turn every stone*; And when he did so, it is said, that he found great store of gold. *Erasmus in Chiliadibus.*

After

14.
After that twelve Kings had created *Setbo* to be King of *Egypt*, and making a strict covenant between themselves that they should not entrench one upon another, and so by a iure conspiracy did rule *Egypt*: but in the mean while, it was known by the Oracle, that he that should sacrifice or offer in an Iron vessel should only obtain the Egyptian Empire. Not very long after, it came to passe that when by chance, when all the Kings stood in *Vulcans* Temple in the manner of sacrificers, the chief Priest of the Temple, numbring each of them, except *Psammetichus* who stood in the last place, took the Phiall, and offered; and he being compelled by necessity, took off his Helmet, and sacrificed therewith, then he bore his Censer as the rest of the Kings did: the thing being minded, and observed, incontinently they that stood by, remembered the Oracle, and consulting together, they judged *Psammetichus* to be worthy of death. But by chance it happened to be known. The greatest part of the Kingdome being shaken off, the other Kings did relegate and dismiss by their Law, another part of them into the fenny part of *Egypt*, and that the rest should abstain from that: *Psammetichus* did take very ill that ignominy, and underhand took private counsell how he should revenge that contumely: therefore in the interim it was told by the Oracle out of *Latone*, which was in the *Buti* City, accounted the truest of all those that the *Egyptians* had, that he should use the help and aid of the brazen men that should issue out of the Sea, and that they should vindicate *Psammetichus*, and inthron him in great dignity. Not much time was spent ere that the *Jonians* mixt with the *Carian* viewing all the Sea-coast thereabouts, that they might rob thereabouts, and being driven by Storms and Tempests, did voluntarily steer their course into *Egypt*: therefore one of the inhabitants seeing them land, and come on shore, affrighted at the uncouthnesse and strangenesse of the thing, being full of fear, related it to *Psammetichus* that the brazen men were come. For the *Egyptians*, untill that time, had never seen an harnesssed Souldier, then he perceived that the fatall time was come; and quickly he entered in league with the *Jonians*, and with their companions, and got them on his side, for the appointed war with many promises; and *Psammetichus* aided with these helps, quickly destroyed the Kings by whom he was relegated and dismissed, and all the Countrey was yielded to him. *Sabellicus lib. 4. Ennead. 2. ex Herodoti, lib. 2.*

15.
Manuel *Comnenus* Emperour, having a Son born, that he might make his birth-day more famous, did entertain his noblest Citizens (as the custome was) with a sumptuous feast, carrying boughs in their hands, and called his Son *Alexius*, not onely that he might honour him with his Grandfathers name, but for the Oracles sake, who by ambages and doubtfull speeches gave answer that so long the stock of the *Comnenian* family should endure as the name did comprehend the letters *αλξια*, per *A. Alexius*; per *J. Johan-*

nes; per *M.* and *A. Manuel*, and his son *Alexius*, not obscurely did signify. *Nicetas lib. 5.*

16. **T**He Countrey of *Beotia* being spoiled and devastated by the fury, violence, and war of the *Thracians*, they who over-lived the slaughter, went into the innermost conceast den where the Oracle was, That there they should take up their seats, where they should see the white Crows. By and by in *Theſſaly* near the *Pagaetican* promontory, when they were objected there to their sights, there were discovered to be white Crowes, which being wet in Wine, the boyes sent out de-albified and anointed with brine or plaister. *Cælius, lib. 57. cap. 11.*

17. **W**hen the *Teutri-Cretensians* sought themselves out new habitations, and asking advice of the Oracle, received this answer, That they should there fix their station, and inhabit where *μυρμίδες, hoc est, terræ filii eos adorarentur*, where the sons of the Earth should set upon them. They wandring about *Mysia* and *Cilicia*, at last came into *Troy*, where they fell asleep; then a great company of domesticall mice did eat and gnaw the strings of their Bowes and Shields, so that when they awaked and rose up, they could make no more use of their Bowes, therefore they thought that the Mice were the Enemies that were foretold to them by the Oracle; and sat down and lived in that place, and builded the Town *Smynthæ*; because the *Cretans* call mice *μυρμίδες*. *Eustachius, Iliad.*

18. **T**He *Phrygians* being carried by *Aeneas* their Captain into the *Laurell* field, were not willing to go any further, but listned to the Oracle, that it might shew them some future events, and contingencies, the Oracle told them, That there they were to have their permanent dwellings, where for hunger they should be driven to eat their Tables: Which not very long after their repulse happened, and then they remembered, and made themselves bread-trenchers, which was for their meat, that for want of it they eat; and then there was a cry from one to another, that now they were destroyed, and dead men because of their error, for there should they have their Mansions and dwellings, where they should eat such kind of Tables for want of meat, which words were received with favour and consent by all them that stood about. It is not very evident where they rejected that answer of the *Trojan*: some think at *Dodonæum*, others in the Tent Cottage of *Ida* in *Erythris*, which *Sybill* did inhabit, a Maid-prophetsse and dweller there. It is also said that the *Trojans* were commanded to sail to the Western Countries untill they were driven into that place where they should be forced to eat their Tables for want of bread. And when that happened they knew that time was come that they should end their wandring, and that they were arrived at the fatal land. *Sabellicus, Lib. 7. Æneid. 1.*

The

THe *Lacedemonians* were led into the *Tarentine* Colony by their Captain *Phalanthus*, a *Spartane*; the Oracle at *Delphos* predicted, that when he did observe rain under *Aethra*, then he should be Master or overcomer of the field and City. But when he himself by the clew of his own reason, could not trace out the meaning of the Oracle, neither knew what it meant, nor consulted any interpreter, he made ready his Navy to go into *Italy*; and there when he had overcome the barbarous Nations, and neither could compass field nor City when it came into his mind, that it was utterly impossible that that which the Oracle said should be, and began to suspect it, whether it was the voice of God or no, because it could never come to passe that it should rain, when it is a pure Crystalline serene Heaven, which the Greeks call *Aethra*; His Wife very lovingly did comfort him by all means, who did so despond and despair, and sometimes leaning his head upon her knees, and killing flies, her tears for sorrow of heart, and the hard fortune of her husband, trickled down, that her hope was so frustrated. Wherefore opening the sluces and flood-gates of her eyes, she did bedew and wet her Husbands head; then were the knots of the Oracle unloosed, for the name of his Wife was *Aethra*. Therefore in that very night which followed that day, he took the City, and a rich Sea-Town of the *Tarentines*. *Pausanias in Phocicis*.

19.

Codrus, an *Athenian* King, sprung out of *Thrace*, when the whole *Attick* Region was destroyed with the *Peloponnesian* Warr; he advising with the Oracle, had this answer, That they should be Victors, whose Captain perished by a warlike hand; therefore putting off his Kingly regal habit, he was like to a common Souldier, and offered himself to the force of his enemy; and one of the adverse Souldiers struck him with his weapon, and so he voluntarily run upon his own death; and was willing rather to perish himself, then that the *Athenians* should perish. *Cicero in sine lib. 1. Tusco. quest. et lib. 5. de finibus*.

20.

When *Xerxes* made War with the *Grecians*, the *Lacedemonians* enquiring of the Oracle about the event of the Warr, they received this answer from *Pythia*, That the *Athenians* were to be overcome by the *Persians*, but that the *Spartan* King was to be kill'd in the field. *Mardonius* saith, the *Athenians* being relinquished and left, three hundred of the *Lacedemonians* were slain with their King *Leonidas*. *Herodot. lib. 8.*

21.

THe *Romans* making Warr against *Pyrrhus* the *Epirotes* King, *Paulus* *Emilius* received this answer from the Oracle, That he should be the Victor, if he should build an Altar in that place where he saw a man swallowed up in his running. A few dayes after he saw *Valerius* *Torquatus* swallowed up in the ground; and therefore he built an Altar there, and got the Victory, and sent

22.

an

an hundred and sixty Elephants to Rome, carrying Towers on their backs. *Plutarchus in Parallelis.*

23. **I**N the Cimbrick Warr *Batabaces* came to *Pessinunte*, being Priest to the Mother of great *Idea*, he brought the Goddess out of the Temple, to declare Victory to the Romans, and of the great glory and credit of the Warr which was to come: And when the Senate was agreed on it, and for Victory sake had determined to go to the Temple of the Goddess of Victory; and when he was coming forth to make his Oration to the People, that he might declare these things to them, *A. Pompeius*, the Tribune of the people, did hinder *Batabaces*, calling him a deluder, a deceiver, and pluckt him out of his Pulpit with great indignity, when the thing it self spoke for it, and commended his words; and when *Pompeius* returned home with whispering and muttering speeches, such a Fever bore him company, (as every one knew) that he dyed within seven dayes after. *Plutarchus in Marii vita.*

24. **W**hen the *Veientes* in a sharp and long Warr were driven within the City Walls by the Romans, and yet the City could not be taken; and the delay did seem no lesse burdensome and intolerable to the besiegers, then to the besieged, the immortal gods by a wonderful miracle did make way for them, that they might accomplish their desired Victory; on a suddain the *Albane Lake* or Gulph not being at all encreased by any showers from Heaven, neither had it any addition from any inundation from earth, did overflow its banks; and for inquisition sake to know the reason of it, Ambassadors were sent to *Apollo's Oracle at Delphos*, to know the reason of it; They received this answer, That the water of that Lake should be diffused thorough the fields; for so even should the *Vejos* be over-run, and brought into subjection by the Romans: And before the Legates might proclaim or declare, a Southsayer of the *Vejentians* was taken by a Roman Souldier, (for they wanted Interpreters of their own) and he was brought into the Tents, and did prophesie and predict: Therefore the Senate being warned by a double admonition and prediction, almost at the same time did obey the Oracle, and was possessed of the City. *Valerius Maximus, lib. 1. cap. 6.*

25. **W**hen the *Dorienses* did often attempt to take *Elea* against *Augea's* posterity, whose King was then *Eleus*, they were commanded by the Oracle, that when they sailed back again, they should make *Triocalus* Captain; And by chance *Oxylus* met him sprung out of, and begotten of *Aemon* of *Thoas* his son, being a banished man in *Aetholia*, playing in the Sun, unwittingly he kill'd a man; And when he had blinded a Mule of one of his eyes, *Ore-spontes* ingeniously conjectured, that the Oracle belonged to *Oxylus*, therefore the Captain being elected, they passed to *Peloponnesus* in a ship; for he conceived, that by a Foot-Army they could not at-

tempt

tempt to break thorough the straits; so the *Dorienses* obeyed, and they presently got *Elea*. *Pausanias, lib. 5.*

THE *Lacedemonians* were alwayes overcome in Warr by the *Tegeans*: they asked advice of the Oracle, How, and by what means they might so please their gods, that they might overcome the *Tegeans*? *Pythia* answered, That *Orestes* the son of *Agamemnon*, his bones were to be brought to *Lacedemon*; and they doubting, and being uncertain of the place in which they were hid; The Oracle answered,

26.

Ἔστι τις ἀρκάδιος τέλει λαδρῶ ἐνὶ χερσὶ,

Ἐν θ' ἀνεμοσπείσῃ δύο κελεύεις ὑπ' ἀνάγκης,

καὶ τύπῃ ἀνίτυπῃ, καὶ πῆμα δὴ πῆμα καίτα.

Ἐνθ' ἀγαμημονίδην καλέχῃ φούζο αἶα,

Τὸν σὺ κομισάμεν τέλει δὴ λυγροῦ ἔσση.

To this purpose:

There's an Arcadian liveth in a Cat,
Where wind is by two hells together got,
Where type on th' antitype, one dint is set
Upon another, where lye bury'd yet

The spoyle of Agamemnon: if that ground
And Cat thou purchase, there they may be found.

When no man could understand the Oracle, *Liches*, one of the benefactors of the *Spartanes*, came to *Tegea*, and sitting down in a Brazier's Shop, wondred at his works. To whom the Smith said, Why dost thou wonder, O thou stranger, (saith he) at these? thou wouldst much more wonder, if thou shouldst see a Sepulchre which I have found, by digging a Well under ground, in which I saw bones seven cubits long, which I again buried in the earth. Then *Liches* instantly call'd to mind the Oracle within himself, and conceived, that those two winds which the Oracle had spoken of, were the bellows of the Smith; and that the anvil was an antitype: for he was to suffer in rowing back; and that the hammer was a sign or emblem, which struck the Anvil, of evil, first passive, because it suffers from the hammer; afterwards also active, because it was invented for mens destruction. And *Liches* ruminating with himself, did communicate this thing to the *Lacedemonians*, and feigning an escape, returned to the *Tegeans*; and he bought the skeleton, of the Smith, and privily carried the bones to *Lacedemon*: And then it came to pass, that the *Lacedemonians* overcame the *Spartanes* in Warr, almost at that very same time in which *Cyrus* took the Kingdom from *Cræsus*. *Herodotus, lib. 1.*

In

27. **I**N the reign of *Tiberius* the Emperour, there was an Oracle given out at *Rome*, in these words ;

*Bis ter trecentis circumvolventibus annis,
Seditio perdet Romanos.*

Ere thrice three hundred Snakes incircled bee,
Rome by Seditio ruin'd you shall see.

Which they did think came to passe in *Nero's* time, which fell out near that time; the people repeated these words, when part of the City was wickedly burnt by *Nero*; *Nero* to pacifie the people, said, That there was never such words spoken: Which done, the people sung this Sybills verse,

Ultimus Aeneadum matrem necat Induperator.

The last of the *Aenea's* Family shall kill his Mother, he being Emperour. Which happened; and whether it was an Oracle from God, or from a prophetick spirit that was amongst the people, or by a guesse that they had from the state that things was then in, I know not; for *Nero* was the last of the *Julian-Family*, which sprung from *Aeneas* which ruled. *Xiphilinus, in Nerone.*

28. **A** Little before the coming of the *Spaniards* into *America*; the King of the Island which, after the name of the Finders, they called *Hispaniolam*; he consulted the Idol of *Zemus*, and religiously underwent a Fast for five dayes together, also much whipping, that he might know what would become of his Kingdom. The Devill answered, That there were bearded, which should be armed men, that should take away the Kingdom by force, and that by one fatal blow, they by their swords should anatomize many bodies, and that they should oppresse the Inhabitants by cruel servitude. The King hearing the words of the Oracle; and that he might appease the wrath of the gods, he epitomized and comprehended in a verse which they call *Aventum*, which he would have to be sung at their Festivals, with solemn ceremonies; therefore many of the Inhabitants when they saw the *Spaniards* first come into the Island, they consulted how they might escape, remembering the Oracle. *Petrus Cieza, tom. 2. rerum Indicarum. cap. 33.*

29. **S***ardanapalus*, an *Assyrian* King, was besieged by *Arbaces* a *Mede*: In the City of *Ninus*, there was an Oracle given to his Ancestors, That *Ninus* could never be taken, unless the Enemy should make a River to the City, which he verily believed could never be taken; and therefore he thought he could bear out the siege, and also expected aid to come to him. When he had held out the siege for the space of two years, by lethargiz'd and idle besieged persons the River by continual showers did flow to a very great heighth; and when it had deluged a good part of the City, and had cast and
thrown

thrown down the Walls for the length of twenty furlongs; The King thinking the time of the Oracle was come to passe, despaired of remedy; and lest that he should be taken of the enemies, he burnt the Palace: *Arbaces* creeping thorough the ruines of the walls, was made King. *Diodorus, lib. 2. cap. 7.*

THERE was an Oracle given to the Poet *Hesiod*, that he should have a care of the Temple of *Nemean Jupiter*; when therefore he took his flight from *Nemean* at *Peloponnesus*, by chance he came into *Oeneon* of *Locris*, where there was a Temple of *Jupiter Nemean*; and being in that place, unawares he was slain by *Amphiphane* and *Ganetor*, the sons of *Phyfigeus*; because they believed their Sister was deflowred by him, and that *Stesichorus* was sprung from him by that illegitimate means. *Thucyd. apud Gyrald. Dial. 2. hist. P. 6.*

E*Paminondas* the *Thebane* received this from *Apollo's* Oracle at *Delphos*, That he was to have a care of *Pelagus*, which he thought was to be understood of the Sea; wherefore it was his greatest care, lest he should be carried or transported any where by Galleys, or by any other vessel: But the Devil had forewarned him, not that he should avoid the Sea, but a Grove that he was to eschew at *Mantineia*, whose name was *Pelagus*, where he dyed. *Pausanias in Arcadicis & Suidas.*

THERE was an Oracle also given to *Cambyfes*, a *Persian* King, our of the City of *Latona* of *Butus*, that he was to yield himself to the fates in the way to *Ecbatania*; he understood it of *Ecbatana* in *Meda*; but when he was in *Syria*, after the death of *Apis* the *Egyptian* god, he got upon his horse, his sword was naked, wounded the King in the thigh, tormented with fear and grief; and he asked What was the name of the next Town; and when he knew that it was *Ecbatana*, he did acknowledge his errour, and dyed despairing. *Herodotus lib. 3.*

P*erithia* did prophesie and predict the death of *Philip* King of *Macedonia*, in this manner:

-----*Taurus adest, & finis adest, ferietq; minister,*
Et Græcis pariter,
O utinam fierem Jovis ales in æthere juxta
Thermooontis aquas, procul ut bella horrida ab alto,
Despicerem; vidus flet at hic qui vicit obivit.

A Bull being present, thy end's not absent far,
 The servant o're the Greeks shall domineer;
 O that I were *Jove's* Bird eagling on high,
 Towing alwayes near to the azure sky,

O're *Thermodonian* waters for to see
 Such crimson and such scarlet Tragedie,
 Where conquer'd shall bewail with weeping eye,
 The Conquerour conquer'd, by the fates shall dye.

This doubtfull speech King *Phillip* interpreted on his side, and thought that it was predicted by the Oracle as though *Perfes* were to be sacrificed in the manner of a sacrifice. But the meaning was far otherwise which signified quite contrary, to wit, *Phillip* being amongst a great company of men amongst the sacrifices where there ought to be a crowned Bull sacrificed, and therefore he was very glad, and sacrificed joyfully, supposing afterwards to have his tutelar Gods to help him to bring *Asia* under the dominion of *Macedonia*, and when he offered great oblations in honour of the Gods, and his daughter *Cleopatra*, which came of his Wife *Olympias*, was espoused to *Alexander* the King of the *Epirots* his Brother, he commanded that the Marriage should be celebrated in *Aegæ* the City of *Macedonia*, and many out of all the parts of *Greece* flocked to that jolly wedding, and magnificent consorts of Musick, and contention in it, and also a great feast made to receive the friends and guests, he in the midst of the ceremonies invested in a white garment, was slain by *Pausanias* one of the guard, at the *Thermodonian* River near *Cheronea*, where a little while before he had got a famous victory of the *Grecians*: for *Pausanias* took hainously that he was complained of for ravishing of *Attalus* the Neece of *Olympias* and was often derided of the King for it. *Diodorus lib. 16. & Pausanias in Arcad.*

54.

