FORTUNIO LICETI

De Monstris

1634

Original and Contemporary English

A facing-page edition for personal reading

The Padua 1634 edition, digitized by McGill University Library and the Internet Archive. All 320 source images are retained, including covers and blank leaves. The project's "readable" English version is used; translated margin notes, footnotes and translation notes follow the body text. Source-page numbers refer to scan order, not the original printed pagination. Where a translation needs more space, its scan is repeated on the next spread.

Source project: github.com/lurnake/fortunio-liceti-de-monstris

English translation project by Joona Heino. Existing AI-assisted translations are reproduced from the source project. This edition checks layout and page order; it is not a new scholarly verification of the translation.

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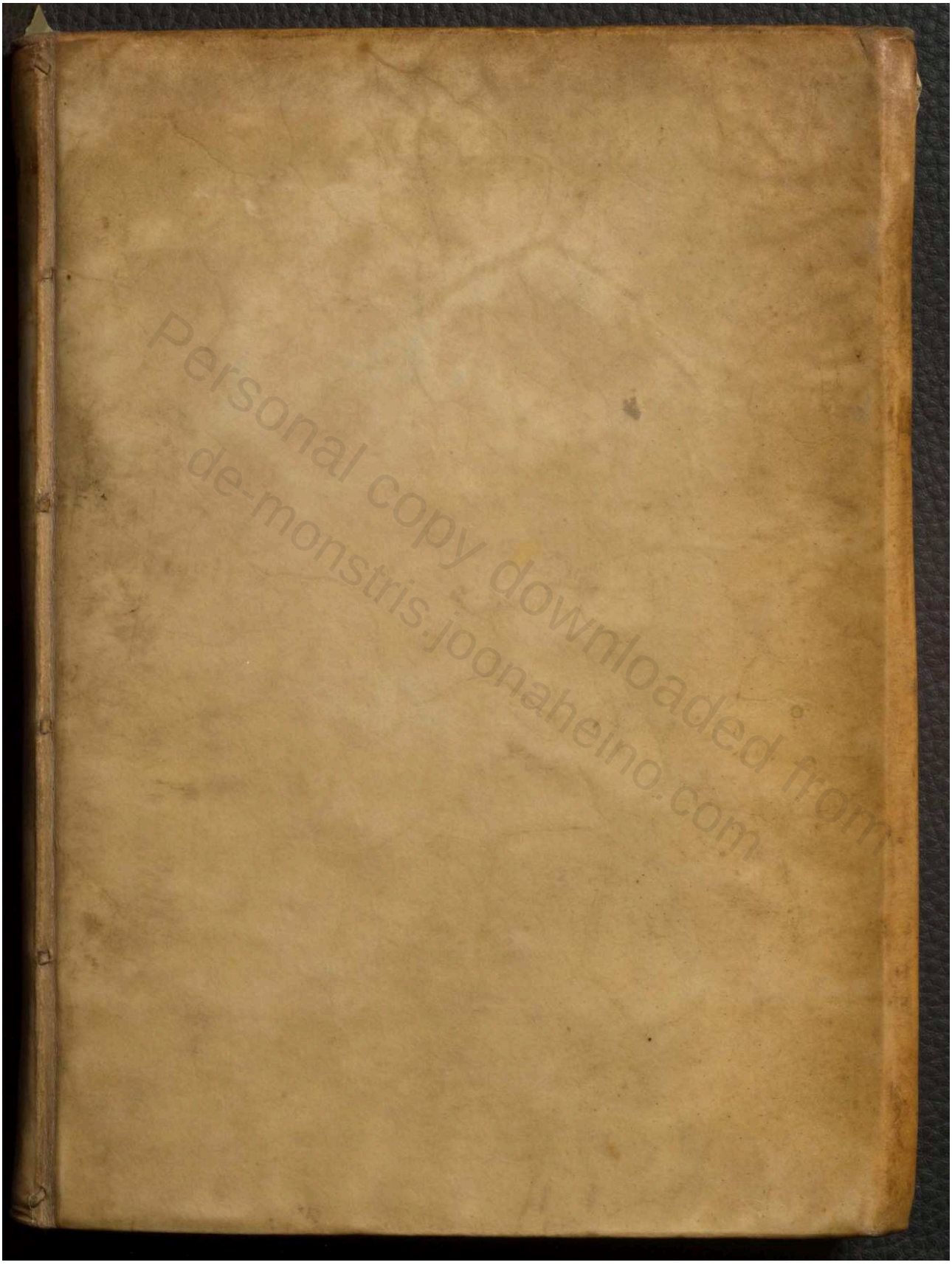
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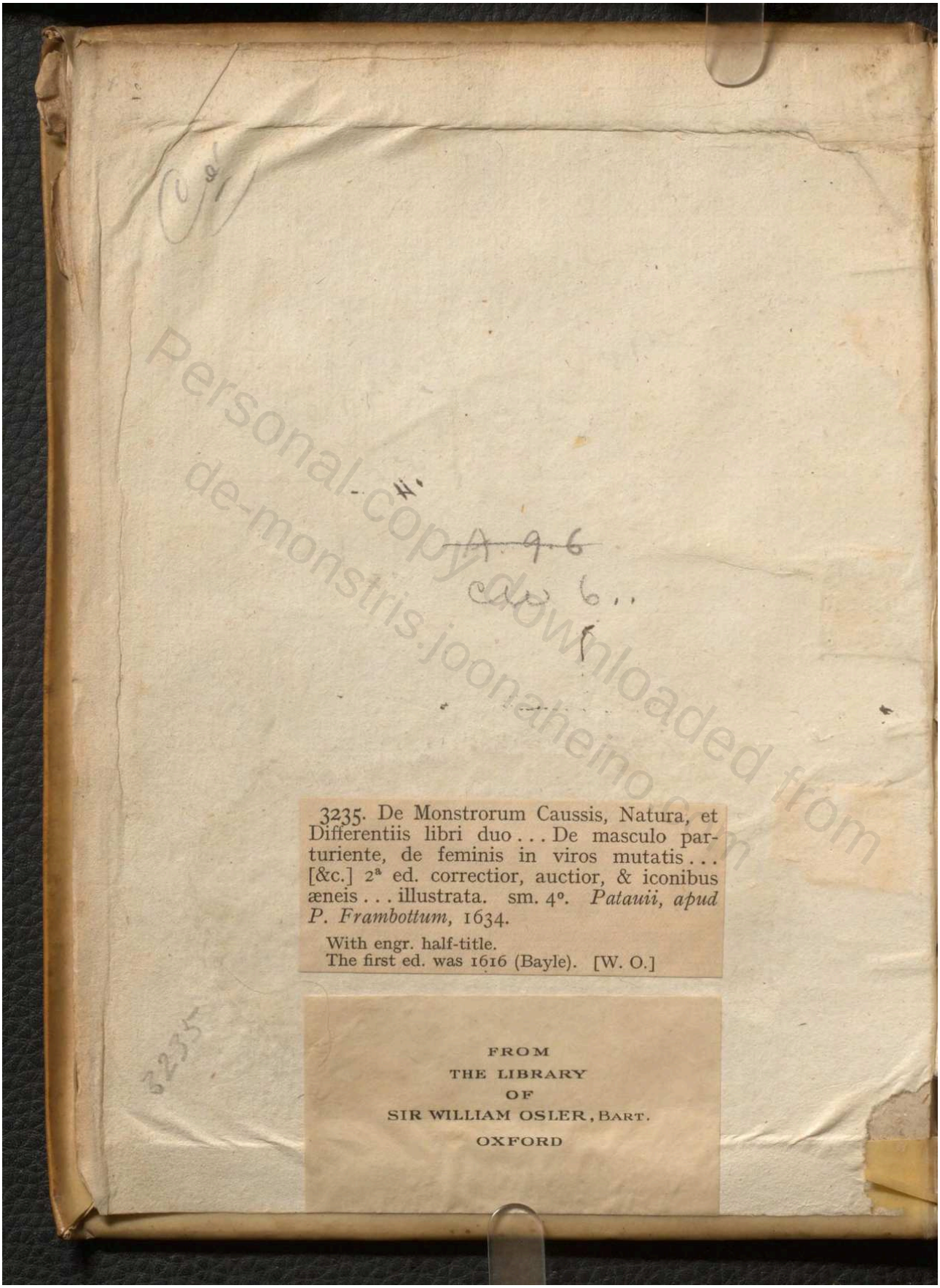
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A 96
Qu 6..
f