THe same King when he had consulted the *Delphick* Oracle what he might do that he might come and attain to a full and perfect age; *Pythia* commanded him that he should avoid *Quadrigas*, which he understood, was meant a Cart drawn with four horses; which hearing, he gave order that all Carts throughout his whole Kingdome should be removed, and would not go into *Bortia*, which was called *Quadrigas*. At the last he was slain by *Pausanias*, who carried a Cart and four Horses engraven in the hilt of his Sword. *Valerius Maximus, libro primo. Cicero de fato. Plutarch, in Alexandro.* Others say, that when he encircled and rid about the *Theban* Marsh, which was called *Curvus*, he was slain.

55.

Æ*Schylus* the tragick *Athenian* Poet, was told by the Oracle that he should dye by a blow; therefore being a banished man in *Sicilia*, he did eschew roofs lest he should be oppress'd by their ruine, or knock't on the head by their fall: but it hapned that sitting on a stone in the Country, with his head uncovered, and an Eagle flying on high called *Morphus*, (whose sole property it is to break the Sea shell-fish) and being hallucinated and deceived by the whitenesse of his bald pate, thinking it to be a chalky stone, let the shell-

shell-fish fall upon it, to have the shell-fish broken, and so *Aeschylus* perished by that fall and stroak. *Idem. lib. 9. cap. 12.*

D *Aphidas* the Sophister, when he Ironically had consulted the *Delphick Oracle*, whether he might have an Horse upon which he might be carried; The Oracle answered that there might be found one, but that he should be so troubled and vexed by it, that he should dye. A while after he went to *Attalus* the King, whom he had formerly offended, and was apprehended, and so precipitated, and cast down from a stone, was called *Equus*. *Cicero de fato. Et Valer. Max. lib. 1. de Miraculis.*

36.

When *Dionysius* the Seniour, Tyrant of *Syracusa*, acted a Tragedy to the *Athenians* in their *Bachanalian* feasts, and when he by all their suffrages and voices was declared Victor, one of the *Queristers* or chanters of the Musicall company, thinking that he should have some great reward if he were the first Messenger that should relate the Victory, sailed in all haste to *Corinth*. And there found a Ship that was to go to *Sicily*, and boarding on it with prosperous winds and gales sailing to his desired Haven, and arriving at *Syracusa*, and then incontinently related the Victory to the Tyrant, and was gratified with great rewards. *Dionysius* was exceeding glad of the news, and offered gratulatory sacrifices to his Gods, and celebrated great feasts, banquettings, and *Bachanalian*s; and when he had invited his friends and familiars indulging and overcharging himself with too much wine, fell into a grievous sicknesse by reason of his too much gulping of Wine. But when he was told by his Gods that he was to dye, when he had overcome his betters. He taking the Oracle in this sense, to wit, as having reference to the *Carthaginians*, that they were better, stronger, and more warlike men then he. Wherefore having many conflicts, bickerings, & skirmishes with them, if the victory seemed to hang in *aequilibrio*, i.e. even-balance, or rather his side was likely to have the *Præstat*, he was wont to make the two Wings of his army to fly away and to be overcome of their own accord, lest he should seem to overcome his betters, but yet for all this *Maachevilian* Policy, he could not escape the sentence which the fates had determined against him. But being an indifferent good Poet, was adjudged by the *Athenian* suffrages to overcome better Poets; therefore the truth of the Oracle being in some measure accomplished, and fulfilled, the term and date of his life ended. *Diodorus, lib. 15.*

37.

A *Alexander* the *Epirot's* King, being called into *Italy* by the *Tarentines*, and by the lots of the *Dodonean Oracle*, he was warned to have a care of *Atherusia*, and the City of *Pandosia*; for there he was to yield himself to the fates, for this cause he sent betime into *Italy*, that he might keep a distance from *Pandosia* a City of *Epirus*, and *Acheron* its River, which the *Thesprotian* bosom ye

38.

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received,

received, it flowing out of *Molossis*, standing hellish black jet-like pools and bays. But no humane providence or foresight could eschew fatal necessity, which for the most part rushes soonest into that which is aimed most to avoid. Oftentimes *Alexander* had overcome the *Brutians* and *Lucans* in battell, and had taken many of their Cities. In the meantime, he had fortified and strengthened three Monuments not far from the *Pardosian* City, which did grieve and molest the borders of the *Lucans* and *Brutians*, and did grievously oppresse the Countrey thereabouts. But continuall showers did to deluge and overflow the fields that lay between, and so the army being parted into three, could not get help from any other. *Alexander*, not being able to get supplies, made two Bulworks or Castles of defence, therefore they environed with their siege, the Captain parting with, and losing a great part of his riches and provision: There were of the *Lucans* exuls and banished men about *Alexander* 200; by this means, they with their party promised that they would bring the King into their power, either alive or dead. Therefore the King daring to adventure, broke through the midst of his enemies with his out-spread waving hands and arms, and killed the Captain of the *Lucans*, fighting with him hand to hand, and gathering together his army into one, he with a full body came to the River, the strength of whose Tide a little before had broke down the bridge, and when he consulted of an escape over it, being not fathomed by him, and his Army being tyred out, and by chance one blab'd forth the name of the River, which was much hated by the King, and so exclaimed and cryed out, Art thou called *Acheron*, which being known, he made a great hesitation whether or no he should passe over the River: and when he so delayed, one *Sotinus* a servant, gave warning that the *Lucans* did seek places to lye in wait for them, and when the King thought that they were ready to rush upon him, with his naked Sword, he leapt into the River. A Horse on the overthwart bank stood to receive him; which when one of the *Lucans* had wounded him with casting a Dart, and the streaming Tides carryed him down (his Spear sticking fast) towards the enemies Camp dead, and they tearing it to pieces, and cutting it in the midst, one part they sent away, the other was kept for to be mocked, which they a long while battered with stones and darts, and at the last they delivered it to a Woman, that she might keep it to be a ransome to redeem her Husband and children which were captives on the adverse party, and they sent away the bones of the burned body to their enemies at *Metapontus*, from whence they were further sent to *Cleopatra*, and to her sister *Olympias*, the Mother of Great *Alexander*.

Strabo. lib. 6. Valerius Maximus, lib. 1.

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39.
THERE was an old Oracle came from the Altar of *Jupiter Ammon*, concerning the death of *Annibal* the famous *Carthaginian* Captain. *Lybysa corpus teget tuum. Lybysa* shall be thy grave. *Annibal* did suspect *Africa*, and that his buriall should be in *Carthage*, and thought he should end his life there, for there is a fabulous place of *Bythinta*: betwixt the Sea not far off, there is a little Village called *Lybysa*, and by chance *Annibal* was banished there; and because he alwayes suspected the mollities, and tenderness of the King of *Prussia*, and abhorred the *Romans*, therefore he opened seven subterranean holes or passages before his house, or out of his Tent, and divers *foramina* or oilet holes made, in which there was many secret conspirators, privately combining together. And when he received that commandment of *T. Quintus Flaminius* the *Roman* Ambassadour which he had desired and obtained of the King, he attempted a flight through the private holes; but when he fell into the Kingdome snares, he determined to kill himself. Some report him to wrap his neck in his Cloak, and commanded his servant that he should infix his knee in his posteriors, and twine and twist him hard, untill he should dye. *Livius lib. 8. Decad. 4.* and had poison given him, which he had power to mix and mingle himself, and taking the cup himself, said, We free at last the *Roman* people by this dayes work, when he believed that it was expected there should be a long and a tedious death of that hated old man, and by this means they say *Annibal* perished. *Plutarchus in Flaminio. Pausanias vero in Arcadicis*; that when he got upon a horse, he of his own accord, wounded his hand, and had not rid far when a Fever got hold of him by reason of the inflammation of his wound, and that he dyed within three dayes. And so the fatall name of the man whom the *Nicomedienses* called *Lybysam*, fulfilled the Oracle.

40.
A*Ppius Claudius* in a Civil war, in which *Cn. Pompeius* falling out with *Cesar*, breaking the league, bringing both detriment to himself and to the Common-wealth, desirous to find out the spring and root of that great sedition (for he excelled in strength the *Achaean* Empire) he compelled the chief Governour of the *Delyphick Tripolis*, to descend into the inmost concave that they might know certain things; consulting with the Oracles, they were almost choaked such a damp and stinking vapour of that divine, or rather diabolical spirit was drawn in by them. Therefore an inspired Virgin by the instinct of the Deity, and with a horrid voice, sung with such quavering sounds of words, uttered the destiny, or Oracle. For it is nothing (saith she) to thee, in this *Romane* war, thou shalt get the Valley of *Eubœa*: but he thinking to be admonished by *Apollo's* Oracles, lest there should arise any contention or difference about it, departed into that Region and Countrey which is between *Rhammiata*, that noble and renowned part of *Micks* and *Cavistum*, bordering upon the *Chalcidick* Sea, lying between, got the name of

Eu'œa

Eubœa, where he was spent and consumed of a disease, before the *Pharsalian* combat and fight, and he possessed that burying place which was foretold him by the Devill. *Valerius Max. lib. 1. cap. 8.*

41. **T**He *Antianean* Oracles gave an Item unto *C. Caligula* that he should have a care of *Cassius*, therefore he gave order that *Cassius Longinus* the Pro-consull of *Asia* being a Lawyer, to be put to death; but before he had satisfied his tyrannicall desires, he was slain by *Cassius Chærea*, not being able to eschew his fate. *Rutilius, in vita Cassii.*

42. **M**ichael *Comnenus Palæologus* Emperour, grieved with a pain at his heart, and being much troubled and perplexed with the fear of death, he asked those that stood about him, what was the name of that place. When he had heard the name of *Pachonius* and *Allages*, with a great sigh, he said, that there was he to finish his life, and that his death was decreed by the fates, and therefore bitterly accused himself, that before that time he had not blinded and pluck't out the eyes of that honest man *Pachonius*, for that an Oracle was publicly reported to be given out concerning the Emperour, that being deceased *Pachonius* should succeed him in the Kingdome, and being deceived and blinded with the love of ruling he had not hastned to make *Pachonius* unserviceable for the Empire. *Gregoras lib. 5.*

43. **T**Here was a famous City in *Olympus*, whose name was *Libethra*, which Mountain stretched it self forth into *Macedonia*, not far from which City there is *Orpheus's* Tomb and Monument, and there was formerly an Oracle had from *liberi patres*, to the *Libethrians* out of *Thrace*, that their City should be rased out, and destroyed by a swine, when the Sun first should see *Orpheus's* bones. And therefore they being so well versed and accustomed to the Oracle, that they never mistrusted any thing, neither did they believe that there was any wild beast endued with such strength that could deface such a City, which relyed no lesse upon their own confidence then it's great strength. But when it pleased the Gods that these things should come to passe, a certain shepheard at noon-tide being weary, laid down beside *Orpheus* his Tomb. And by chance falling asleep, in his dream began to chant and to sing *Orpheus* Verses in a sweet and delectable tone, and by that sweet chanting, those shepheards that were hard by, and those Plowmen that were plowing not far off being much taken with it, left their work, and ran to hear the sweet song of the sleeping shepheard, and there when they joggled and jostled one another nearer and nearer to the shepheard, they threw down the Pillar, and that being cast down the Urne was broken up, which done, the Sun saw *Orpheus's* bones: Therefore in the following night, a great deal of rain came, and the River sides (being one of *Olympus* streams) cast down the walls of

of the *Libethnians*, and o'returned the holy Temples and buildings, and destroyed all the men and beasts which were within the walls. *Pausanias in Beoticis.*

THe *Siphnian* Ilanders, by reason of their silver and gold-Mines, are very rich, heaping up great Treasures, and yearly did send their tenths to *Apollo* at *Delphos*; they inquired of the Oracle, Whether they were to possess their present enjoyments long, or no? *Pythia* answered;

44.

Ἄλλ' ὅταν ἐν σίφνῳ κρυτανήα λευκὰ κήνται,
 Λευκοῦς τ' ἀγορῆ, τότε δὴ δέῃ φερόμενος ἄνδρος
 φερόμενος ξύλινόν τε λόχον, κήρυκα τ' ἐρυθρόν.

When you a Market-House, and Council-Hall
 Erect all white, beware, a cunning blade
 With wooden Troops, and with red Ensigns shall
 Thy Coasts and Thee with cruelty invade.

The Event confirmed the Oracle; for the *Siphnians* at that time had a Market-place and a Council-house built of white *Parian* Marble; when the *Samians* instantly came themselves to *Siphnum*, and sending a Ship with their Ambassadors to the City, which was (as all ancient ships used to be) painted red; the Messengers did require ten talents; the *Siphnians* refused: The *Samians* possessed themselves of their fields, and slew many of their City, and took many prisoners, which the *Siphnians* redeemed for a hundred Talents; Then at last (although it was very late) they understood the Oracle, of a wooden Army, and a red Ship of Legates and Ambassadors, *Herodotus, lib. 3.*

THere was an ancient Oracle given to the *Messanians* in *Sicily*, *Carthagenenses urbis sua lixas futuros*; Which they understood in this sense, that the *Carthaginians* were to be slaves of the City *Messana*, and to be serviceable to them, and by this hope were puffed up with pride; therefore they attempted to oppose themselves against *Hamilcar* the *Carthaginian* Captain; but their City being taken, at the last they understood the equivocall sense of the Oracle; for *Hamilcar* did command the *Carthaginian* Soldiers, like servants, that they should demolish and pull down all their houses, and that they should leave nothing unruinated and not pull'd down, and to burn all, and to spatter the ruins all about; neither was there any delay for his commands, they did ruinate the walls, and o'return the buildings with such violence, that the multitude hasting, and being urgent, in a short time they had finished the work, all the Monuments were presently abolished; and the manner of the place was utterly blotted out, and the ground, where the City formerly stood, did appear so overthrown, and

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and trampled, that scarce any tokens of habitation could be any where discerned, &c. *Diodorus, lib. 14.*

46.

THe *Phocenses* being miserably vexed with War by the *Theſſalians*, ſent to conſult the Oracle at *Delphos*, concerning their affairs; and their Ambaſſadours, received this answer;

*Mortalem atq; Deum jubeo decernere ferro:
Victor uterq; aliud ſed enim mortalis habeto.*

The god and man I do command to try
It out by ſword, who ſhall have victory:
They both are conquerors, I do confeſſe,
But yet the mor. al ſhall the god poſſeſſe.

The *Phocenses* being puzzled with this dubious Oracle, and not at all underſtanding the meaning of it, ſent out three hundred Scourges, who were all ſlain even to the laſt man, with their Captain *Gelo*. This ſlaughter ſtruck the Camp with a very great terrour. And at laſt they were come to that height of deſperation, that they brought together their Wives, Children, all their goods, and whatſoever they could wrap or wring, as gold, ſilver, and rich clothes, and amongſt the reſt, the Enſigns of their gods, and building about them a very great Pile, they left onely thirty men to look to them, with ſtrict charge, that when they were in fight with their enemies, if they ſaw any thing go croſs or againſt them, they ſhould firſt ſlay their wives and children, and then caſt all the goods upon the Pile, and then put fire to it; and laſtly, that they ſhould either kill one another, or run deſperately upon their enemies weapons; from which amongſt the Greeks all cruel and immane Councils and Deſigns were called *Phocica*, or *Phocensian*. Things being thus ordered by the advice and counſel of *Tellias*, an *Elia*n Prophet, they draw out againſt the enemy, and being reſolute, ruſh moſt deſperately in amongſt them, and being acted with utter deſperation, plyed their hands ſo furioſly, that they obtained the moſt abſolute and ſignal victory that ever any Age could boaſt of. Then was the Oracle plain and obvious to every ordinary underſtanding. For according to their cuſtome in War, the Generals on both ſides gave to their Souldiers *teſſera*, or marks to be known by from the enemy, as we do our Watch-word. And theſe happened then to fall pat with the answer of *Apollo*: The *Theſſalians* giving *Etonia Minerva*; and the *Phocenses* the Founder of their Country, *Phocus*.

47.

THe *Lacedemonians* having received the moſt healthfull and good Laws of *Lycurgus*, after his death being (as we ſay) prick'd with provender, and not content longer to enjoy their eaſe and quiet, puſt with the conceit of being more noble then the

Arcadians,

56-193
547

Arcadians, they consult *Pythia*, whether they might not attain the possession of that whole Kingdom to themselves entirely? To whom she returned this answer;

Ἀρκάδῳ μ' αἰτεῖς; μέγα μ' αἰτεῖς. ἔτε τοι δώσω.
 Πολλοὶ ἐν ἀρκადίῃ βαλανηφόροι ἄνδρες ἔασιν,
 Οἱ σ' ἀποκόλυσσον. ἔγὼ δ' ὅ τοι ἔτι μεγίστην.
 Δάσω τοι. τεγέῳ ποσσικροτον ὄρχησάδῃ,
 Καὶ καλὸν πεδὸν χροῖον διαμετρήσάδῃ.

Wouldst thou *Arcadia* have? a pretious boon,
 Yet I will grant many fruit-eaters soon
Arcadia enter shall, these it impair;
 And this I grant thee, Thou shalt there a fair
 And plenteous harvest reap their Land about
 All rich, with fetters thou shalt measure out.

When the *Lacedemonians* had received this answer, they declined their assault of the rest of *Arcadia*, and onely set upon the *Tegeates*, taking fetters along with them, to wit, that having an Oracle to that purpose, they might bring the *Tegeates* into captivity, and so make use of their fetters. But having fought them, they themselves were vanquished, and those that came alive into the enemies hand, were fettered with those very ropes they had brought, and put to mow and till the *Tagean* Land, being restrained within the length of their fetters. Those very fetters remained in the Temple of *Minerva Alea* at *Tegea*, within the memory of man, being hung up as a Trophie for that victory. *Herodotus, lib. 1.*

Cleomenes, King of the *Spartans*, consulting the Oracle at *Delphos*, had this answer, *Eum Argos esse capturum*; which runs either thus, That he should take *Argos*; or, That *Argos* should take him; or he the *Argians*: Which Oracle understanding in the more favourable sense, he was very confident of taking the *City Argos*: but when he had surrounded some Troops of the *Argi* in a Grove, and there burnt them, asking who was the Deity of that place? and being told it was *Argus*, he complained, the Oracle had deluded him; and then quitted all hope of conquering *Argos*. *Herodotus, lib. 6.* 48.

Philomelus the *Phocensian*, having taken the *Delphick* Oracle, began to compell *Pythia* to tell him something of the future event of the affairs of his Country; At whose imperious carriage the woman being much moved, said unto him, *Sir, you may do what you please.* At which words *Philomelus* very much rejoiced, taking them as a most apt answer to his demands, and the prediction of his future success; and presently hereupon gave out in writing, That the Gods had licensed him to do what he pleased; and after
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the custome calling together the people, in a speech he made to them, expounded the Oracle, exhorting them to be of good courage for the future; and after this wholly bent his resolution and endeavours for military designs. There happened also a Prodigy in the Temple of *Apello*, in this manner; An Eagle hovering over the roof, cast her self down to the very ground, and followed some Doves that were carried into the Temple, preying upon them at the very Altar; which those that pretended skill in matters of that nature, expounded, an undoubted token of the good successe of *Philomelus* and the *Phocensians* in the *Delphic* Warr; which lasted nine years dubious, but at last terminated with the destruction of the *Phocenses*. *Diodor. lib. 16.*

50. **C**rasus demanding of the Oracle at *Delphos*, Whether he should reign long, or no? received this answer from *Pythia*;

Ἄλλ' ἴταρ ἴμιν ὁ Κραυδὸς μῦθος ἔφηται.

Καὶ τὸτε λυδὸν ἀδελφεὶ τοῦ Κραυδῆος παρ' ἴμιν

ἔδιδετο, μὲν μῦθος, μὲν ἀδελφὸς κραυδὸς ἔφηται.

When so'ere a mungril Mule shall have the Crown,
Wanton well fed, shall frisk it up and down
With's tender hoofs; then fly and make no stay
To ask what is the news; away, away.

Crasus concluding with himself that there would never any Mule reign over the *Medes* instead of a Man, thence infer'd that his rule should be perpetuall; not understanding that by a Mule, was understood *Cyrus*; because he was descended of two severall Nations: his Mother *Mandane* being of a better extract then his father *Cambyses*. For she was a *Mede*, and *Astyages* the King his daughter; and he but a *Persian* when they were subject to the *Medes*. *Herodotus lib. 1.*

51. **A**rcesilaus being driven from his Kingdome with his Mother *Phenetima*, being at *Samos*; sollicitated all persons he could meet with in hope to regain his Country; and having got together a very considerable army, he sent to *Delphos* to consult the Oracle there about his return into his own Kingdome: to whom *Pythia* returned this answer. During the time of four *Batus*'s, and as many *Arcesilaus*'s, to wit, eight Generations of men *Apollo*, hath granted thee to reign; and further dehorts thee to endeavour. And likewise perswades thee when thou art in thy own seat, to remain in peace; But if thou findest a furnace full of Pitchers or pots, be sure thou boil them not, but fling them out; and if thou dost fire the Furnace, take heed of entring a place that is compassed with water, for if thou dost, thou shalt perish, and the Bull do what he can. *Arcesilaus* taking those forces he had gathered in *Samos*, returned to *Cyrene*, and having recovered his Kingdome, and some-
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what sealed his affairs, not minding the Oracle, he called his adversaries to Judgment, and those that he could lay hold on, he sent to *Cyprus* to be executed; whom the *Cnidians* when they were brought into their Country rescued, and sent them to *Thera*. Some that had privately conveyed themselves into a strong Tower-building combustible matter round, he burnt the Tower and all. When he had done, he began to remember this was that the Oracle had forbidden him, and went out of the City *Cyrene* fearing the death predicted, for he conceived *Cyrene* to be that circumfluous place he was warned to avoid; and betook himself to the King of *Barceans* called *Alazeris* whose Niece he had married, where some as well *Barceans* as *Cyrenean* Exuls spying him walking in the forum set upon him, and divided both his and his Cosen *Alazeris* heads from their bodies. *Herodotus lib. 4.*

Nero *Cesar* being warned by some Mathematicians that the ruine of his Empire was portended by the Stars, but some of them differ'd in opinion in one thing, and some in another, at last being sick, he sent to *Delphos* to be resolved what should be the fate of his state; and received in answer this, That he should beware of the 73. year. Which when he heard, being an inconsiderate man, and scarce above thirty; he so wholly gave himself up to security, that he feared no hing, concluding that the Oracle had promised him a peaceable reign during his whole life, and that he could not dye before the appointed year set down by the Oracle, in somuch that he arived to that height of insolence, vaine conceit, that having lost some precious jewells in a tempest; he was confident the fishes would export them to land for him, as they were in duty bound, in his conceit: With these fond extravagancies was he elevated, even till on a sudden he was left destitute by all his friends and subjects, and forced to a most ignominious end, so well did *Apollo's* Counsell steed him. But least this father of lies should seem to deliver any untruth, the night before his death he made *Nero* hear a voice, cursing the name of *Nero*, and extolling that of *Galba*, that so he might understand it was by the will and institution of the Oracle that he fell; for *Galba* succeeded him for the space of seventy three years. *Petrarcha ex Suetonio.*

Xerxes the Son of *Darius*, having dig'd up an old Monument of *Belus*, found an Urne of Glasse, in which a dead Corps lay in Oyl, but the Urne was not full, but empty a hands breadth from the hips of the body, near which there stood a little Pillar or column, on which was contained written, that it should go ill with him that opened the Sepulchre, and did not fill the Urne; which when *Xerxes* had read, he was taken with much dread and horreur, and commands presently Oyl to be powred into it, with which it was not full, he therefore commands again more Oyl to be bestowed upon it, and found that the Urne was nothing fuller, than before; yet he continues seeking to fill it, till he found that all

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his labour was in vain, and then the Monument being shur, he departs in great grief and sorrow, he had fifty myriads of men in an army designed against the *Greeks*, but returning, he miserably ended his life, being kill'd by night in the streets by the hands of his own son. *Alianus ex Herodoti, lib. 3.*

54. **S**ilvester the second, formerly called *Gilbertus*, a *French*-man (as they say) by evill arts obtained the Popedome. When he was a young man, he was a Monk in a Monastery of *Florence* scituated in the *Aurelian* Diocesse, but leaving the Monastery, the Devill followed him, to whom he wholly surrendred himself; he came to *Hispalis* a City of *Spain* to study, being very desirous of learning; in which he was so great a proficient, that in a short time, of a Scholler he became chief Master. *Martinus* testifies that *Robert*, King of *France*, and *Lotharius*, a man famous by Nobility and learning who was afterwards created Arch-Bishop of *Senofeses* were his Schollers; *Gilbertus* therefore, provoked by ambition and diabolicall desire of governing, first by largesse and gifts, he obtained the Arch-Bishoprick of *Rhemes*, then of *Ravenna*, and lastly the Popedome itself, the Devill helping his endeavours herein, but upon this condition; That after his death he should be wholly his, by whose assistance he had got so great dignity; he moved the Devill to tell him how long he should continue Pope; the Enemy of mankind answering (as he is wont) ambiguously, It thou shalt not come near *Jerusalem*, thou shalt live long. When therefore in the fourth year and first Moneth of his Popedome the tenth day, he had sacrificed in the great Church of the Holy Crosse at *Rome*, he knew that by his fate he was to dye forthwith: he therefore repented and acknowledged his wickednesse before the people, and renouncing all ambition and diabolicall fraud, he exhorted all to a good and pious life.

55. **W**hen the *Boetians* wasted the Sea-coasts of *Attica*, and the *Athenians* were about their expedition against *Agrina*, there comes an Oracle from *Delphos* that the *Aeginetians* could not be hurt for thirty years; in the thirtieth year when the *Aeginetians* had dedicated a Temple to *Aacus* that things might succeed with them, they began their war with them; but as they made violent war against them, so they received many losses and brought great detriment to themselves, and at the last were in great extremity when the *Athenians* heard of this Oracle, they likewise dedicated a Temple to *Aacus*, which is now to be seen in their Market-place, but they thought they were not to forbear war for thirty years, which time they heard to be fatall, but that if they forbore war they should receive many wrongs from the *Aeginetians*. *Herodotus lib. 5.*

THE Wisdome of the *Persian* Magies and their skill in divination is kept in memory by many Monuments, who as they fore-old many things, so they predicted by many secret signes the cruelty that *A. taxerxes Ochus* afterwards exercised against those he subdued, and the miserable slaughter that ensued, for when *Ochus* subdued the Government of the *Persians*, one of them advised a certain Magician, one of the Eunuchs to observe (the Table being covered) upon what meat (amongst all that the Table was furnished with) the King should first lay his hands, who intently marking *Ochus* with both his hands stretched out, with his right hand he hastily took to him a knife, and with the other the biggest loaf upon the Table, which with flesh upon the board he carved, and ate heartily and cheerfully, these two Prophets hereupon concluded, that there would enue during his reign, fruits of the Earth in great plenty, and a seasonable time to gather them, but frequent slaughters. *Elianus lib. 2. et Diodor. lib. 17. Bibliotheca.*

56.

AMongst the *Pedafensians* which live above *Halicarnassus*, it is reported that as often as any adverse fortune is ready to seize upon the *Amphiensians* (who live near that City) a huge beard suddenly groweth upon the chin of their chief Priest of *Minerva* the Goddesse, which happened twice amongst them. *Herodotus, lib. 8.*

57.

Beleses a *Chaldean*, exhorted *Arbares* General of the *Medes*, to invade the Kingdome of the *Babylonians*, promising to him certain victory, which after two years, and much losse by slaughter given and received on both sides, undermining the City of *Ninus* King of *Sardinapalus*, he desperately burned the Kings Pallace, and obtained it. *Diodorus, lib. 2. cap. 7.*

58.

THales the *Milesian*, perceiving that the next year would be a very plentiful season for oyl, (by the rising of the seven Stars,) bargained afore-hand with his customers for all that years oyls at a greater rate, than otherwise, by reason of the great plenty, he could have sold them for. And likewise foreseeing the next year there would be a great scarcity, he aforehand bought up many mens oyls at a cheap rate; and the year following sold them very dear, and thereby became rich. *Fulgos. lib. 8. cap. 11. and others.* Pliny ascribes this piece of Policy to *Democritus*, and says, That *Sextius* a Roman used the very same cunning at *Athens*. This man commanded his body, when he was dead, should be buried in a very obscure place of the *Milesian* fields, foreseeing that there should be a forum or common Mart created there by the *Romans*. *Plutarchus in Solone.*

59.

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60. **A**T *Mnesarchus* the common Cryer *Exotus* was told by the *Chaldeans*, that his son should be victor in Contentions. Wherefore he would have had his son become a Fencer. But afterwards he set to write Tragedies, and therein was indeed the victor of all others. *Gellius, lib. 15, cap. 20*, who relates it out of *Theopompus*.

61. **T**He Birth-day of the Emperour *Augustus* fortun'd to fall on that very time that *Catalina's* Cause of his Conjurat[i]on was a pleading in Court. And his Father *Octavius* staying a little longer than ordinary, excus'd himself, for that his Wife was newly brought to bed. *P. Nigidius*, then present, looking his birth-hour, is said to affirm, *That then was born the Lord of the whole world*. He being at *Apollonia*, went with *Agrippa* to *Theogenes* his Chamber; But when *Theogenes* had predicted most high things, as he thought, of *Agrippa's* birth-day, betwixt fear and shame, lest his destiny should prove inferiour, could hardly be perswaded to tell his Nativity. And when he declared it, *Theogenes* is said to have danced about with joy, and to have worshipp'd him; which somewhat animated *Augustus*; so that he afterwards published his destiny, and stamp'd a Coyn, with the sign of *Capricorn*, in which he was born. *Sabellicus, lib. 8. Ennead. 6. ex Suetonio*.

62. **V**Vhen *Livia* bore *Tiberius, Scribonius* the Mathematician promised great matters; yea, and that he should reign one time or other; but without a regal diadem: For then you must understand, the power of *Cesars* was altogether unknown and unheard of amongst them. *Suetonius*.

63. **T***iberius Caesar*, that he might learn the Art of the *Chaldeans* had a teacher, one *Thrasyllus*. As often as he consulted about these kind of matters, he went into a private and out-house, suffering no one to be privy to his business, but one free-man onely. He was altogether unlearned, but of a robustious strong body, and had gone before him through roughs and craggs (for the house stood upon a rock); and this *Thrasyllus* his Art, *Tiberius* was resolv'd to try. For as he returned, if he suspected him of any fraud, he had resolv'd to precipitate him down a rock in his return, that there might no one remain privy to this his levity. After he had most exquisitely told *Tiberius* how he should be Emperour, and many other future events, he askt him, If he could calculate his own birth-day? He answered, Yes; and looking into his destiny, the more he look'd, the more he quak'd and trembled, and at last cryed out, That some eminent and imminent danger attended him. When *Cesar* saw this, he ran to him, embraced him, and told him what his danger was; promisi'g him, for that he knew it, he should be safe of it. On a time *Tiberius* as he was walking on the Sea shore with him

him in much perplexity of mind, *Thrasyllus* advited him to be of good comfort, and hope better things; but when he grew so dejected, that he was almost ready to cast himself into the Sea, being in great fear of his father-in-law *Augustus*, *Thrasyllus* espying a Ship come sailing towards them, affirmed to him very confidently, That that very Ship brought him good tydings. The ship being put into the Haven, he received Letters from *Augustus* and *Livia*, whereby he was recalled to *Rome*, according to his hearts desire. *Dion in Augusto.*

C*laudius* the Emperour, a little before his death creating *Consuls*, predicted to them the moneth wherein he should dye; and having assured them of the very utmost limit of his time, in his last counsel he did obtest, that his sons should live brotherly and lovingly, commending them to the Senate, and professed it again and again to them that were present, (and who were very sorry, desiring the contrary) that he should dye as he had told them. *Suetonius.* 64.

N*ero* being born early in the morning before Sun-rising, a certain Astrologer looking into the course of the Stars, said, That he should reign at *Rome*, but should kill his own Mother, which when *Agrippina* his Mother heard, she said, *Let him kill me, so he may be Emperour.* The event declares, that the Astrologer predicted truth. *Xiphilinus in Nerone.* 65.

A*scletarion*, a Mathematician, being brought to *Domitian* the Emperour, because he was so bold as to predict somewhat concerning his end; when he did not deny but he had reported those things which by his Art he foresaw: *Domitius* growing very angry, commanded him to tell him what his own end should be; and he told him, To be torn to pieces by dogs, and that very shortly. Whereupon he presently commanded him to execution, and that body his should be burnt to ashes, and that the ashes should be buried, to try the truth, or rather to disprove the falshood of his assertions. But Fate would not be altered; for when the pile and all was prepared, an exceeding shower of rain came so violently, that all the executioners and company left the dead body by the pile; and, that while, the dogs came and tore it. Whilest he was at Supper, *Latinus* his Jester telling him this amongst the rest, of that dayes fables and conceits; he was so enraged, as if from this time he had been past hope of life, and lay obnoxious to all the strokes of malevolent fortune. *Sabellicus ex Suetonio.* 66.

Domitian

67. **D**omitian the Emperour, superstitiously given to Mathematical Predictions, and thereby being informed of the time of his death the day before he was killed, having fruit brought him as a Present, he commanded them to be set by, and kept till the next day; and saith, If I may, I will make use of them. And then then turning to them who were next to him, he saith; The Moon to morrow being in *Aquarius* will look red and bloody, which demonstrates some horrid wickedness, as all men throughout the World expect. He being advised by Mathematicians, to take heed of the fifth hour of that day, was solicitous to take their Judgment, What great mischance would come by reason thereof, who said, That it portended great mutation in the World. He therefore when that day came, sitting idly, and scratching a little Wart on his forehead, he broke it, so that some blood ran down his face; which seeing, he said, God grant I have no greater hurt then this. And enquiring what a clock it was? it was answered purposely, That it was the sixth hour; though it was the fifth hour, which he so much feared; whereupon thinking all danger past, he joyfully riseth, intending to refresh his body: but instantly his Chamberlain *Parthenius* came to him, telling, he was to speak with one in his bed-Chamber upon an important business; whither coming, he received from him and his confederates seven wounds, whereof he dyed, in the forty sixth year of his age, and fifteenth year of his reign. *Sabellius, lib. 4. Ennead. 7.*
68. **H** Adrian the Emperour was not onely excellent in other Arts, but also in Astronomy, which *Marius Max.* doth so far declare, that he knew all things concerning himself; insomuch, that he foresheved his Acts which he should perform every day, even to the last hour of his life. It is manifest, that he told *Verus*, whom he adopted, That the Fates shew to terrene creatures what shall be done, beyond which nothing can proceed here: He wrote to that very year, yea and the moneth of that year in which he departed, and shewed, that he could not out-live that moneth. *Fulgosus, lib. 8. cap. 11.*
69. **S**epimus Severus *Pertinax* is said to have been a most skillfull Mathematician: When his wife *Martia*, the Mother of *Bassianus* was dead, he calculated the Nativities of all about him, and finding that *Julia*, though not nobly descended, yet by the Planet under which she was born, it was signified, that she should be Emperesse, he took her to wife, who was the Mother of *Greta Valetarianus*. The same man travailing towards *Brittanie*, told, That he should not thence return, and that in the roof of the Palace, in which he used to sit in Judgment; he left his predictions in writing, so that all men might see them wholly, except that part of them which treated of the hour of his birth. *Xiphilinus Dionis Nivai abbreviator, in Severo.*

A Certain *Egyptian* from the *Mendosian* coast, coming to *Constantinople*, went into an Inn, the hostesse whereof was a skilfull Midwife, who as soon as she had drawn some Wine for her guest, tells him with an extended loud voice, that a friend of hers now in labour of her third child was in great danger unlesse she had speedy help, whereupon she suddenly left the *Egyptian*, went and helped the woman from the misery of her travell or labour, and returns to her guest, who being angry for her absence, she relateth the cause of her stay. He exactly observed the time and hour of the day; Go, said the Midwife, and tell the Woman in childbed that she hath brought forth one that shall be able to do more then the Emperour; which said, she carouseth a whole bowl of Wine, and told what the Infant's name should be, and accordingly afterwards he was named *Ablabius*; who had such excesse of fortune, that in the time of *Constantine* the Great, he was made *Prætor*, by which office he could do more then the Emperour. *Eunapius, in vita Adosii.*

70.