3235. De Monstrorum Caussis, Natura, et Differentiis libri duo . . . De masculo parturiente, de feminis in viros mutatis . . . [&c.] 2ª ed. correctior, auctior, & iconibus æneis . . . illustrata. sm. 4°. *Patauii, apud P. Frambottum*, 1634.

With engr. half-title.
The first ed. was 1616 (Bayle). [W. O.]

3235

FROM
THE LIBRARY
OF
SIR WILLIAM OSLER, BART.
OXFORD

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3235. Two Books on the Causes, Nature, and Differences of Monsters... On a male giving birth, on women transformed into men... [&c.] Second edition, corrected, enlarged, and illustrated with copperplate engravings. Small quarto. Padua: published by P. Frambotto, 1634.
With engraved half-title.
The first edition was 1616 (Bayle). [W. O.]

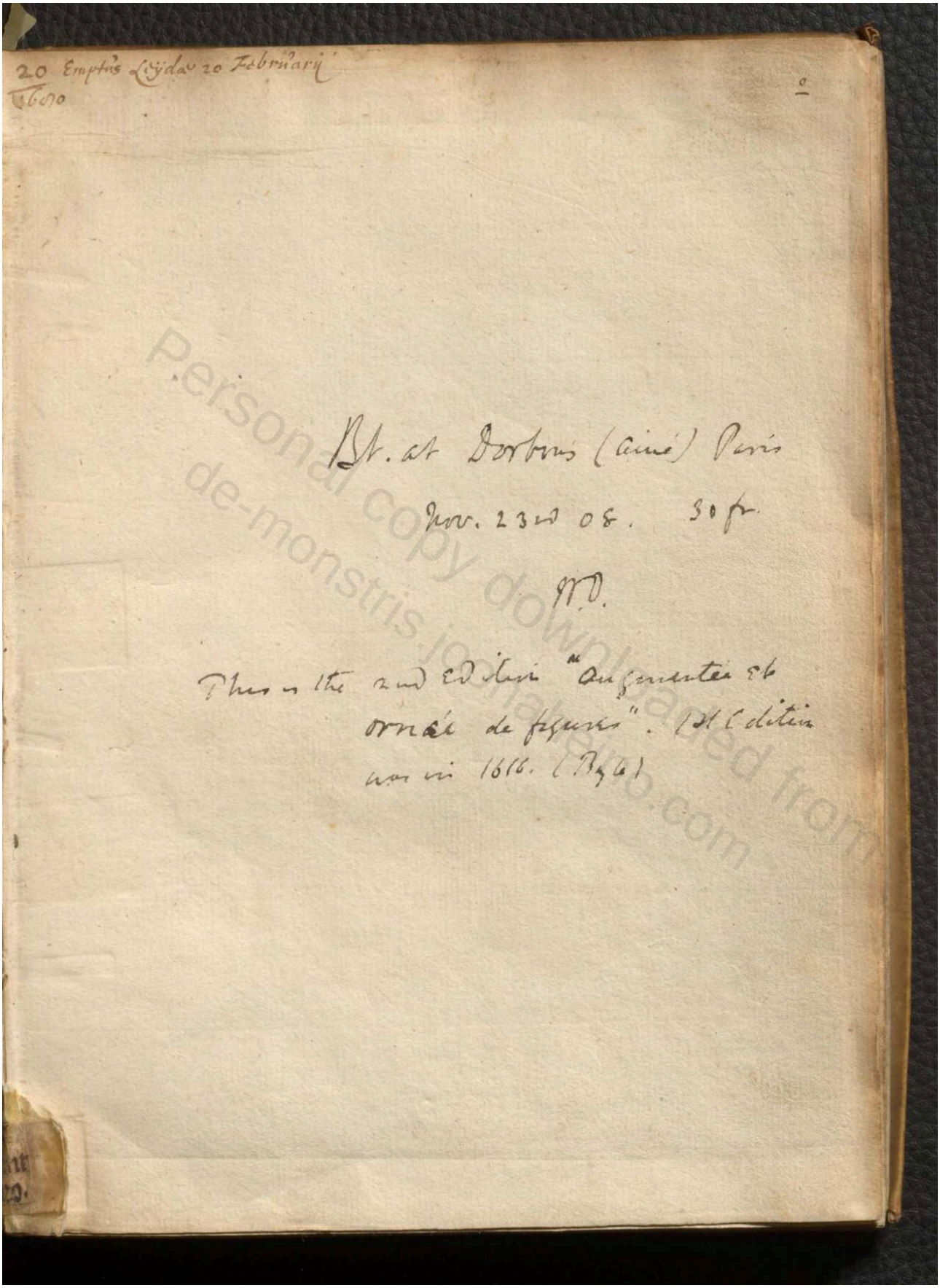
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Translation notes