Two *Jews*, Astrologers and Magitians, promised *Zira* Prince of the *Arabians*, Empire and long life, if he would demolish the Christian Temples and Images of Saints, which he put in execution: but before a whole year came about, he died, and his Son intended to punish the Impostors, but they fly into *Isauria* (where *Leo*, who after *Theodosius* the third Emperour was cast down, was called *Isaurus*) they find a boy of mean birth, but endued with a most excellent and towardly wit and genius; they tell him that he should be Emperour, and that so confidently, that they swore by many Oaths, that the event should answer their predictions, if he would but do what they desired; and he promised to do what ever they prescribed. Afterwards *Leo* obtains the Empire; in the ninth year after, they require the performance of his promise and seek nothing but that he will abolish the pictures of Christ and his Mother. The Emperour in observance of his promise puts down all Images, and heavily punished all that worshipped or kept them. *Caspiannus Zonara.*

71.

Simon Prince of the *Bulgarians*, led his Army against the *Crabats*, and fighting them in narrow places betwixt Mountains, lost all his Army, a certain man named *John*, a Magitian and Astronomer comes to *Lucapenus* the Roman Emperour, and adviseth him that he should send some body who might cut off the head or top of a Pillar which was placed over the Arch made in the remembrance of the Victory of *Xerolophus*, and over against the Sun-setting, promising that thereupon *Simeon*, (to whom it was fatal) should presently perish, and in the same hour the head of the statue was cut off (as it was afterwards found by diligent inquisition made) that *Simeon* died by the grief or sicknesse of his heart. *Cedrena.*

72.

73. **G**uido Maltraversus, Earl of Patavia, and Knight of Lucius, had a Son called Nicholas by Constantia the daughter of Obscius Marciones an Estensian, whom Jambonus Andreas, as well a Magitian as an Astrologian, did predict a pernicious Citizen to his country, and moved his Father if possibly he could to dis-inherit him. Guido dyes, whereby Nicholas becomes powerfull in Riches and credit, conspires with Canes Scaligerus, the destruction of his Country: whereupon is raised a most bloody war, in which as it is reported, an hundred thousand men and upwards were slain. So the event proved the prophecy of Jambonus true. *Bernhardus Scardoneus Blandus, lib. 8. Decad. 2.*
74. **T**he French men having to their Generall Guido Appius, and fighting against Martinus, besieged the Town of Livius, at that time when the Sicilians celebrated the French Vespers. Guido Bonatus, Prince of the Forolivenfian Astronomers, and without doubt a Magitian also, foretold the Earl of Mount-ferrat, that the day before the Calends of May, he should make a sally contrary to the expectation of all men, whereby he should obtain most assuredly victory over his enemies, but that he should receive a wound in his hip; and being a skillfull Physitian and Surgion, he took with him Ovalls, Glisters, and necessary things with him to bind up his wound, when he sallied out against the Enemy; nor was the event contrary to this presage, for the French were overthrown. *Platina in Martino. 4. Blandus lib. 8. Decad. 2.*
75. **A**ntiochus Tibertus excellent in Chiromancy, Piromancy, and Physiognomy at Cresena, foretold to Guidon a servant, whose surname was Guerra, that upon suspicion of infidelity, he should be killed by his intimate friend; To Pandulph the Tyrant he also told that he should be banished to Malatesta in Armenia, should in extreme poverty dye a banished man; and not long after Pandulphus killed Guidon, for that he was jealous of his fidelity; and commits Antiochus himself to Prison, that he might try the event of his presages. Antiochus so far prevailed with the daughter of the Jaylour that he obtained of her a rope, by which he was let down out of the Prison into a Dirch, but being by the noise of his shackles discovered, he was taken as he was flying away, and brought back heavily beaten for his escape, and he and the maid both secured. At length Pandulphus, a banished man, poor and forsaken of all men, died in a poor Inne. So many things were portended to befall Tibertus himself, which notwithstanding his warning, he could by no means avoid. *Jovius, in Elogiis.*
76. **P**etrus Leonius of Spoleto, a famous Physician who first opened a dore to the learned Art of Physick publishing Galen's most studious labours therein, he was a most dexterous Astronomer and Magitian, and therefore knowing that his sudden death was portended

tended to him by the danger of water to avoid frequent Navigations, he departed from *Petravus* and the *Venetians* to *Umbra* and *Spoletto*; Shortly after being invited to the company of *Lawrence* a Physician, he by the fallacious Art of Astronomy predicted to him recovery of his health and present deliverance from a sickness, under which he grievously laboured, which made him neglect all means to obtain his former health by rejecting *Lazarus Placentinus* an illustrious Physician, who sent to him by *Lewis Sfortia*, brought Physick to him, when it was too late by reason of his neglect. Wherefore *Antiochus* blamed and hated of all men after the death of *Lawrence*, whether by his own desperate action, or by the violence of *Peter* the Son of this *Lawrence* it is uncertain, he was precipitately drowned in a stinking ditch belonging to a Town near adjacent. *Jov. in Elogiis.*

B *Artholomæus Cocles*, a *Bonian*. Scholler to *Antiochus*, and a most exquisite Palmist and Physiognomist, warn'd *Goricus* the Astrologer, that he should beware, lest he suffered most violent tortures when he was at *Leucas*. But he not minding his advice in his Ephemerides that a little after he made, predicted, that *Joannes Bentivolus* should be thrust both out of his Country and Government, for which the Tyrant caus'd him to be five times tossed in a cord; And so he received the reward of his Art. This same *Cocles* told one *Coponus*, that he would very shortly commit a most horrid murder; and also told *Hermes* the King's son, That he should be banished and kill'd in fight. *Hermes* therefore commands *Coponus* to kill *Cocles* his evil Prophet. *Cocles* foresaw his danger of death by his art, and therefore wore a private helmet to defend himself, and alwayes carried a great two-handed sword. But *Coponus* in the habit of a Porter (whilest he was earnest in unlocking his door, which *Coponus* had before prevented, by putting a little wire into the lock, that he might have the better opportunity for his design) beat out his brains with an Ax; and being questioned for it, alledged no other thing for the fact, but that he was incited thereto by *Cocles* his own self, telling him that he must be a murderer, and nothing else. *Jovius in Elogiis.*

A Certain Astrologer in the Court of *Frederick* the second, Emperour, much revered *Rodolphus* the *Haspurgensian* Earl with exceeding observance, though he had but a mean estate, and valued not at all men far more potent; and being demanded a reason thereof by the Emperour; he answered, I know that *Rodolphus* shall be Emperour, and when thy Issue shall decline, his renown shall be spread abroad far and near, though he be esteemed by few at this time: Neither did his presage want a true event, for in the year of our Lord, 1273. in the Calends of *October*, he was chosen King of the *Romans* by the Princes of *Germany* at *Frankford*, when he besieged the Pallace. *Cuspianus, in Cesaribus.*

79. **W**hen the Mathematicians looked into the Geniture of the Great *Sfortia*, and observed the excellent posture of the Stars, and their admirable sites and aspects they predicted to him, High Empire, immortal glory, and a happy off-spring: but at length they added, That he should not attain old age, but should perish by an untimely death. *Jovius, in ejus vita.*
80. **B**raccius, the excellent *Montenensian* Duke, seeing the body of his Enemy, *Sfortia* the Great, drowned in the River of *Piscaria*, fell a praising the dead man with most exquisite Encomiums, which of right belonged to him: but he not being freed from so great danger of a present battle, shewed to his Souldiers a more cheerful countenance; because he, being conscious of a fatal secret, had learned from Astrologers, that *Sfortius* indeed was to go before, as taken with a violent death, but a little after himself also, as it were with the like lot, should undergo the same fortune of departure: He scarce lived over the fifth moneth, when as for thirteen moneths space, making assault at *Aquila*; and it being in vain besieged, at length in a memorable battel, being overcome and slain by the sword of the *Sfortian* Souldier, he fulfilled both the truth of the Stars, and many prophets. *Jovius, in the life of Sfortias.*
81. **U**nto *Wladislaus Jagellon*, King of the *Polanders*, *Sophia* his wife brought forth sons, *Wladislaus* and *Andrew Casimir*; There was at *Cracovia*, *Henry a Bohemian*, a famous Astrologer, and studious of Magick; this man foretold, That an Infant new born, should be long-lived, but unfortunate; and that he reigning, *Poland* should be afflicted with great evils and calamities: but his brother *Wladislaus* was to be most famous, and most victorious: and unless Nature's destinies should envy a longer life to him, he should command many Nations. Both which things the issue afterwards proved; For *Wladislaus*, who was chosen King of *Poland*, and King of *Hungary*, being slain at *Varna* by the Turks, in the 20th year of his age, gave not satisfaction to this famous hope. But *Casimir*, who succeeded his brother in the Kingdom of *Poland*, reigned 45 years, lived 64, was bent rather on the *Lituanian* huntings, than on the Common-wealth. *Cromer. book 19. & 29.*
82. **B**asil, a Mathematician, but most certain soothsayer, a certain Greek, foretold the murder of *Alexander of Medicis*, Duke of the *Florentines*, to be committed by *Laurence Medicis*, his near kinsman; he not onely shewed him the murder, but also the certain smiter, who should be intimate with him, of a slender form, of a boxy-coloured countenance, and of a doubtfull silence, almost not keeping company at all with others in the Court. Also unto *Cosmus* of *Medices* they promised for certain, forasmuch as in the very marking the hour of his birth, he had a happy Star of *Capricorn*,

corn, as once *Augustus*, enlightned with a wonderfull aspect of Stars agreeing together, it should come to passe, that he should increafe in a wealthy inheritance. *Alexander* indeed hearing it, and *Cosmus* smiling, when as a great number of his kindred was to be consumed by death, before any, even a small inheritance, could come unto him. *Jovius*.

John *Liechtenberg*, in the yearly predictions of his *Ephemeris*, as I may so say, admonished the Prince of *Bavaria*, in a serious manner, both by writing and painting, that a Lyon should seek hiding places for fear of an Eagle. He despised it; but not long after he was assaulted with a grievous Warr by *Maximilian* the Emperour. *Agricola* in *Germane Proverbs*. 83.

Paul *Farnese* the 3d, chief Bishop, seeing he was most skillfull in Astrology and Magick, writeth to his son, *Peter Aloyse*, who had by force entred on the tyrannical Government of *Placentia* and *Parma*, that he should beware of the tenth day of *September*, of the year 1547, as unlucky to him. The father indeed could warn, but the son could not avoid the danger; but by Conspirators, *Augustine Landus*, and *James Scott*, Earls of *Placentia*, in his own Castle, under pretence of talk, he was slain; and being a long time hung up by the privy parts, he was exposed to be cruelly torn in pieces by the people. *Sleidan*. 19 book of *Commentaries*. 84.

There was a Town of the *Xanthians*, that had a bridge laid over the small River *Lycus*, in which were said to have been brazen Tables, wherein letters were ingraven. The Empire of the *Persians* was sometime to be overthrown by the *Græcians*. The tables with the bridge being shaken down, a little before that it was fought at *Granicum* by *Alexander* the Great, they had fallen into the channel of the River; *Alexander* being much moved at the report of the tables, when as for some time he had stood doubtful, into which part he might chiefly bend the course of victory, turning to the right hand, he subdued with wonderfull speed all the Sea-coast from *Lydia* even into *Phenicia*. *Sabellicus* book 4. *Ennead*. 4. out of *Plutarchs Alexander*. 85.

In the second *Carthaginian* war, besides many things seen and heard, which were accounted instead of wonders; a verse or song of *Martius* being curious, and founded at the same time, brought the greatest care to the City. That being by a most true event proved, gave no doubtfull credit of the things that were to be. He had written, who ever that *Martius* was; O thou Trojan born, flee thou *Canna* the River of *Romana*, neither let strangers constrain thee to joyn in battell in the field of *Diomedes*: but neither shalt thou believe me, untill thou shalt fill up the field with blood and the River shall bring down many thousands of thine slain out of a fruitfull land, into the great Sea for fishes and birds and wild beasts 86.

beasts which inhabit the Earth, unto these let thy flesh be for meat. Because these things were in great part represented before the eyes of men (for the common sort were acquainted both with the fields of *Diomedes*, and when they had fought at *Canna*) there was the greater care of procuring another Verse; which was written in these words: Ye *Romane* enemies, if ye will drive away the impostume, which cometh from far Nations, I Judge, playes are to be vowed to *Apollo*, the which let them be faithfully done every year to *Apollo*, when the people shall give a part in publique, let private persons prepare to use them for them and theirs. Over these sports the *Prætor* or Major shall be chief, he who shall administer the greatest right to the people and the multitude. And let the ten chief men, or *Decemviri* after the custome of the Greeks perform holy things by sacrifice. These things if ye shall rightly do, ye shall alwayes rejoyce, and your affairs shall wax better, for that God shall put out the stubborn enemy, which feedeth pleasantly on your fields. This verse being openly interpreted, sports were vowed to *Apollo*, and solemnized in a Circle. *Sabellie*. book 4. *Ennead*. 5.

87. **P**rocopius the Tyrant being slain by *Valens* the Emperour, the Walls of *Chalcedon* (because the Citizens of that City had favoured *Procopius* his party) were made equal with the ground. The which while it was done, they found a table of stone in their foundations, on which these words were written:

When Nymphs shall nigh the holy City dance,
 And wayes adorn'd with garlands; and by chance,
 After the wretched walls for placing baths
 Shall be converted, burning in maddish wrathes,
 A thousand shapes of men for greedy prey
 From divers Nations thou shalt see (I say)
 With forces strong, alas, to go beyond
 The *Istrian* and *Cimmerian* Sea-cy bond,
 Then *Scythick* people, then the *Masian* Land
 Shall be destroy'd with slaughter's bitter hand.
 When at the length unto the Men of *Thrace*
 The covetous lust of gain leading a Trace;
 The cruel barbarism shall make a breach,
 It shall be quenched by Ior's partial reach.

This Prophecy was not then understood, but was afterward fulfilled, when *Valens* had built a conveyance for water, and had brought abundance of waters to the City. For, the walls being overthrown, he made use of the stones for the conveyance of the water, which he called *Valense* by his own name, that he might gratifie the Townesmen, and the baths might be holpen by this bringing of water, although some called them *Constantius* his baths. At length, *Clearch*, Governour of the City, in a place whose name

is

is *Taurus*, afterward called, The street of *Theodosius*, built *Nymphæum*, or a washing-place, that he might shew the grace and pleasantness of the water brought in. By these buildings, the stony tables signified the coming even now, of the *Barbarians*, who in *Thrace* it self, after destructions or robbings of the people made, were all slain. *Cuspinian, in Valens.*

IN the sixth year of *Justine* the Great: the City *Edeffa* was miserably defiled with uncleanness; and of the River *Scirtus*, and in the bank of the River a Table of stone found, written on, in Hieroglyphical or mystical *Ægyptian* letters to this purpose: 88.

Σκίρτος ποταμὸς σκισίσει κατὰ σκιστήματα πολιταῖς.

That is,

The River *Scirtus* shall dance or leap for the mischief of the Citizens. *Cedrenus.*

UNto *Alexander* the Great going out of *India* to *Babylon*, *Nearchus* Admiral of the Navy, who had returned from the Ocean, being carried into *Euphrates*, sheweth him, that certain *Chaldeans* had gathered themselves together, who warned him, that he should abstain from *Babylon*. He being nothing moved, went forward notwithstanding, where he perished. *Plutarch, in Alexander.* 89.

WHEN *L. Vitellius* for the favour of *Herod* the Tetrarch, would lead an Army against the *Arabians*, they report, *Aretas*, King of the *Arabians*, (news being received of the dispatch of *Vitellius*,) to have gathered by sooth-layings, that it was impossible for that Army to have come to the rock. For one of the Captains was first to dye, either he which may prepare the War, or he by whose command it may be provided, or him against whom it is to be moved. Neither was the divination vain. For when *Vitellius* was as yet at *Jerusalem*, a message being brought concerning *Tiberius Caesar* his death, he made the Expedition void. *Josephus, book 18. chap. 7.* 90.

A Pollonius an *Ægyptian*, foretold the death of *Caius Caligula*, Emperour of the *Romans*, who for that cause being sent to *Rome*, was brought to *Caius* that day, in which he was to dye the death. *Xiphiline, the abbreviatour of Dio, in Caligula.* 91.

A Pollonius the *Tyanean*, the son of *Jupiter*, foretold, That *Cilix*, a certain man beyond measure lascivious, should be killed on the third day; and that so fell out. *Philostratus, in his life.* 92.

Larginus

93. **L** Arginus Proclus foretold openly in Germany, That Domitian, Emperour of the Romans, was to dye the death; on which day he departed out of life. And when for this cause, by him who was chief over the Province, he was sent to Rome, he then also affirmed it should be so. Therefore he was condemned for a capital matter. But Domitian nevertheless could not escape the danger of life, because on the same day he was killed. *Xiphiline.*
94. **J**ulian's Emperour, moving against Constance, pierced Illyricum, daily etpying the intrails of beasts and birds, that he might contemplate of the issue. At which time a certain Souldier lifting up the intrails with his hand, being fallen flat on the ground, he cryed out, many hearing him, The Trojane was fallen, Constance should dye with the Mopsocrenians in Cilicia. The which, he saith, should be by and by verified from Ambassadours. *Cuspinian.*
95. **A**lexander Severus, Emperour, when as he spake unto his Army in France, desiring to begin his speech from a lucky word, fortune brought a contrary one, the which was received as an evil token; for he began, Heliogabalus the Emperour being slain, beginning his speech from the Emperours death. But when from thence he went unto the Persian War, an outragious woman spake these words in the French tongue; *Go thy way, neither promise victory to thy self, neither rely thy self on the faithfulness of thy Souldiers.* That which was rightly told, the event taught, he himself not long after being killed by his Souldiers. *Fulgosus, in book 1. chap. 3.*
96. **A** Certain woman meeting the two Maximines in the Julian Market-place, (when they came against the Senate with an Army) with her hair spread abroad, and a black garment, calling on the Maximines with a great voyce, fell down dead before their feet. After a few dayes, the Army slew the Maximines in the same place.
97. **W**hen Dioclesian, as yet warring in lesser places, staid at Tungrim in France, in a certain Tavern, and had familiar company with Druiys a certain woman, and she blamed the niggardlinesse of the man, he is reported to have answered in jest, not in earnest, Then he would be liberal, when he should be Emperour. To these words she saith, *Do not jest, O Dioclesian, plainly thou shalt be Emperour, and also thou shalt kill a Boar.* Which word indeed of the woman, he taking in the room of a-fore token, began diligently to follow wild Boars in hunting; not understanding, to wit, the riddle of the Prophecies, which the issue afterward declared. For Numerian, Emperour, had been slain by the faction of Arrim [Aper] which signifies a Boar. Which thing being brought to light, the Souldiers chose Dioclesian the revenger, and with one

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one accord salute him Emperour. He therefore after an assembly had; whereby he might fulfill the saying of *Druys*, thrusts *Aper* thorow with his own hand; adding that of *Maro* ----

Aeneæ manu dextrâ cadis —

Thou fall'st (thou dost not stand)
By great *Aeneas* his right hand. *Cuspinian.*

Zeno Emperour of *Constantinople*, asked some secrets of *Marian*, a most wise Earl, Who should succeed him in the Empire? He answered, One of the *Silentiaries* shall take thy Empire and Wife; but me thou shalt unjustly kill. Both of these the end proved in its time. 98.

Agilulph, Duke of the City *Taurina*, when as he brought unto *Authar* King of the *Longobards*, his Bride *Theodelinda*, the daughter of the King of *Boiaria*, had a Soothsayer with him, who by the stroak of a Thunder bolt foretold unto him, that a little after, he should enjoy the Bride her self, and the Kingdom: and that thing the issue proved to be true. For *Authar* being killed in War, *Agilulph* succeeded him in his Kingdom and wedlock. *Paul Deacon, of the deeds of the Longobards, chap. 14.* 99.

Anionine the son of *Sosipater* and *Eustathius* the *Cappadocian*, had a school at *Canobicum* the door of *Nilus*. He foretold to his Schollars, that after his death the Temples of *Serapis* (a god of the *Egyptians*) should be overthrown. The event confirmed the prophesie, under *Theodosius* the Emperour. *Eunapius, in Adefio.* 100.

Remex a certain *Rhodian*, being estranged or angry in his mind, began to witness with a loud voyce, that before the thirtieth day there should be very great slaughters and robberies at *Dyrrhachium* in *Greece*, and fire and flight, but the Navy it self to return home. When *Cn. Pompey*, who being Pretor, was chief over the Navy, had heard that, and had told it unto three men, *Cicero*, *Varro*, and *Cato*, all being moved; also some of them are said to be exceedingly affrighted. But the space of a few dayes coming between, *Labienus* fleeing out of the battel in *Theßaly* brought news of the overthrow of the Legions, and that the Army of *Pompey* was scattered in a great battel; by and by the publique corn was snatched out of the barns, and scattered abroad through the whole City; they that were there, having departed with a headlong flight, were both forsaken by the *Rhodians*, and being unwilling to follow, the ships were burnt. 101.

Cc

Procopius

102. **P**rocopius in his third book of the *Vandall-war* sheweth, that there was wont to be an old Proverb tossed up and down in *Carthage* by the children, that *Gamma* should sometimes persecute *Beta*, and again, *Beta, Gamma*. I think the childrens sport to have looked hitherto, that between neighbours there might oftentimes rise discord. But this childish saying was wrested unto the event of things, because *Genferick* King of the *Vandalls* had expelled *Boniface*. Afterwards *Belisarius, Gilimer*. The Proverb arose, not from what happened, but was a Riddle of the *Carthaginian* Children, as an Oracle of that which happened afterwards. *Erasmus*, in his adagies.
103. **T**Here stood Tombs in the *Leucrian* field, of the daughters of *Scedafus*, which they call *Leucrides* from the place. For by chance, when they were by force ravished by the *Spartan-guests*, they had been buried in that place. That so cruell and wicked act being committed, their father having wished for curses on the *Spartans*, when he could not by request obtain revenge from *Lacedemon*, stabbed himself upon their Sepulchres. From thence the Prophecies and Oracles daily foretold the *Spartans* they should avoid and turn away the *Leucrian* revenge by the gods. But that thing many did not so understand, but doubted of the place, because also a little Town placed on the shore of *Laconia* is named *Leucon*. Besides there is a neighbouring place of that name in *Megalopola* of *Arcadia*. At length the *Lacedemonians* being in the *Leucrian* field of *Beotia* overcome with a most cruell slaughter by the *Thebanes*, lost their rule. *Plutarch* in the life of *Pelopidas*.
104. **T**Here was with *M. Anthony* [the *triumvir* or] one of the three chief men of *Rome*, a certain Magitian of *Egypt*, who had often moved *Anthony* that he might withdraw himself from *Octavius* Thy fortune (saith he) *O Anthony*, is of it self famous and large, but when it cleaves to *Octavius*, it is continually blunted. Thy demon or spirit feareth his Genius or Angell: and when as it is of it self high and chearfull, yet at the approach of this, it is made low and fearfull. He the more easily gave him credit, because whether by lots, or pairs of Cocks and Hens, or Quails committed to hand; *Anthony* was alwaies inferiour to *Octavius*. He therefore being stirred with these things, going with *Octavia*, from whom he had already begotten a little daughter out of *Italy*, sailed unto *Athens*. *Sabellius* in his ninth book, *Ennead. 6.*
105. **M**ost ancient Prophets had sung, It was wickednesse for *Romane* weapons to go beyond *Ctesiphon* a Town, and the Captains that dared to do it, were to receive punishment. They think *M. Crassus* purposing that thing, to have perished with his Army. *M. Ulpus* having attempted to go beyond *Trajanum*, recovered not *Italy*, and to have lost five Provinces on the other side *Tygris* presently, and he had been better not to have undertaken the journey, he wasted

wasted; and almost consumed his legions of Souldiers with long pains. And although the Conquerour drew out his bounds farther, yet he profited not much; desiring to go beyond *Ctesiphon*, *Tygris* being overcome, *Valerian* was taken by *Sapor* King of the *Persians*. But *Odenatus Palmyrene*, a conquerour of *Romane* Majesty, came beyond *Tygrim*, even to *Ctesiphon*. *Carus*, Emperour, led the Army of *Probus*, a large conquerour, from the *Sarmatian* Warr into *Persia*, he wasted the Enemies Kingdom, he vanquished *Selencia* compassed about with *Euphrates*, the which *Ælius*, the true *Antonine*, had in times past taken. And then he requiring or assaulting *Ctesiphon*, and willing to proceed farther, either a disease, or the stroak of a thunder-bolt in a troublesome and lightning heaven took him away. *Cuspinian*.

Srbill prophesied of the destruction of Antichrist:

106.

Αἰλίον αὐτοτε καίεσι ὅταν λίνον αὐτὸν ὀλέται.

Again, he then an evill time shall see,
When his own Net will his destruction bee.

Some understand by the snare or net, the place, wherein Antichrist is to be choaked. *Theodore Bibliander*, a most learned man, of the Art of Printing, whose matter is flax steeped and glewed together, to wit, paper, with this flax Antichrist shall be dispatched, because it is that in which the holy Gospel of Christ, and all the Prophets (being written together) are contained: by whose authority, as it were, by the breath of Christ's mouth, the three-headed Beast shall be brought to destruction.

Psammeticus took away *Tementes*, King of *Egypt*. The god *Ammon* had answered *Tementes*, asking counsel of the Oracle concerning the Kingdom; That he should beware of the Cocks. *Psammeticus* using familiarly *Pigritatus*, a *Carian*, when he had known from him, that the first or chief *Carians* put Cocks on the top of their heads, he understood the mind of the Oracle, and hired a great multitude of *Carians*, and led them toward *Memphis*, and pitched his Camps beside the Temple of *Isis*, in the Pallace, which was distant from the City five furlongs: and a fight being begun, he got the victory. From these *Carians*, a certain part of *Memphis* was called *Caro-memphites*. *Polynaëus*, book 7. & *Herodotus*.

107.

Srbill foretold, That the warlike glory of the *Macedonians* gotten, *Philip* the son of *Amyntas* reigning, in the times of another *Philip* should go backward:

108.

The glory of *Macedon's* people, of *Arcadia's* Kings,
What *Philip* reigning, sometimes profits, sometimes losses
brings.

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For

For one, the greater of the two, his Captains shall impose
On a people strange and Cities, but (forsooth) by Western foes: †
The lesse shall tamed be in years to come, and by and by
Illustrious honours he shall lose by Eastern destiny.

For the *Romans*, who are to the West, by the ayd of *Attalus*, and
the *Mysians*, who lye toward the rising of the Sun, deprived *Per-*
seus the son of *Philip*, both of his Kingdom and life. *Paganias*, in
Achaick affairs.

109. **U**nder *Boleslaus* the chaste Prince of the *Polanders*, in the Ter-
ritory of *Cracovia*, a certain Man-child having teeth, on the
same day in which he was born, spake distinctly, and point by
point, untill being a young beginner in Christian Religion, he lost
both his teeth, and the use of speech. But another six moneths old
in the City of *Cracovia*, spake, That the *Tartarians* should come;
and he foretold, they should cut off the heads of the *Polonians*: and
being asked, he answered, he knew that thing from God, and that
evil hung over his own head also; which after the twelfth year
came to passe.

110. **H** *Ali Abenragell*, makes mention, That in the King's Pallace he
saw an Infant born, which, scarce as yet twenty four hours
were finished, began to speak, and make signs with the hand. At
which thing the King being exceedingly astonished, a greater mi-
racle happened: For he saith, The King standing by, and my self
also with many others, the Infant cryed out, saying, I am unhap-
pily born to disclose the losse of the Kingdom, and the destruction
and desolation of the Nation. Which words being pronounced,
he fell down dead. *Cælius*, book 29. chap. 14.

111. **P** *Heracles* the son of *Bades*, a *Syrian*, a hearer of *Pittacus*, walking
on the *Samsan* shore, when he had seen a certain Ship running
with full sayls, he foretold, That a little after, it should be sunk;
and it happened, he beholding it. *Laertius* and *Apollonius* in their
History of wonderful things. Also *Apollonius* the *Tyanean*, having
gotten a Vessel fit enough to sail in, when he had reached *Leucas*,
about to go to *Achaia*, Let us go down, saith he, out of this Ship.
But she, although then quiet, a little after was overwhelmed. *Phi-*
lostratus. *Mithridates* besieging *Cyzicum*, *Aristagoras* said, he had
received from *Minerva*, that he being a pleasant singer, would
bring the Trumpeter into the *Lybick* Sea, therefore he bade the
Citizens to be of good courage. And straightway the South-wind
blowing more strongly, *Mithridates* his Navy was troubled, and
their warlike Engines for the most part cast asunder. *Cælius*, book
20. chap. 24.

They

They tell, that *Pherecydes* sometimes thirsting in the Island *Scyrrus*, desired water from one of his Schollars; the which when he had drank, he pronounced, That after three dayes there was to be an Earthquake in that Island; which saying, as the end proved it true, he brought back great glory. *Apollonius, History of Wonders.* 112.

Glaucus the son of *Epicydides*, a *Spartan*, when as he had received a great sum of money from *Milesius*, a guest, under the name of a *depositum* or pledge, and after his death, his sons had required the money. *Glaucus* after four moneths avouched, that he would give an answer. In the mean time he enquired of the Oracle at *Delphos*, Whether by denying (through a tuborned oath) the money laid up with him, he should make a gain? *Pythia* answered; 113.

It may indeed, for bold-fac'd *Glaucus*, turn to present gain,
Thus by an oath to conquer, and by robbery to detain
The moneys. Afterward 'tis death to swear, but he the man
That consciously regards an oath, sustaineth with his hand,
But of the oath the Lad is alway mindful, neither hee
With hands nor feet as swift doth make approach, but if of
thee
He taketh hold, will all thy house and progeny destroy,
But th'after stock of swearer just, shall better things enjoy.

Glaucus being affrighted with that answer, prayed for pardon or leave. But *Pythia* affirmed, the same is to tempt God, and to do it. *Glaucus* indeed being returned home, restored the money to the young men of *Milesim*, but not long after, his whole house and offspring was wholly put out. *Herodotus*, book 6.

Alphonsus, King of *Arragon* and *Sicily*, besieged *Neapolis*; a certain man came to him of a reverend countenance, and foretold, that he should conquer the City about the Calends of *June*; but not much after, a doubtfull battle was to be, in which the Captain should be taken, perswading him, that he would not commit himself to so great danger. The former part of the Prophecie was true; For on the 4th of Nones of *June*, he reduced the City into his power. A little after being about to fight in battle against *Anthony* at *Caudola*, in the *Campanian* field, his friends disswading him, and objecting unto him the Prophecie; he answered; Death indeed will not affrighten a valiant man, much lesse doubtfull Oracles. A battel being made, he was overcome and taken at *Caudola*. *Æn. Sylv. book 2. Com. on Panormitan's Alphonsus.* 114.

Agathim

115. **A**gabius in his second book of the *Gothish War*, saith, that, the *Germanes* to have used sometime women for Prophetesses; likewise with a most true event: *Plutarch* in *Cesar* calls them holy women; and they guessed at things to come, by the whirlpools, and noyle of Rivers. *Cælius*, book 18. chap. 20.
116. **A**baris the son of *Seuthias* a divine of the *Hyperboreans*, or those above the North-wind, wrote Oracles in the Countries which he wandred thorow, which are at this day extant. He also foretold earth-quakes, Plagues, and the like, and heavenly things. They say when he had come to *Sparta*, that he warned the *Laconians* of turning away evils by holy things, which things being finished, no Plague afterward was at *Lacedemon*. *Apolonius* in *Hist. of Wonders*.
117. **Æ**desius the son of *Chrysanthius* a Philosopher of *Sardis* had a body so nimble, that it exceeded the belief of all and was plainly carried up on high. There was such a nearnesse to him with a god, that there was no need of a Crown of bayes to be placed on his head, but true Oracles, and framed to the proper likenesse of a spirit blown up by a power. He onely beholding the Sun, would powre forth speech, although he neither knew the Law or order of Verses, nor yet well knew the Rules of *Grammar*. *Euaepius*.
118. **T**here is at *Sparta*, before the Altar of *Augustus*, in the Market place a brazen portrayture of *Agias*. They say this *Agias* to have divined unto *Lysander* that he should conquer the navy of the *Athenians* at the River *Ægos*, besides 10. Gallies with Oares, which by flight betook themselves into *Cyprus*. *Pausan. in Laon*.
119. **P**hilumena a soothsaying maid, whose familiarity *Apelles* the heretic, or as some will, *Severus* used. To this maid the Devill by an Apparition, in the habit of a boy answered; sometimes saying, he was *Christ*, sometimes *Paul*. He also wrought miracles, amongst which that is a chief, that he cast a great loaf of bread into a glasse-viall of a most narrow mouth: and lifted him up with the tops of his fingers unhurt, and with that bread alone, as with meat given her from God, he said she should be contented. *Augustine* is witnessse.
120. **T**he same blessed *Augustine* in his first book against the *Academicks*, delivereth that there was a man at *Carthage*; by name *Albigerius*, of a reproachfull life, who had known all secrets, so that when he was asked a question by a Scholler of *Romantian*, unto whom *Augustine* writeth for trialls sake, what thing he thought of? He answered, a Verse of *Virgil*. when he was again asked

asked by the same Scholler what Verse? he repeated that. *Cardane* of diverſenelle of things, *Book 8. ch. 43.*

Isaac Angell, Emperour of the *Greeks*, going to *Radestum*, a Sea-City, came to *Basilacius*, a man of an unaccustomed life, and who had obtained that opinion amongst all, as that he could foresee and foretell things to come. He uttered words confused, disagreeing among themselves, and doubtfull. The paps of women coming to him being searched, and their Ankles handled, he drew out dark Oracles or speeches, and to many questions he answered nothing, and finished his divinations with runnings to and fro, and mad gestures. There stood little old women by him, his kin-women, who explained to those that asked Countell, what those behaviours of *Basilacius* might foreshew of things to come, and interpreted his silence as a wise speech. He answered nothing to the Emperours saluting him, neither gave he thanks by a silent nod of his head, but leaping hither and thither like a mad man, cursed those that came to him. *Constantine* of *Mesopotamia*, especially who was then most familiar with *Isaac*. At length with a walking staffe which he carried in his hands, the eyes of the Emperours Image, which was painted in the wall of his privy Chamber of speaking, being scraped out, he also endeavoured to take the cap off from his head. The Emperour despising him as a doting or raving person returned. But not long after, he was by his brother *Alexius* deprived of both eyes and Empire, and the opinion of *Basilacius* was confirmed, the which had been at the first uncertain and doubtfull in many things. *Nices*, book 3.

Her Boethius in the *Scottish* affairs saith, it was a common report, that *Merline* was begotten by the copulation of a spirit called *Incubus*, and a *Brittish* woman of a Noble blood, of whom *Vincent*, in 21. book *History* 30. thus telleth. King *Vortiger*, counsell being taken what he ought to do for defence of himself, commanded cunning workmen to be called unto him, who should build a most strong Tower. But when as the Earth swallowed up their works, they perswaded the King, that he should search out a man without a father, with whose blood the stones and mortar might be sprinkled, as if by that means the mortar would be made firm. Therefore the young man *Merline* by name, was found, who with his Mother is brought before the King, who confesseth he was conceived by a spirit in Mans shape. This *Merline* revealed many dark things, and foretold things to come. For he opened that under the foundation there was a lake, under the Lake two Dragons lay hid, whereof one being red, did signify the people of the *Brittains*, but the other being white, of the *Saxons*: and he also prophesied, that *Aurelius Ambrose*, *Hengist* being overcome, and *Vortiger* burnt, should reign. *Fier*. b. 2. ch. 46. of the Delusions of Devils.