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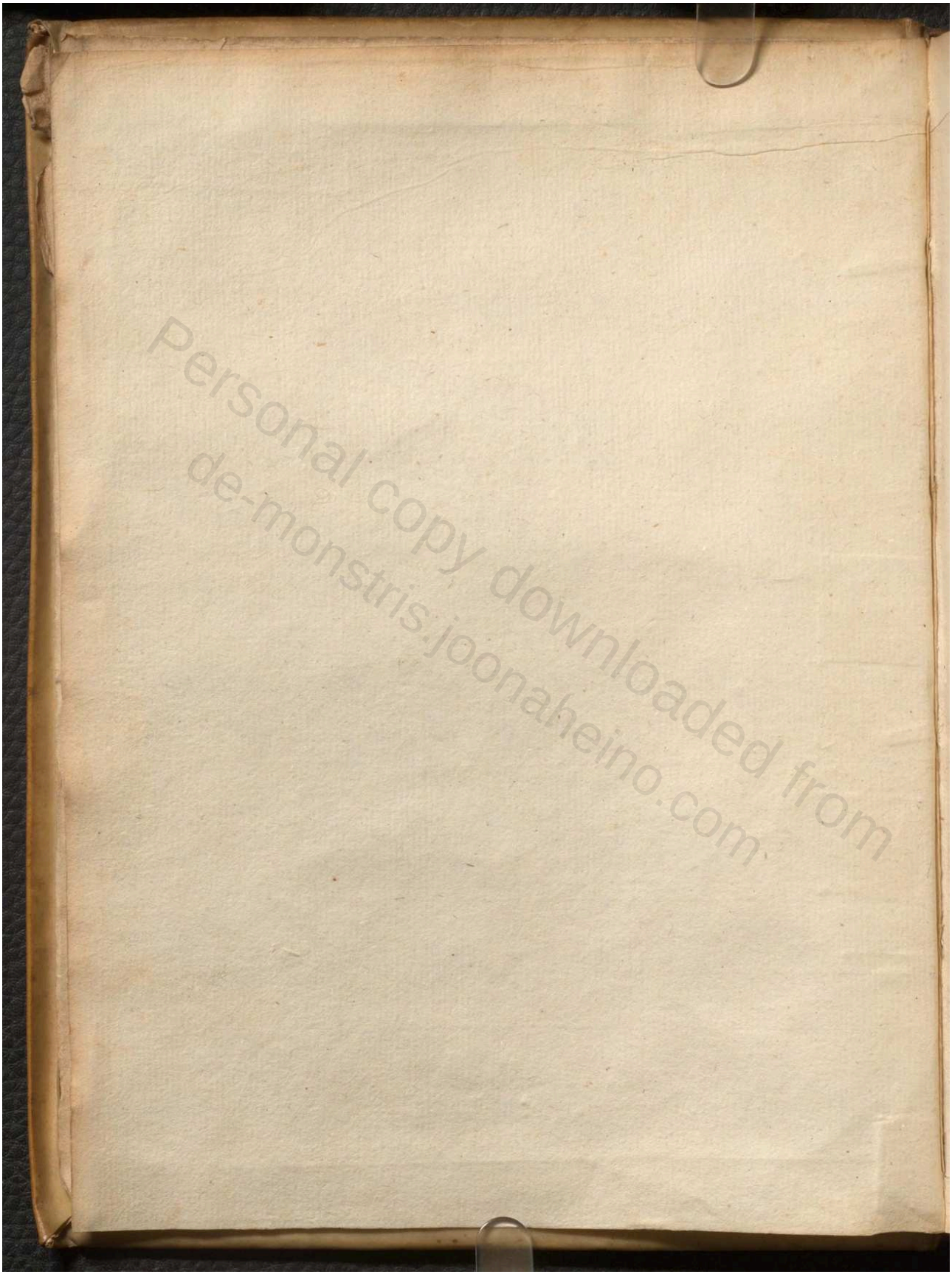
Bought at Dorbon (Aîné), Paris, November 23, 1908, for 30 francs. MD. This is the second edition, "enlarged and illustrated with figures." The first edition was in 1616.