Calias

123. **C**ælius writeth, there was in his Countrey a poor desolate woman in a low or obscure place named *Jacoba*, out of whose belly he himself (and indeed an innumerable company of others, not onely at *Rodigium*, but also almost all *Italy*) heard the voice of an unclean spirit, very small indeed, but yet, when he would, distinct, and altogether to be understood; when as the mind of the great ones that was greedy of that which was to come, desired oftentimes this belly-speaking woman to be sent for, and stripped of all her cloathing, lest any thing of secret deceit should lye hid. The name of the Devill was *Cincinnatiulus*. He much delighting in this name, a little after answered to one calling for him. If thou shalt demand of things past and present, what things might be most hidden, he gave oftentimes wonderfull answers. If of things to come, alwaies most false. But also his ignorance he sometimes more truly discovered by an uncertain muttering or humming. *Cælius Book 8. ch. 10. of old readings.*

124. **A**drian Turneb, the Kings professour of the *Greek* tongue, testified that he saw *Peter Brabantius* a crafty man, very like to *Euriclus Aristophanes*: who as often as he would, so often he spoke from the nethermost part of his body with unmoved lips: and by this imposture or couzenage of the Devill, he blinded the eyes of many in many places. For when he would be love-sick, for a certain beautifull maid of *Paris*, nor could perswade her mother, that he might espouse her to himself; at length when they willingly and on both sides talk together of this matter, he uttereth a voice out of his body, in which the dead husband of the poor woman seemed to complain of the greatnesse of the punishments, which he should endure in Purgatory for the mistrustfullnesse of his Wife, because she denied her daughter so often desired by *Brabantius* a most excellent man, with which complaints she being affrighted, and pitying her Husband, assented to the request of the Knave: who notwithstanding, it sufficiently appeared, sought not so much after the daughter, as a dowry appointed her by her Father in his will. For six Moneths after, when as he had wasted the maids goods, the wife and Mother in Law being left, he fled away to *Lugdunum*. There he had understood, that a certain Merchant and very rich banker dyed. Who seeing he was accounted a molt unjust man, for that he had scraped together all things by right and wrong in his life time, he commeth to his Son *Cornutus*, his onely heir, walking in a Porch behind the Church-yard, and intimates that he was sent thither that he might teach him what was needfull for him to do. But while he saith he was to think rather of his father's Soul and good name than of his death, while they speak, a voice resembling his father, is unexpectedly heard: the which when *Brabantius* gave out of his belly, he feigned himself neverthelesse to be in a wonderfull manner astonied. But his son was moved with this voice, into what condition his father had fallen by his injustice, and

and with what torments of Purgatory, both for his own, and his sake he should be troubled, for that he had left him an heir of unjust goods, and which could by no means be pardoned, unlesse by a just satisfaction made by his son, and due alms conferred on them who at that time chiefly wanted, and those were the Christians taken by the *Turks*. Therefore the man, who when he spake, he should believe, that this was sent by Godly men to *Constantinople* to redeem them, and that he was sent therefore to him from God for that thing's sake. *Cornutus*, no ill man, although these words heard of gifts, he regarded not, yet because that of money seemed a hard word, he answered he would take deliberation, and bad *Brabantius* return to the same place the next day. In the mean time being sorrowfull, he a little doubted of the place in which he had heard the voice, that it was shady and dark, and fit for mens lying in wait, and an *Eccho*. Wherefore the day after, when he brought him into another open plain place, and letted with no brambles or shades; where nevertheless the same song was repeated while they spake, this also being added, that six thousand French Crowns being presently numbred to *Brabantius*, he should repay three Masses every day for his fathers salvation, otherwise there would be no redemption out of Hell. From whence his son being eyed in Conscience and Religion, although with grief, yet he committed so many to the faithfull dealing of *Brabantius*, all lawfull witness of the thing received and payed, being neglected. His father being freed from the fires and *Vulcans* stroaks, for the future was quiet, nor any more called upon his son. But wretched *Cornutus*, (*Brabantius* being let go) when as he was more merry then usuall, and his other *Tablers* could not sufficiently admire it; straightway as soon as he declareth the cause to those enquiring it, he was presently so laughed at by all, that for grief, after some dayes he dyed, and followed his father to enquire the truth of the thing from him. *Vierus*, Book 2. chap. 12. Of the Delusions of Devils.

A *Amphiaraus* son of *Oicleus*, a Soothsayer and Prophet, whom when *Adrastus*, King of the *Greeks* called *Argivi*, would lead unto War against the *Thebanes*, he refused, and that he might not be compelled, hid himself, because he foresaw that he should there perish; yet by the deceit of his wife *Eriphile*, (whom he had corrupted with a Jewell) he was betrayed, and being against his will drawn to War in *Baotia*, in that place, which afterwards was called *Harma*: he was by the gaping of the earth, with his Chariot and Horses, swallowed up. *Statius* in *Thebides*.

125.

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Abius

126. **A** *Clius Navius*, a Lad, and that thou mayest laugh the more, a Shepherd, *Priscus Tarquinius* reigning, taking on himself, the use of a Sooth-sayer's crooked staffe, becoming indeed suddenly an Augur, from the Swine-herd, through the report of the thing divulged, he was called forth to the King. Whom the King beholding, and perchance scorning both his age and habit, tryed in this manner: Whether (saith he) that which is now in my minde, may be done, or may not, I ask? *Navius* when he had finished his divination, answered, It might be done. But the King thinking to mock him; But (saith he) I did meditate, that I might cut this whetstone with a razor. He with wonderful constancy replied; Thou mayst therefore; And the razour being snatched up, in the sight of the King standing amazed, and the people, he cut the whetstone. From thence divination was sacred to the *Romans*.
127. **V** *V*hen *L. Sylla* was at *Nola*, that he might encounter with *Marius* the Elder, his mind being very much troubled, because he thought it a very hard thing; *Posthumius* the Sooth-sayer, who did do a divine thing, he being present, both his hands being stretched out to *Sylla*, said, That he should command him to be bound, and after that to be slain; else the victory of that battle would remain in his power, and he should get a happy successe, because he had been bidden then by an Augural knowledge to foresee it. For the day after, *Sylla* entring into the City of *Rome*, drave out *Marius* from thence, and fulfilled his mind, as he had wished. *Fulgosus*, in book 8. chap. 11. out of *Plutarch* in *Sylla*.
128. **S** *Purina* had foretold to *C. Julius Cesar*, That he should beware of the 30 next dayes, as fatal, whose last was the Ides of *March*. And when by chance both had come in the morning into the house of *Calvus Domitius* to the office, *Cesar* saith to *Purina*, What knowest thou that the Ides of *March* are now come? And he, What knowest thou, that those are not yet past? The one had cast off fear, as though the time mistrusted was finished; the other thought, that indeed the utmost part of it was not void of danger: Would God the divination had rather deceived the Soothsayer, than security the Father of his Country. *Valerius*, book 8. & *Suetonius*.
129. **A** *Grippa*, the Nephew of Great *Herod*, of the son of *Arisobulus*, being cast into bonds by *Tiberius*, Emperour, because he seemed to favour *Caius*, stood before the Pallace, among certain others alike bound, leaning for grief on a certain Tree; on which when as an Owl had sate, one of those that were bound, by Nation a *German*, beholding the Bird, enquired of the Souldier, Who that Man in purple was? And having known that it was *Agrippa*, a most noble man of the Jews, he asked the Souldier, that he might have leave to come nearer unto him; for he desired to know some things concerning his Country. Which being obtained by request, and an interpreter

interpreter taken, he saith, O young man, so sudden and unexpected change of fortune indeed makes thee sad, neither wilt thou easily believe thy escape to be nigh at hand, divine providence fo ordering thy affairs; But I call thy Country-gods to record, that I go not about to flatter thee, nor to feed thee with vain comfort. It cannot be, but that the course of things being changed, thou shalt escape forthwith out of these bonds, and come both unto the largest dignity and power, even to the envy of those unto whom thou hast seemed miserable. Thou art to have also a happy departure of life, children being left in the succeeding of wealth. But remember, when thou shalt again see this Bird, that the fifth day from it shall be destinous unto thee. These are the things which the heavenly ones shew to thee, by sending this Bird; Therefore I intreat thee, that as soon as thou shalt perceive that happinesse to be shown thee, do thy endeavour, that we also may be taken out of these adversities. He was a true Prophet. For six moneths after, *Tiberius* dyed. *Caius* succeeded in the Empire, who made *Agrippa* King. *Josephus*, book 18. chap. 8.

THe Spaniards call a people *Adelittans*, and *Almagonens*, who from the flying of Birds, from the voyce, from the meeting of wild beasts, and of very many other things do divine, what good or evil thing is to happen; lastly, they have books most diligently written with all prognosticall divinations. Of these some are Dukes, and as it were Masters, others Earls and Schollars. There is also another cunning of these, to search out the passage, not onely of horses, and beasts, but also of men, by a cloathed or covered, by a naked, by a hard ground, by small stones, by great stones, as that the number of those who passed by, doth not at any time almost deceive them; who by a fit word may be called *Searchers*. These shewed forth a notable example of their Art in the Warr which *Ferdinand* waged against the *Moors*. For when as a hundred *Saracen's* horsemen had avowed to their King, never to return, unless they had shewn forth some famous act against the Christians; and had privily come through wayes unpassible, and to fall upon the Christians garrison: The *Searchers* somewhat perceiving their way and number, made the Watch acquainted of their lying in wait; and they having followed the horsemen, they constrained them, being shut in on both sides to yield themselves in the channel of a brook, being tyed together in a long rank with one rope. *Laurent. Valla*, book 1. of *Hystories*.

Alexander, Emperour, in the year of the Lord, 904, as *Sigebert* writeth, was idle, being given to riot and Magick; He having demanded of his Juglers, Whether he was to live long; he received an answer, If he had taken away from the brazen Boar in the Theatre, his teeth and privy members. By which saying they did signifie, that he was given to gluttony and lusts, from the which, if he did not abstain, he would hasten his death: that

which fell out. For after bathing, yielding himself to banquets and sports, a vein being broken, he dyed with an issue of blood. *Zonaras & Cedrenus.*

132. **S**imeon, Duke of *Bulgarians*, had brought War on the *Crobatians*: It is told to *Lacapenus*, a Roman Emperour; there was an Image placed in the top of *Xerolophus* his vault, toward the West, that was turned into the shape of *Simeon*; the head of which Image, if it be cut off, the death of *Simeon* should not be far off. That being done, the same hour it was told the Emperour, he to have dyed of a pain of the stomach. *Zonaras.*

133. **I**N the *Gades* there is an old stone in the brink of the Sea, most excellently graven upon the passage with *Saracens* work, downward broad and squared; upward narrowed, and of so great an height, as a Crow is wont to fly on high; upon which is the Image of a man lifted up of Copper, raised up on his feet, having his face toward the South, and a great Club holding in his right hand. Which club, as the *Saracens* deliver, shall fall out of his hand, in the year in which a King to be in *France*, shall be born, who in the last times shall subject all *Spain* unto Christian Lawes. And straightway as soon as the *Saracens* shall see the Club fallen, they shall all flee from their treasures laid in the earth. The *Saracens* deliver, That *Mahomet*, while he was yet alive, built that Idol, and engaged a certain Legion of devils thither by the Art of Magick, the which holds it so strongly, that it could never be broken by any, neither doth it suffer Christians to come to it without danger, but onely *Mahometans*, and that Birds sitting on it, it suddenly killeth them. *Turpine of Rhemes, with Eufordienfis, chap. 68.*

134. **A**Mong the *Biarmians, Laplanders, Bothnians, Finlanders, Northern* people, there is this often kind of magicall divining: The Magitian goeth into a closet, content with one companion and his wife; he smiteth a brazen Frog or Serpent with an hammer, upon an anvil, with certain stroaks, and turns up and down hither and thither, with a muttering of verses; and straightway falling, is snatched into a trance, and layeth along for a short time as dead. In the mean time he is most diligently kept by his foresaid companion, lest a fly, gnat, or any other living creature should touch him. Being returned to himself, he sheweth a ring or little knife, in token of his dispatched embassage, and declareth unto his hirer, by certain signs what is done. *Olaus, book 5. chap. 17.*

135. **J**annes, the Master of *Theophilus* the Emperour, was wont to foretell things to come, by the prophetic and jugglings of a bason. When as sometime the *Barbarians* making use of three Leaders, did annoy the Roman power, the Emperour bade him hope well. Between brazen Images, which were in *Euripus* of the Circle, a certain Image with three heads was reported to stand; Therefore *Jannes*

nes commanded three brazen hammers to be framed, and them to be delivered to men of strong hands, who at an appointed hour of the night, came with him unto that Image, and when he had commanded them, they should valiantly smite the heads, while they, as it were, with one stroke and force should cast down on the earth those heads. A great part of the night being now finished, *Jannes* came with those men unto the Image, and repeating a magick verse, taketh away the strength that was in the Image, he bade the men with all their force to smite the heads of the Image. By two of their most strong stroaks, two heads of the Image shook off; the third striking something more slackly, he bended indeed, yet plucked not away the head wholly from the body. After the same manner was it done with the Captains of that Nation: For an inbred sedition arising, two of the Captains were slain, the third received a wound, but not deadly. The *Barbarians* therefore being deprived of their strength, returned home. *Cedrene.*

A *Pollonius Tyanem*, when he disputed in *Ephesus*, being almost separated from his soul, and with inbent eyes, as if he had been in the present thing, said often, *Smite the sinner Stephen, smite him*: And at last added, *The Tyrant is dead*; who was heard with the great admiration of all that were present: afterward they received that on the same day, and the very moment of hour, *Domitian* the Emperour was slain at *Rome*, by a man whose name was *Stephen*, as *Apollonius* had then declared. *Falgosus, book 1. chap. 9. & Xiphiline in Domitian.* 136.

S *Stephen* the *Hagio-Christophorite*, (it is the name of an office) but for his wickednesse otherwise called *Antichristophorite*, after that he knew from the Devil, by *Sethus* a Magitian, destruction to hang over the head of *Andronicus Comnensu*, by him whose name had its beginning, [*J. S.*] he appointed *Isaac Angell*, whom *Andronicus* despised as a low-spirited man, to be laid hold of, and first to commit him to custody, and then by the Judgment of *Andronicus* the Tyrant, to kill him. Therefore entering into the Chamber of *Isaac* in the evening, he commanded *Isaac* to come down, and to follow him. But he delaying, he brought force. *Isaac* defending himself, kills *Stephen*, and going into the Temple with his sword drawn, he goeth up into that Seat where Manslayers, explaining their wicked deed, desire pardon from those that go in and out. But a multitude of the City in great number, presently flow together unto the Temple. The Uncle of *Isaac* helpeth him in the same, *Ducas, John*, and his son *Isaac*. Moreover, others intreat the mingled multitude which had ran together into the Temple, and afterwards did run to it, that it would stay with them, and help according to its power, those that were placed in the greatest danger. Thus therefore *Isaac* finished the whole night, that he might not think of the Kingdom, but might pray against destruction. But by earnest supplication he obtained this, that a certain man of that company 137.

company shut the doors of the Temple, and lights being brought in, he instantly perswaded them by his example, that they would not depart home. When it was day, all the Inhabitants of the City of *Constantinople* were present, they all prayed God, that, *Andronicus* being driven away, *Isaac* might enjoy the Empire. *Andronicus*, who was then absent from the City, the murder of *Stephen* being known, did nothing else, but admonish the Citizens in a short writing, that they should cease to attempt new matters. Whereof this was the beginning, *He that hath punishment, is taken away.* But in the morning, many running together, *Isaac* is saluted Emperour of the *Romans*, when as one of the Church-wardens had put the Crown of *Constantine* the Great, which hanged over the Communion Table drawn down from the stairs, on his head, he was consecrated. Now when as the Emperours horses adorned with Golden trappings, were brought by the Crossing of the *Cionians*, one being by a Horse-rider pulled away by force, is taken, and is brought unto *Isaac*. He, that horse being Mounted on, departing from the great Temple, *Andronicus* giving counsell to himself for flight, entred the Pallace, and the saluted Emperour is confirmed. *Nicetas.*

138. **W**illiam Earl of *Holland*, King of the *Romans*, *Frisia* being subdued, when as nigh to a certain City he had found a Sepulcher adorned with wonderfull work, and did ask, Whose it was? The Citizens answer: None hitherto was buried there; but by some hidden destiny it is reserved for a certain King of the *Romans*. When therefore the Conquerour did ride with a few men, seeking a place to turn aside in, that he might bring back his army the more safely, he fell in the Ice. The *Frisians* who lay hid, break out and before the King could be holpen, being partly cut, partly cheaked in his helmet, he perished. The *Frisians* their neighbours being called together, drive out the *Hollanders*, and slay them in the year of the Lord 1255. Thus by those of the same Town, according to the Prophecy, the King is laid in that Tomb, in the ninth year of his reign. But his son *Florentius*, the fifth of that name, after twenty seven years brought his Fathers bones out of *Frisia* into *Zeland*, *Medioburg*; and laid them in a Monastery of Nunnes of the *Premonstratian* Order, founded by his daughter *Richardé*, and increased by subsidies, in the year of Christ, 1282. *Cuspinian.*

139. **I**N Northern *Gothia* two Tombs are seen, being huge Stones in the place of way-marks or Crosses; having the bodies of two brethren laid in them, unto whom it had been foretold by a soothsayer, in their first youth it should come to passe that they should dye by mutuall wounds given. To decline the destiny, they undertook a travell unto the farthest, and most contrary parts of the World. In their utmost old age, at length returning into their countrey, when as any one hoped his brother to have long since

since died, not far from the Town *Jonacum*, they met one another unknown, and Salutation being on both sides given and received, they rested under the next pine-tree. By and by their Dogs wrangling, they also brake forth, first to quarrellings, then to mutuall wounds, and drawing out their Scul, and acknowledging themselves to be brethren, they dyed in mutuall embraces. *Olaus*, in his first book of *Northern Customes*, ch. 37.

Sigthune King of *Swe:bland*, while he offered sacrifices to his gods at *Ufsala* the Mother-City, an answer being received by the sacrificers, he learned that by a fatall necessity, the highest destruction and death did hang over his head from the mettall of Gold, and therefore he was chiefly to take heed of it: by iron, or Steel, and other mettals he could never be forced or killed. Wherefore seeing he thought himself invincible, he attempted dangers of Wars. He had a most beautifull daughter, *Gro*; This, *Schild* King of the *Danes* required to be a Wife to his Son *Gram*. But her father had already betrothed her unto a most Noble Champion, the brother of *Sumblus* King of the *Finlanders*. Therefore *Gram* thinking himself to be despised by *Sigthune*, being cloathed about with skins of wild beasts, with great hazzard he came to the Pallace of *Sigthune*, observing a time untill the maid going forth, he might allure her unto a mutuall love, and being allured, and of her own accord willing, he might bring her away. Yet first, *Bessus* his companion, through the greatest force of wit, brought on the mind of the Virgin unto the love of his King. Therefore the maid nothing relenting, being brought into his *Denmark*, he loved with a great love, and begat of her *Guthorne*, afterwards King of *Denmark*, and a daughter, wife of *Sibdager* King of *Norway*. *Sigthune* the Father of the maid, suddenly taken away, follows the *Danes* with war, to revenge the wrong by weapons. *Gram*, carrying a club in a Giant-like manner, the which Gold being powred on it, he had made the weightier, flew *Sigthune* his father in law, too venterously approaching with his head, leaving by that deed, nor an unprofitable instruction to the Kings of the *Svedes*, that they believe Gold is more to be feared then Iron. *John Magnus*, Book 2. Chapter 6.

IN the bed of *Sempronius Gracchus*, two Snakes were found, they afforded a sad token. For it was shewn by the Soothsayer, if he had sent away the male, his Wife must dye in a short time; but if the Female, himself. The which when *Sempronius* had heard; loving *Cornelia* his Wife very much, he sent forth the Female. He kept his Wife; and himself a little after departed out of life. *Polydore Virgil*, Book 3. Of Wonders.