Translation notes

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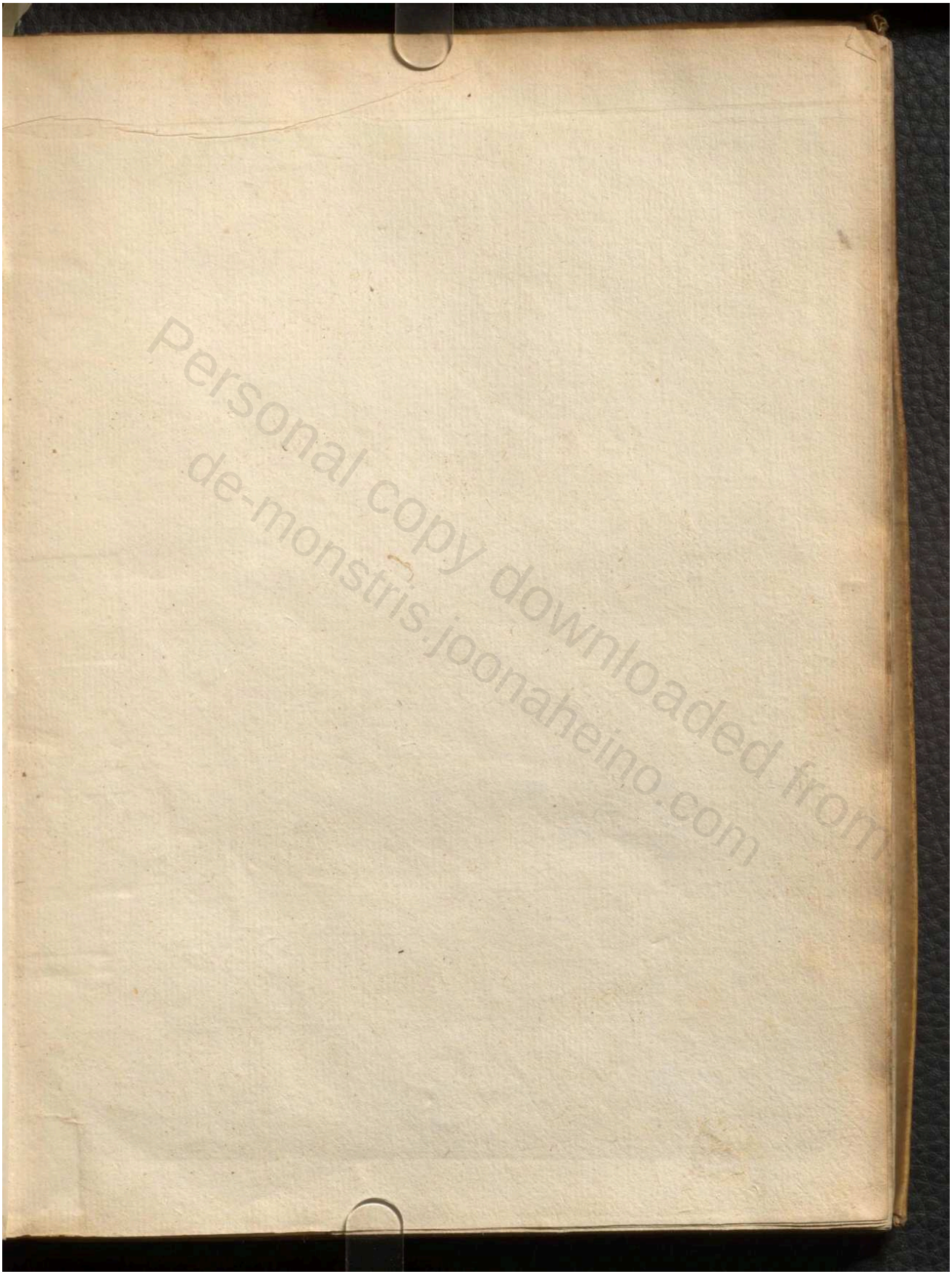