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141.

142. **M**. *Marcellus* being inflamed with the glory of the *Syracusans* being taken, and *Hanniball*; they being forced, first to flee from him before the walls of *Nola*, endeavoured with the greatest diligence, that he might either strike down the Army of the *Carthagenians* in *Italy*, or might drive them out of *Italy*, and by solemn sacrifice he searched out the pleasures of the gods. Which first sacrifice fell down before the little hearth, his liver was found without a head, the next had a double head of the liver. Which things being looked into, the soothsayer answered, the entrails pleased him not, because the first appeared maimed or mangled, the second too joyfull. So *M. Marcellus*, that he might not attempt any thing rashly, the night following, daring to go forth with a few, for seeing or viewing sake, being inclosed with a multitude of his enemies in *Brutia*, he equally brought a great grief, and dammage to his Country by death. *Valerius*, Book 1. chap. 6. & *Plutarch*. in *Marcellus*.

143. **A** *Nitharis* King of the *Longobards*, brother of *Garibald*, King of the *Bavarians*, took *Theodelinda* his bride in the *Veronian* field. Not far from thence, a tree being struck from Heaven, *Agilulph* Duke of the *Taurinians*, a soothsayer being asked Counsell of, received an answer. *Theodelinda* the Virgin to marry *Antharis*; but a little after, to be a Widow, for *Agilulph*. The issue confirmed the promise of the Sooth-saying. For *Antharis*, when he had fairly reigned six years, was taken away by poyson at *Ticinum*. The *Longobards* gave power to *Theodelinda* his Wife, for her mildnesse, and too much courtesy, that it should be lawfull for her to take that Husband whom she desired, and they promised they would have him for their King. But she chose *Agilulph*. The Marriage was solemnized at *Mediolum*, where by the agreement of all, he is declared King of the *Longobards* or *Lombards*. *Bonfine*, Book 8. Of the first Decade.

144. **B** *Atabaces* in the *Cimbrian* War, a Priest of the great Mother *Idea*, came to *Pessinunt*. This man brought word that the goddess had shewn him in his passage, that a victory and great glory of war was to come to the people of *Rome*; When there was an approvement of the Senate, and it had decreed a Temple to the goddess for Victories-sake: *A. Pompey* Tribune of the common people forbade him going into the assembly, that he might utter these things to the people, calling him jugler, and with disgrace drave the man out of the place of their Common-pleas. Which thing most of all commended his sayings. For assoon as the assembly being dismissed, *Pompey* returned to his house, so great a force of a Feaver possessed him, that it was manifest to all, and much spread abroad, that he died within the seventh day. *Plutarch*. in the life of *Marius*.

L. *Sylla*

L. Sylla being returned out of *Asia* against *Cinna* and *Marius*, he tells that in *Silvina* of *Pontium*, *Servus* a mad man to have spoken to him, who said he shewed to him from *Bellona*, that he should have the *Palme* or conquering *Crown*, and *Victory* of the *War*. The which unless he should perfect, the *Capitoll* was to be burnt: and that happened on the same day, which he had foretold, which was the day before the *Nones* of the fifth *Moneth*, which now we call *July*. *Plutarch in Sylla*.

145.

Creophilus in the bounds of the *Ephesians*, saith, those that built *Ephesus*, when they were greatly in doubt of the place at length they sent unto the *Oracle*, those which should ask, where the *City* was to be placed. But the *Devil* answered, Where a fish had evidently shewn, and a wild *Boar* had taught. But there is a report, that where the *Fountain* now called *Hypelaus*, is, and the holy *Haven*, certain *fishermen* provided a dinner. Then a certain one of the *Fishes* leaped out together with the dead coals, and fell down into a bundle of *Chaff*; a green turf is presently inflamed, in which a wild boar by chance lay hid, who being much affrighted with fire, ran through a good part of a *Mountain*, even thither where *Trachea* is now called, and fell down, being wounded with a dart, where now the *Temple* of *Pallas* is erected. Then the *Ephesians* possessing the *Island*, when they had inhabited it twenty and one years, in the twenty and second they built *Trachea*, and afterward *Corissum*, and there raised up the *Temple* of *Diana* in the market-place, and of *Pythius Apollo*, in the haven. *Athenæus, Book 8. chap. 11.*

146.

There was among the *Locrians* a wooden *Dog*, having such a History. For a lot was rendred unto a certain *Locrian*, there he should build a *City*, where a wooden *Dog* had fastned a biting on him. For which cause when he had sailed unto the other shore of the *Sea*, he trod upon a (*kunosbaton*) that is, a *Dog*, bush or bramble, a kind of thorn, from thence when he thought the *Oracle* to have an end, he built the *Cities*, which the *Locrians* call or esteem *Ozole*. *Cælius, Book 17. chap. 28. out of Athenæus Book 2. chap. 33.*

147.

Leonides in his fourth book of the people of *Attica*, saith, when *Thymetes* the younger brother, who was a bastard, had be-headed *Aphidantes*, King of the *Athenians*, he himself reigned at *Athens*. Whereby it was brought about, that *Melanthus* the *Messenian* a banished man from his Country, received an *Oracle*, where he was to dwell, to whom it was answered, where it should be received for gifts from guests, setting feet and heads before him in a supper, the which afterwards happened in *Eleusina*. For when as they had a certain solemn feast according to their country manner, and had spent all the flesh, and the feet onely, and heads had

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remained, these very things they brought to *Melanthm. Athenæus*, Book 3. chap. 9.

149. **B**yzantium, before called *Lygos*, was built by the *Lacedemonians*, *Pausanias* being Captain in the most narrow Sea of *Europe* and *Asia*, unto whom it was said by the Oracle of *Apollo Pythius*, that they should place it against blind seats, that is the *Megarians*; who built *Chalcedon* in a barren soyl of the Countrey, a wealthy bank being let passe. *Strabo*, book 7. This City, *Constantine* the Great, who passed over the seat of the Empire, from the City of *Rome* into the East, to restrain the inroads of the *Parthians*, compassed with new walls, being warned from God, and adorned it with most high Towers, and stately buildings, that it might be thought rather the habitation of gods than of Emperours. This City, when the Emperour would name *Nea*, the common people from the builder called *Constantinople. Cuspinian.*

150. **T**here is a report, that a Wonderfull meeting of a Sow that had piggs, made a divination to the *Trojans* of building a City, who, *Aeneas* being Captain, had come into *Italy*. They say she was great with young, and to have come to the Altars, being stricken with the hands of the sacrificers; thence, to have sit down on a little Tomb, four and twenty furlongs from the Sea, in a place surely hideous, and very difficult. *Aeneas* mindfull of the Oracle, followed the Sow aloof off, with a few that were by chance present, lest being nigh the trace, she should turn from the destinous way. But then contemplating the nature of the place, when as he perceived nothing in it which might invite him to the tillage of it, being doubtfull in his counsell, he was vexed, neither could he bring it into his mind, that such unfit seats were shewn him by destiny. And he was now late busied in advising of that one thing, whether he ought to be there, or should go as yet farther. When as from the next place a voice without an Authour, was given, which commanded the *Trojans* to remain there. Onely they should go forward to build, other things they should leave to the destinies. Others are Authours, that the shape of household gods was here in a dream set before the eyes of *Aeneas*, by which he was commanded to fortify the place. But whatever kind of Oracle that was, it is a certain report, that the Sow being the day after found with a numerous company of young, which she had brought forth in the night, to have confirmed the truth of the Oracle. The Tomb therefore was fenced with work done in haste, in which afterward *Ascanius*, who succeeded his Father *Aeneas*, built the City *Alba*, that is, white, so called from the colour of a Sow. *Sabellicus*, Book 7. Of the first *Ennead.*

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T *Arquinius Superbus*, or the proud King of the *Romans*, began to found the Temple of *Jupiter*, *Juno*, and *Minerva*, vowed by his grandfather in the *Sabine Warr*, in the high and rocky part of the *Tarpeian* hill, the roughness of the place being first corrected. But when he had determined to consecrate the floor, according to the custome, and the compass of this space had embraced certain Chappels of most ancient work; which because they were to be unhallowed, that the workmen, all fear of Religion being taken away, might demolish, they say, that then there were mockings of evil Dæmons, or devils, that other power had yielded up their divination to *Jupiter*, and the Goddeses, onely *Terminus* (some add also *Juventas*) could not be moved from their seat: And that thing being taken for a token of a stable, and remaining Empire; A chapel to have afterwards remained unmoved in the middle part of the Temple. There is also a certain greater wonder offered to the workmen. A man's head was found with a fresh gore, by those who wrought in the lowest part. *Tarquine* (for none thought not that to be wonderful) asketh counsel of household-prophets. These referring all the praise of that kind of learning unto the *Hetruscians*, brought rydings to the King, that he should tend into *Hetruria* to enquire. The *Hetruscian* Prophet answered, It would be, that the Tower of the Empire, and the head of affairs should be there, where that wonder had appeared; and now from thence, the place began, from *Tarpeium*, to be called the *Capitol*. *Sabellicus*, book 5. *Ennead*, 2.

151.

A *Alexander* the Great, moving his Camps from *Troas*, came to the Temple of *Minerva*. There is a Priest, *Alexander* by name, when he had seen before the house of *Ariobarzan*, who was President of *Phrygia*, an Image struck down on the ground, and other strange sights of no small moment, he came to the King, and in a great horse-exercise, confirmed, That he should be a Conquerour; especially if he did joyn his companies in battel about *Phrygia*. He added thereto also, That he should kill the Captain of his enemies with his own hands: But all those things were shewn to him by the gods themselves, and chiefly from *Minerva*, which was to be an help to him for the performing things prosperously. *Alexander* received the foretelling of this Priest with a joyfull mind; and presently honoured *Minerva* with most large sacrifice, and dedicated his buckler unto her, and by and by brought out another that was most firm for him; With which he being armed, entred the first fight, where he carried away a famous victory. *Diodore*, book 17.

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153. **W**hen the Grecians had gathered Ships together in *Aulis*, a Haven of *Eubaea*, to go to *Troy*, and an Altar being built, they sacrificed under a Plain Tree; a Serpent of a wonderful bignesse creeping under the Altar, went up into the top of the Plain-Tree, and inclosing a Sparrow's nest hanging on an outmost bough, he devoured eight young ones, and the mother her self taken by the wing, and presently himself stiffned into a stone. *Culchias*, a Prophet, interpreted the divination. The Greeks should besiege *Troy* nine years in vain, at length in the tenth year to take and overthrow it, the glory of such a deed to remain for ever. *Ulysses* in *Homer*, *Iliad*. 2. repeats the History.
154. **A**lexander the Great, assaulting *Gaza*; a Crow flying over, a certain turf or lump of earth being let down from on high, smote the shoulder of *Alexander*, and then sitting on a Tower besmeared with slime, she being infolded by the rough matter, was taken by the wings. *Plutarch* saith, she fate in an Engine, and there, being ensnared in a knot of ropes, to have stuck fast. *Aristander* the deviner beholding that thing, said it would be, that the City would be in a short time taken, but it is a danger, lest some wound the King would receive that day. And both indeed happened. *Sabellius*, book 4. *Ennead*. 4.
155. **C**aelius Pontius, when a Pye had fate on his head, declaring the Law, and the Soothsayers had answered, the Bird being let go, there would be a victory of the enemies; but she being killed, of the Commonwealth; yet he who had oppressed it, should dye: he presently killed that bird. From which it fell out, that *Caelius* himself, with forty others, was slain. *Volaterran*. book 14. chap. 2. *Antbro pol*.
156. **A**lexander the Great, an Expedition into *Asia* being undertaken, after he moved to the Warr, both other wonders of the gods were shewn, and also a sign of *Orpheus* at the hill *Libethrum*, there was a Cyprus Tree, which issued forth about that season with a plentiful sweat. All being affrighted with that wondrous sign, *Aristander* bade him be of good courage, he should carry on things never to be blotted out, and famous, which should afford much sweat and pains to Poets and Musicians, singing them forth. *Plutarch*, in *Alexander*. The same *Alexander* besieged *Tyre* now the seventh moneth, and while he refresheth almost the whole Army from their former labours, but brings a few to the walls, that his enemies might not have respite, *Aristander* the diviner, sacrifices being slain, when he lookt into the intrails, he confidently affirmed by the Crow, That that City was without doubt to be vanquished. Which receiving his saying with a mock and laughter, because it was the last day; the King seeing him troubled

bled, and favouring alwayes his Prophecies, forbade hereafter, that to be numored the thirtieth day, but the twenty eighth of the moneth; and a sign of the Trumpet being given, he set upon the wall more sharply, than from the beginning he had begun to do. When the City was not sloathfully assaulted, neither those that were in the Camps were at rest, but ran together to bring help, the Tyrians were broken, and Alexander took the City that day. *Plutarch, in Alexander.*

The *Syracusans* being besieged by *Nicias*, went up to the Temple of *Hercules*, because they had not a long time performed solemn rites to *Hercules*, and they offered sacrifice. The Priests being Soothsayers, declared unto the *Syracusans* joyfull intrails and victory, if they did not begin the conflict, but beat back their force. For *Hercules* in defending himself being first forced, overcame all. And so going forward, they made a very great and sharp Sea-battel in the very Harbour, and overcame the *Athenians*. *Plutarch in Nicias.*

L. *Sylla*, when he was sent with an Army to the *Sociall War*, at *Laverna*, a tempest lighted into a great bosome of earth, and out of it a great fire brake, and lifted up a light flame to Heaven. But the fortune-tellers told, That an excellent man, and excelling in beauty, and famous, was to let loose the City unto present storms, when he had taken the highest command. *Sylla* saith, this man to be himself: For a shining hair of a golden colour is peculiar to his face. But he would not blush if he take virtue or valour to himself, so great and famous deeds being done. *Plutarch in Sylla.* In the same Warr, when he sacrificed before the Pretor's house, he suddenly beheld a Snake sliding down from one part of the Altar, which being seen, he forthwith by the encouragement of *Posthumius* a Soothsayer, drew forth his Army for the Voyage, and took the most strong Camps of the *Samnites*. Which Victory laid the steps and foundation of his future and most large power. *Valer. Max. book 1. chap. 6.*

P. *Scipio Africanus*, when he had found that Army which laid *Carthage* equall with the ground corrupted, he amended it. But they report, the hilt of his sword springing with much blood, to have foreshewn the end of the War: the which, when it was oftentimes wiped off, a little after it was more bloody: For that monstrous thing, said the Soothsayers, doth signifie a great slaughter of the enemies. *Suidas.*

They report, That sometime the head of a ram with one only horn was brought unto *Pericles* out of the field; and *Lampo* the Prophet, as soon as he saw the strong horn and firm, sprung out of the middle of his forehead, to have said, The power of two factions

factions that were in the City, of *Thucydides* and *Pericles*, were to be brought unto one, with whom this wonder had happened. But *Anaxagoras*, when he had dissected the bone of the head, to have shewn, that the brain filled not up its fear, but in manner of an egg, the sharp part to have rolled out of the whole shell, in that place, from whence the root of the horn drew its beginning. And indeed they who were present, had, at the present, *Anaxagoras* in admiration: a short time after, *Lampo*, when as the wealth or ayds of *Thucydides* being broken, the whole Common-wealth had fallen back into the hand of *Pericles*. But both of them might conjecture rightly, as well the Naturalist, as the Prophet. The one, who well followed after the cause; the other, the issue; for it belonged unto his office to consider whence it had proceeded, and how it had sprung forth; to this man, to foreshew, what there was at the time of its nativity, and what it should betoken. *Plutarch in Pericles.*

161. **B**Efore the time that *Alexander* the Great set upon the *Persians*, they say *Darius* (when he first began to reign) commanded the *Persian* sheath or scabberds for their darts to be made after that fashion which the *Greeks* at that time used, and then many of the *Chaldean* Prophets foretelling, That the Empire of the *Persians* should be translated to them, of whom he was King, he imitated the fashion of their sheaths for darts. It happened accordingly; for *Darius* being overcome and taken by *Alexander*, the Empire of the *Persians* was translated to the *Greeks*. *Sabellicus, lib. 4. Ennead. 4.*

162. **T**HE Buckler of *Maximinus* the Father being set on fire by the Sun, and his Spear being struck by a Thunder-bolt, was cloven through the Iron and all, from the very top to the bottom thereof; from which the Soothsayers gathered, That there would arise out of that Nation, Emperours of the same name, who would continue but for a short time; Which came to pass; for the Father and Son, called by the name of *Maximinus*, in a short space after ruled the Empire together. *Sabellicus, lib. 1. cap. 4.*

163. **D**ion prepared a Navy of Ships in *Zazinth* against *Dionysius*; *Miltas*, a *Thessalian* Prophet, observing a Martinet or Martin, which flying amongst the ships, lighted upon the very top of the stern of the ship wherein *Dion* was: thereby was caused to fear, (as he privately told his friends) that the magnificent things which he was about to perform when they had flourished a small time, would decay and come to nothing. *Plutarch, in Dion.*

164. **D**ionysius *Syracusanus* was put away by the Tyrant *Dion*, at which time an Eagle snatched from one of his guard a Lance, where-with sublimely mounting, at length she let it down into the deep; whereupon the Prophet said, That the Eagle was the minister of

fove,

Jove, and that the Lance was the Ensign of principality; and therefore he concluded, That the Prince of the gods would work the subversion of the Tyrant. *Plutarch, in Dion & Theopomp.*

When *Cræsus*, King of the *Lydians*, fought against *Cyrus* King of the *Persians* with equal success, and staying at *Sardis*; upon a suddain all the Suburbs were filled with Snakes, which the horses while they were going to graze, devoured; they whom *Telmises* consulted about what happened, said, That there would come a forreign Army which would overcome the Natives; for, say they, a Snake is a child of the earth, and a Native; but a horse is an enemy, and stranger. In the mean time, *Cræsus* was taken of *Cyrus*, and stript of his Kingdom. *Herodotus, lib. 1.* 164.

When *Dion* was about to raise Warr from the Iland *Zazinth*, against the Tyrant *Dionysius*, at the solemn vows and sacrifices, the Moon was eclipsed; moreover, ecliptick circuits, and the shadow which meeteth the Moon, was no strange thing to *Dio*, who thought the Earth the object of the Sun: but because he desired to elevate the minds of his astonished Souldiers, he called for *Miltas* the *Thessalian* Prophet, who when they were all called together, made a learned Oration, wherein he advised them to be of good courage, and assure themselves of great success; for that god had declared himself defective by the eclipse, by reason of the presence of their illustrious Leader; and that there was nothing more illustrious than *Dionysius* the Tyrant, by the glorious splendour of whom, they should overcome the *Sicilians* as soon as they should there arrive. *Theopompo Plutarch, in Dio.* 165.

The Sacrifices offered by *Dionysius* the younger to the gods, portended great prodigies, at that time when he most tyrannically put away *Dion*, the Sea was so high by a tide, that it overflowed the Castle; yet within four and twenty hours the water was so sweet, that it was potable, and that many who tasted thereof, declared the same: Which thing *Plinius* remembers, in his book 2. cap. 100. Swine brought forth piggs that had all their parts, but that they wanted ears; the Prophets expounded that, to portend defection and rebellion, and that the Citizens should be no longer obedient to the Tyrant; and that the sweetness of the water signified a vicissitude to the *Syracusians*, by alteration of their sad and heavy times, into better and more comfortable. *Theopompus and Plutar. in Dion.* 166.

Actius in *Bruto* writeth, *Tarquinius Superbus* had a dream to this purpose, That a Shepherd came to him and brought him two Rams, and that he immolated one of them, and that he saw a survivour, who rushing upon him with crooked horns, he was with a suddain impetuous force cast prostrate upon the ground upon his back, and casting his eyes towards Heaven, he perceived the Sun 167.

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to passe through a new orbe and unaccustomed way; which when he had related to Interpreters, they advised the King to take heed, lest he whom he accounted rude, a beast and monster, being armed with wisdom, should drive him out of his Kingdom; and that what was shewed him by the Sun, portended a change to the people: which happened accordingly; for *Brutus*, whose brother the King had oppressed, and whose wit he but sported and mocked at, drove away the King, and Kingly Title; and the *Roman* State was so altered, that instead of one perpetual King, it begun to have yearly two Magistrates. *Petrarcha de Somniis, ex Ciceronis, lib. 1. de Natura Deorum, Accii Bruto.*

168. **H**ippocrates, the most valiant Duke of *Athens*, being alone, chanced to see at *Olympia*, a sight portending strange things; for when he had immolated the host, the pots (as they were ordered) were full of flesh and water, and without any fire put to them, grew so hot, that the water boyled over: which portent, *Chilon* the *Lacedemonian*, who by chance came thither, beholding, first perswaded him, that he should not bring his Wife thither, being fruitfull. Secondly, if he had a Wife, that he should put her away; and if she had born him ever a son, he should resign him: but *Hippocrates* not observing the counsel of *Chilon*, but promoting his son *Pisistratus*, he invaded the Tyrant at *Athens*. *Herodot. l. 1. Sabel. l. 6. Ennead. 2.*

169. **A**T *Thebes* in *Bœtia*, in the Temple of the Law-giving *Ceres* the time when by the conduct of *Epimundus*, the people of *Leucica* overcame the *Spartanes*, the Spiders had woven white webs about the Valleys, the *Macedonians* now by the conduct of *Alexander* the Great, invading the Coasts, there presently appeared sights portending ruine and destruction to the City, all things were filled with black workmanship. *Pausanias in Bœoticis.* This sign was three moneths before *Alexander* came to *Thebes*, about that time, the Statues which stood in the Common Hall, were seen to send out of the huge gravings abundance of sweat, besides these things, it was testified to the Magistrates, That the Pond or standing Lake which was at *Onchestus*, sent forth a noyse like to the Lowing of Cattle, and that there was in *Dirces* a certain horrid bloody shape, which swimm'd upon the water, and there were not wanting some of *Delphos*, who said, That the top of the house which the *Thebans* built, appeared to the *Phocensian* people to be full of blood; the Prophets said, That the Web did portend the gods migration from the City; the shape of the Heavenly bow, perturbation, and various sorts of molestations; the sweat sent from the Statues, extreme losses; and moreover, the blood which was seen to appear in many places, shewed, that bloody slaughter would ensue at *Thebes*. *Diodor. lib. 17.*

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AT *Saguntum*, before it had suffered the misery which *Hannibal* afterwards inflicted upon it; amongst many and daily monstrous sights which were seen, A child which was almost born out of his Mothers belly, returned back to the Mothers womb again: Which Prodigie, the prophets said, did foreshew a destructive Warr, imminent and fatal destruction; so that it was utterly overthrown by slaughter. *Alex. lib. 2. cap. 31.* 170.

A*rchilaus*, Tetrarch of *Judea* and *Idumea*, was sent for, being accused of Tyranny by *Cesar*, to *Rome*; who after hearing the accusations of his enemies, and his own defence, banished him to *Vienna* in *France*, and taking all his substance from him before he exiled him, in the tenth year of his Government; before he was sent for to *Rome*, he told to his friends this Dream; He saw ten ripe ears of corn full of wheat taken away by Oxen; and considering that his dream was worthy to be taken notice of, he consulted with interpreters of dreams concerning it; who disagreeing concerning the meaning thereof, *Simon*, one of the *Essai*, to wit, one that abstained from flesh, wine, and women, as all the Jews of that Order did, (making an apologie) said, That this vision did portend change to *Archilaus*, and that to the worse; for that Oxen did signifie misery, because this kind of creature is under continual labours; and furthermore, it foreshewed mutation of things, because the ground being turn'd by the labour, retains neither the same place nor form; but those ten ears of corn, shew the number of ten years, for that they go about by annual turnings, and that immediately there would ensue an end of the domination or rule of *Archilaus*: so did this Jew interpret the dream. Five dayes after this vision, *Cesar* sends a procurator to *Judea* to summon *Archilaus* before him, *Joseph. l. 17. c. ult.* 171.

AT the Palatine house of *Mediolanum*, seven dayes before the Lieutenant Governour *Barnabas* was taken by his Cosen *Galeacius*, there was such vehement lightning, that the hangings of his Inner Chamber were burnt with a Thunder-bolt, and his Ensign being a marble Viper, was shattered in pieces. A Prophet then, a domestick, whose surname was *Medicina*, in the nones of *May*, observed the unhappy conjunction of three Stars, (he had formerly predicted much) and then he endeavoured to retain him whom he saw running precipitately towards his destruction, which was thereby threatned; but such was the hidden power of his fate, that he went on his way, being wretchedly infatuated. *Jovius in Barnaba.* 172.

Zenon the Emperour hearing of the discomfiture of his Army, flees into a little Castle sited upon an hill, which the people called *Constantinople*; which considering immediately after his coming thither, he with sighing said to his company; Poor man; 173.

Is it the sport of the gods, who have thus deluded me? for the Prophets did confidently affirm, That it behoved me to be at *Constantinople* in the moneth of *July*; whereupon I thought I should have been in the City, but (poor wretch as I am) I am onely in this little Hill, which beareth the like appellation.

174. **A** Certain man called *Harold*, who bragged that he had a familiar spirit; told *Erederick* the second that he should die in the *Florentine* field; Therefore, in that his last journey from *Thufria* to *Apulia*, he used all possible care to avoid it; but falling into a grievous Feaver, he was forc't to lye at the Castle of *Apulia*, six miles distant from *Luceria* (which they call *Florentinum*) as soon as he remembered the prediction of *Hariolus*, and the name of *Florentinum*, he perceived that the end of his life was at hand. *Colletutim, l. 4. Historie regni Neapolitani.*

175. **C**ertain Writers affirm *Ezelinus* a *Roman*, and *Albericus* brethren, bloody and fierce men to have been the sons of *Adebeida*, a Lady of the Noble blood of the *Tuscans*, of so high a wit and discretion, that (beyond belief) as well by observing the Heavens and Stars as Magicall Art, she foresaw things to come. Many Predictions which accordingly fell out, were demonstrated to her Husband and Children, and especially this one; That on the day of her death, she pronounced three Verses in manner of an Oracle in which she chaunted forth the might, and progresse, and the very place of the death of her sonnes, and it appeared by the events nothing of the Prophecy but came to passe. Now I shall say nothing of *Albericus*, whereas *Ezelinus* was admonished to take heed of *Cassanum*, being ignorant thereof by reason of the obscureness of the place, he ever most studiously avoided the Castle *Cassanum*, bordering upon the *Paduans* and *Hetruscians*, supposing it the fatall place; at length after he attained the age of seventy years, whilst with all his might he warred against *Mediolanum*, his terrible and insolent spirit making him hated by almost all the *Longobards*, he was by them circumvented, for having passed the bridge, and finding himself in extream streights, and inquiring the name of the place, as soon as he heard *Cassanum* named, and remembring the confusion threatened by it, clapping his spurs to his Horse, he ran headlong into the River before him, murmuring to himself, O inevitable fate, O my Mothers presages, O how was *Cassanum* hid from me! And before he could well swim over the River, he was fallen upon by an innumerable Army, who had possessed themselves of the brink and bank sides of the River. *Petrarcha.*

176. **M**achabeus King of the *Scots*, fearing *Magduffus*, being admonished by Soothsayers, was told by a woman a Fortune-teller, that he should not fall by the hands of any man that was born of a woman, and that he could not be overcome before the wood *Bernen* were carried to the Castle *Donusinna*, which was a great way distant.

stant. Therefore he falsely thought himself invincible, and free from all stratagems and deceits of his enemies, having cut down the wood *Birnen*, and carried every stick to the Castle, wherewith he compassed the Castle the day before he was overcome: to be short, he was slain by *Magdus*, who was not born, but cut out of his Mothers belly. *Cardanus de rerum varietate. Lib. 16. cap. 93.*

Antonius of *Leva* animated *Charls* the first, Emperour, to war upon *France*, and undertook to be Generall of the Army, although he had been informed by the Oracles, that he should be afflicted with cruell sicknesse, dye in *France*, and rest at the Church of *St. Dionysius*, which he interpreted should come to passe by his extending his Victory to *Paris* it self; but it fell out far otherwise. For the *Cæsarian* Army which he led, was wasted with a Flux, and he, spent by watchings and griefs, died near the City *Narbo* in *France*, and was buried at *Saint Dionysius*. *Sabellici supplementum, 20.*

177.

Amilcarus, Duke of the *Carthagenians*, besieging the *Syracusians* against *Agathocles*, was told by a Sooth-sayer (who gathered this conjecture by the observation of the entrails of beasts) that the next night after he should sup with the *Syracusians*, who when he conceived he should have obtained Victory over them, by a sally which they suddenly made out of the City, took him Prisoner, and carried him to sup with the *Syracusians*, contrary to his will, where by cruell torments he died.

178.

The *Velitri* consulting an Oracle there, where *Cæsar* was born were answered long before from the top of the wall, which by its height threatned heaven, that one who should be born in that Town, should be a great commander in the World, in confidence: whereof the Citizens did immediately, and long afterwards, make war against the *Romans*; at last by what afterwards they saw, it appeared that by what was shewed, the might of *Augustus Cæsar* was portended. *Suetonius.*

179.

Hadrianus Cornetanus Cardinal, not drawn thereto by malice but an ambitious desire of reigning, looked after the death of *Leo* the tenth: For he conceived an assured hope of obtaining the Papacy by the Oracle of a fortune-telling-woman, who telling to him, asking fortune of her, many things past of his publick and private fortune, most exactly true: she also constantly affirmed that one *Hadrian*, an old man, of obscure birth, a great and studious Scholler, who by degrees obtained sacred honours by his own merit, and not by the favour of great men, as soon as *Leo* departed this life, would succeed him in the Papacy: all these descriptions he conceived did congruously and apparantly belong to him. For he was born at a poor Village called *Cornetus*, in the coasts of *Tus-*

180.

any descended of a poor family almost sordid, onely by the benefit of his learning, attaining the dignity of sacred orders. The Oracle of the old Woman proved true, but *Hadrianus* the *Cornetanian* was deceived, for he did not succeed *Leo*; but one *Hadrian*, an old man, a *Batavian*, son to a poor labourer, being illustrious by his learning, after *Leo*, obtained the prodigious felicity of the Papacy. *Jov. in Leonis vita, lib. 4.*

181.

When *Alexander* the Great, determined to fight against the chief City of the *Oxodracian Indians*, a certain man called *Demophon*, being one of those that used to make ostentation of predictions, came to the King, and told him, that he had observed by Augury, that there was great danger portended to him by reason of a wound which he should receive in fighting against the *Indians*, and therefore he admonished *Alexander* to divert his intention from invading that City: who rebuked him for going about to apall the courage of valiant men, and providing all things necessary for his March, he leading a great Army, arrived at the City, and intending to storm it, he placed his Artillery against it, and making a breach in the wall, broke into the City, killed many, and pursued those that fled to the very Castle; and whilst the Army of the *Macedonians* were seeking to scale the Walls, He, without any cunctation, snatching a ladder, and artificially bearing his buckler over his head, he falls a scaling the wall, and used so much celerity therein, that before the drowsy *Barbarians* could get to the wall to defend it, he got to the top thereof: the enemies durst not approach to grapple with him, but put him hard to it by Darts and Arrows which they threw and shot at him. The *Macedonians* with two ladders which they had reared to the Wall, did oft endeavour to scale the wall, and relieve *Alexander*, but were still repulled by the enemy. Wherefore he being destitute of any help, alone, and loaded with defensive and offensive Arms, leaped into the very Castle, and most valiantly defended himself against the *Indians*, who violently ran about him, but he seeing a tree near the Wall, stepped unto it, and leaning his back to it, made it so much his defence, that they could not come about him; and now laying about him at his enemies by dint of sword, though he shewed great courage by his most valiant deeds, which, like a Royall King, to the astonishment of his enemies, he demonstrated, inso-much that he seemed to desire nothing but a glorious death, receiving many shots and blows upon his helmet and buckler, yet at length an Arrow which was shot at him, lighted a little under his pap or breast, and there sticking, he was constrained by violence of his pain to fall upon his knees; which an *Indian* who was enraged by a wound which he had received from him soon perceiving, furiously marched to him, and fell upon him, but was by one blow with his sword suddenly dispatched. The King then catching hold of a bough of the Tree within his reach, helped himself off his knees, and began to provoke his enemies to fight; in which

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which interim *Peusestes*, one of the Squires of the Kings body, scaling the Wall, was the first that came to the defence of his Prince, and after him many more, who put the *Barbarians* to flight, and delivered *Alexander* from further danger. *Diodorus*, lib. 17.

A Certain servant, a *Syrian*, born in *Apamea*, whose name was *Eunus*, who delighted in Magicall enchantments, and circulary legerdemains, served amongst the *Eunenians* in *Sicilia*. This fellow would take upon him that he could by instinct and revelation from the Gods, who appeared to him in his sleep, tell things to come; shortly after, he bragged that he could foretell future events, not onely for that the gods appeared to him asleep, but also waking, and that they plainly told him of things to come: when as by many of his Prophecies, he was found a notorious liar, yet in the mean time some things came to passe according to his predictions, which was a reason that no man questioned him for his false Prophecies, but what he chanced truly to foretell, was so observed and applauded, that the people shortly had a high esteem of him; at last he devised to blow a flame of fire out of his mouth with a certain sanaticke fury, he Prophefied like as it had been one of the Priests of *Apollo*, to which purpose he had a nut, or something of like nature bored through, in which he put fire, and combustible matter to nourish it, and putting it into his mouth, and blowing, sometimes sent forth sparks, and sometimes flames, this fellow was used before any defection, to brag that the *Syrian* goddess did appear to him in his sleep, and tell him that he should obtain regall dignity; and he did not tell this onely to the ordinary sort of people, but likewise he daily related the same to *Antigines* the *Eunenian* his own Master; his relation rayfing much laughter, and *Antigines* taking great delight in his prodigious lies, had him as a jester to wait upon him at his feasts, and would enquire of him concerning state-affairs, and what would become of all the company, and when he answered them all with great confidence, and promised that it would come to passe, that he should shew great lenity and clemency to his Lords, he rayfed great laughter amongst them. The common people rayfing a tumult, come to this *Eunus*, and asked him if the gods favoured their enterprife: he approving the thing, perswaded them to go on therein, and presently four hundred of his fellow servants, taking him for their Captain, brake into the City, and made such a horrible slaughter, that they spared not very sucking Infants, and this was the beginning of the servile Warre which made such horrible destruction in *Sicily*, that *Rutilius* at length with much ado, made an end of it. *Diodorus Siculus*, lib. 34.

When at the *Thermopile* long Mountains passing through *Grace* to the *Egean* Sea, three hundred *Lacedemonians* were to fight against *Xerxes*, *Megistias* *Aarnas*, a Prophet of the race

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race of *Melpodes*, told that it was apparent, That death was imminent over all their heads; though *Leonides* offered openly to dismiss him, that he should not undergo such hazard of his life, yet he would not depart, but also caused his onely son to go along with him, and be a Souldier; all the rest of his fellow-Souldiers which were discharged of their service, went their wayes; the *Thesbiensian* and *Theban* Souldiers went on, and continuing with the *Lacedemonians*, they all perisht together. *Herodotus, lib. 7.*

184. **W**Hereas it was often given out as an Edict, That whosoever either privately or publickly did predict or foretell the death of any man, should suffer death; at length *Domitian* the Emperour commanded *Aseletario* to be burnt, and *Larginus Proclus* to be hang'd, for that they foretold the day of his death: the one of these Fortune-tellers was sent by the Governour of the Province of *Germany*, to *Rome*, where he constantly affirmed what he had predicted concerning *Domitian*, and named a certain day, not long too, wherein the verity or vanity of his Art might be judged; therefore it pleased the Emperour to defer the execution of his sentence till that day; upon which, his prediction came to passe: wherefore by the favour of the noble *Roman*, he was freed. *P. Herodius Suetonio.*

185. **G**rillandus saith, That *Perusinus* was the greatest Magitian of all *Italy*, who singing Mass upon a certain day, and coming to that part of it at which he was to turn to the people and say, *Orate pro me, &c.* he said, Pray for the Castles of the Church, who are now expiring their lives: and at the same instant, the Souldiers of a Castle, twenty five miles distant from *Perusium* where he said Mass, were slain. The like story we read in *Philip Comineus*, of a certain *Italian* Archbishop of *Vienna*, who in the presence of King *Lewis* the 11th, celebrating Mass upon the day of the Epiphanic, at the Church of *St. Martin* at *Turon*, when he offered the *Pax* to the King to kiss, pronounced these words; *Peace to thee, O King, thy enemy is dead.* And it appeared, that *Charls* Duke of *Burgundie* dyed the same hour at *Nanceum* in *Lotharingia*. *Comineus* telleth many things of this Archbishop, which seem to be the certain effects of meer Witchcraft.

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