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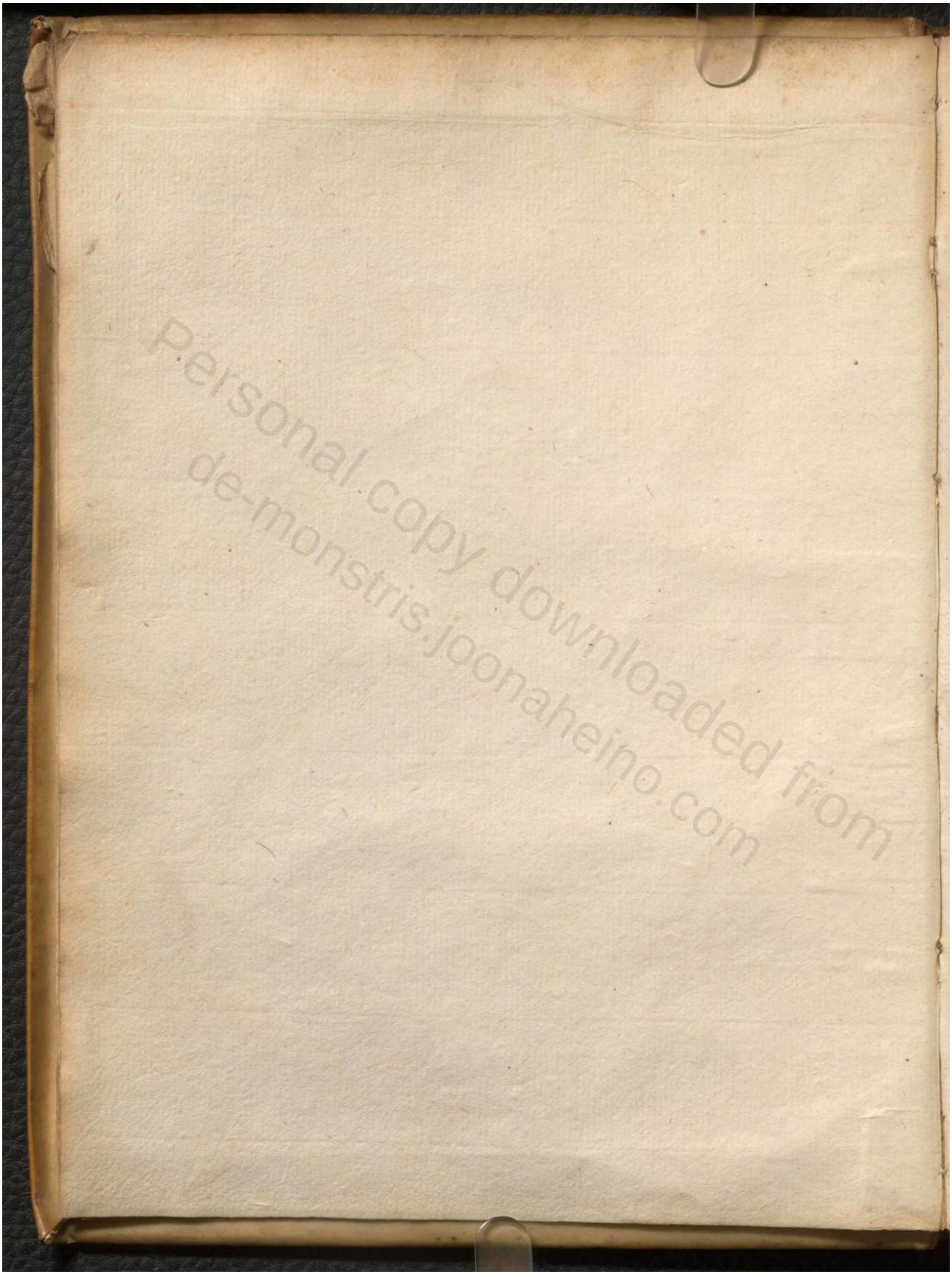
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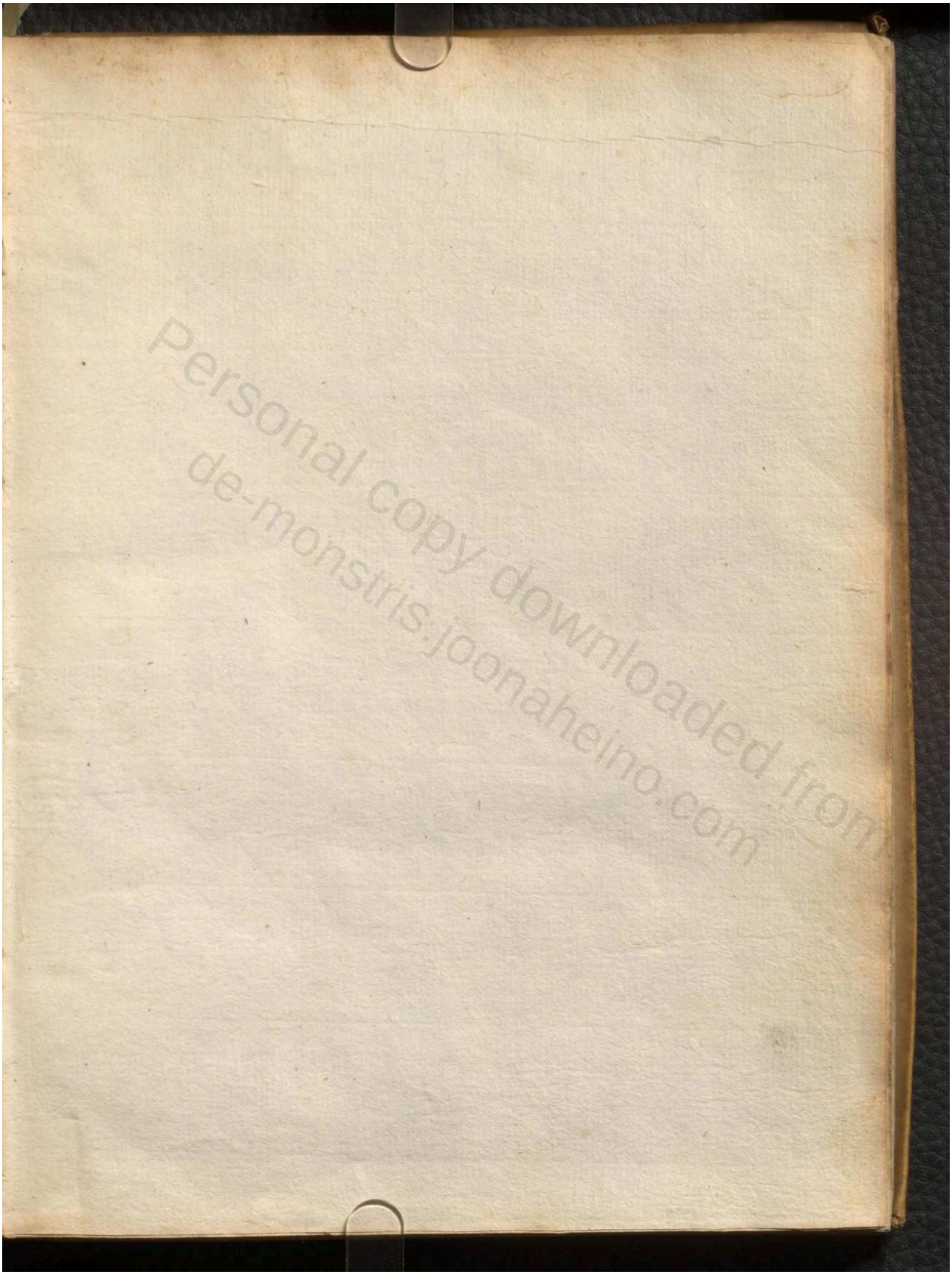
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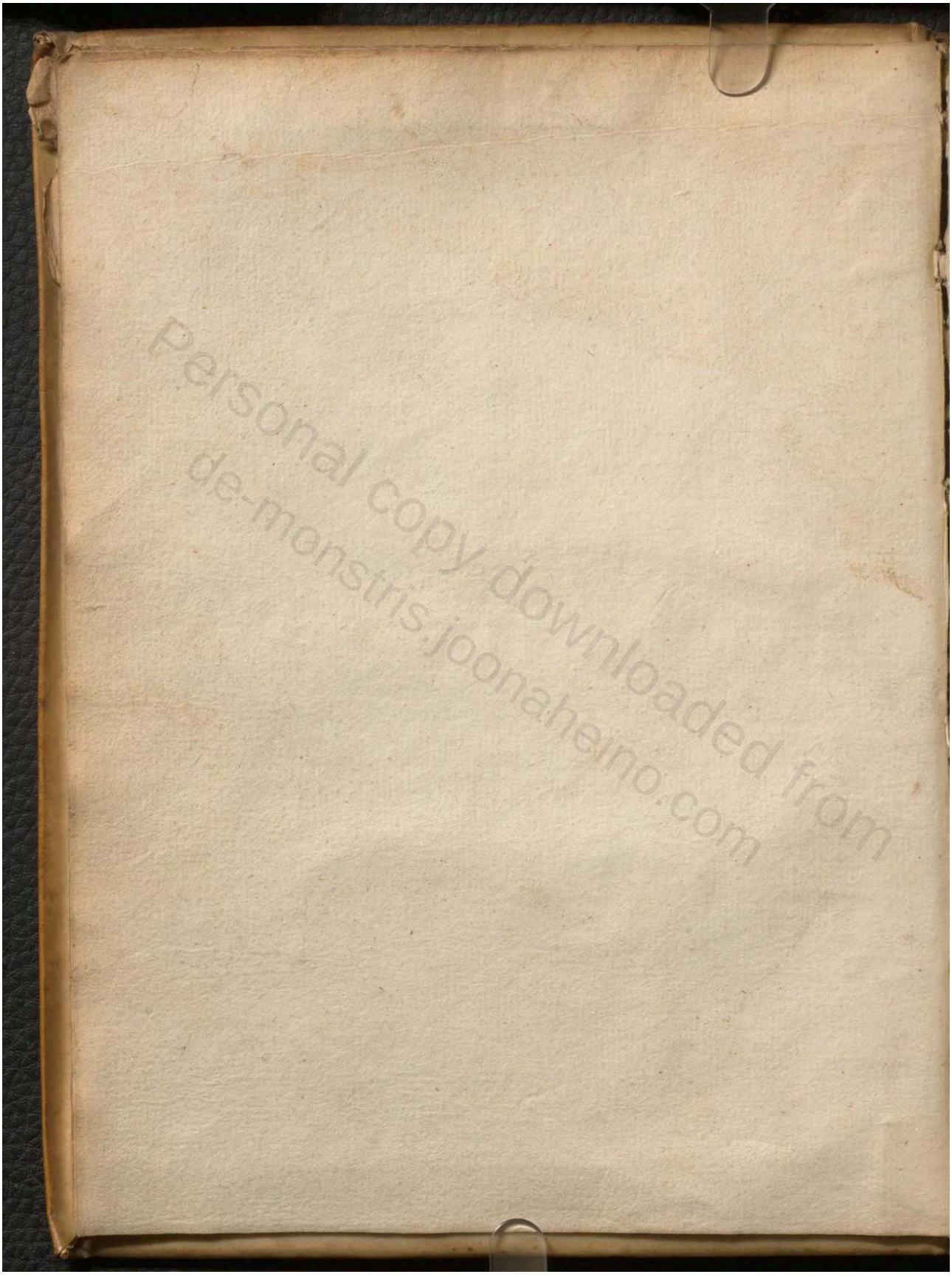
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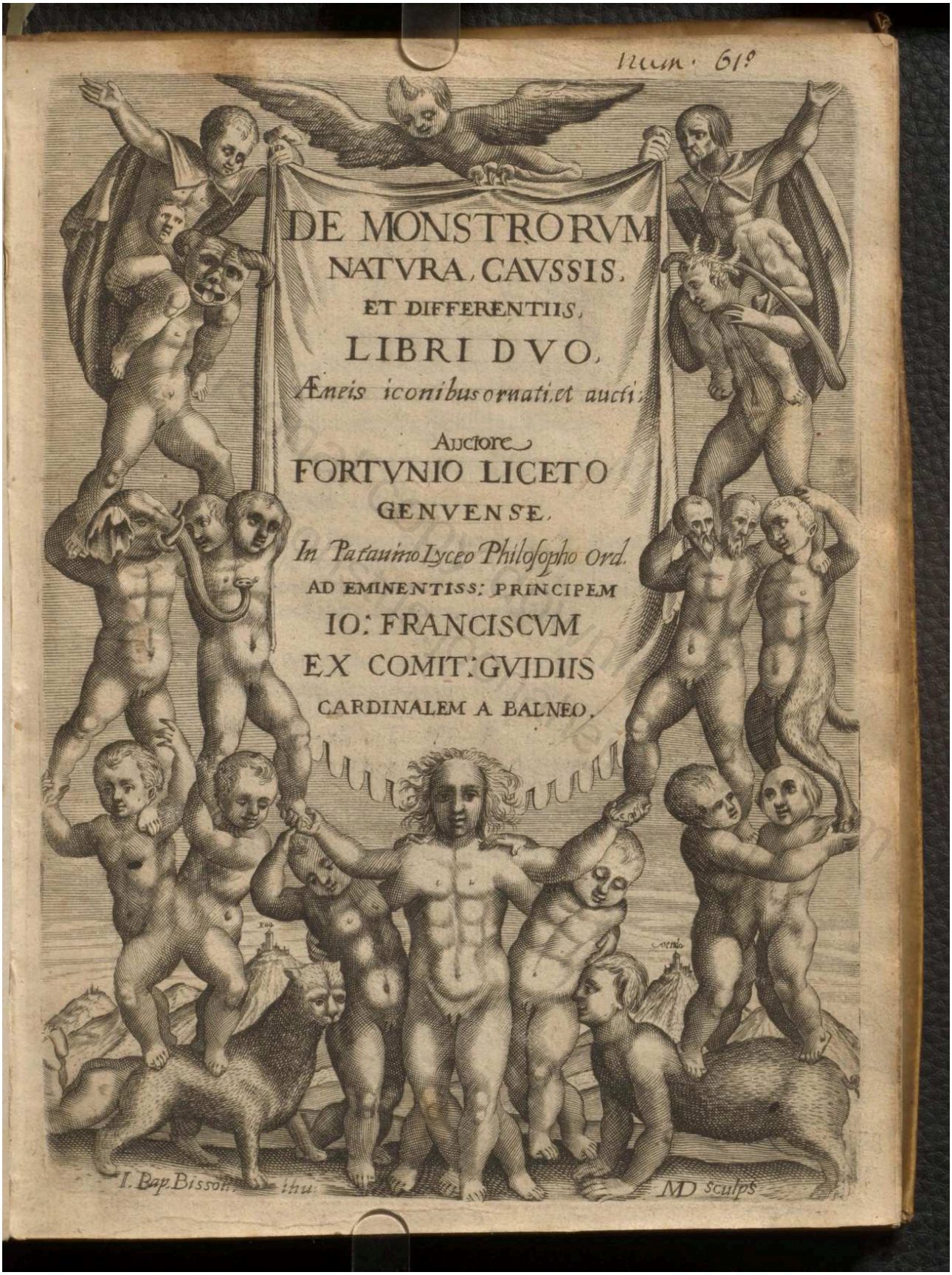
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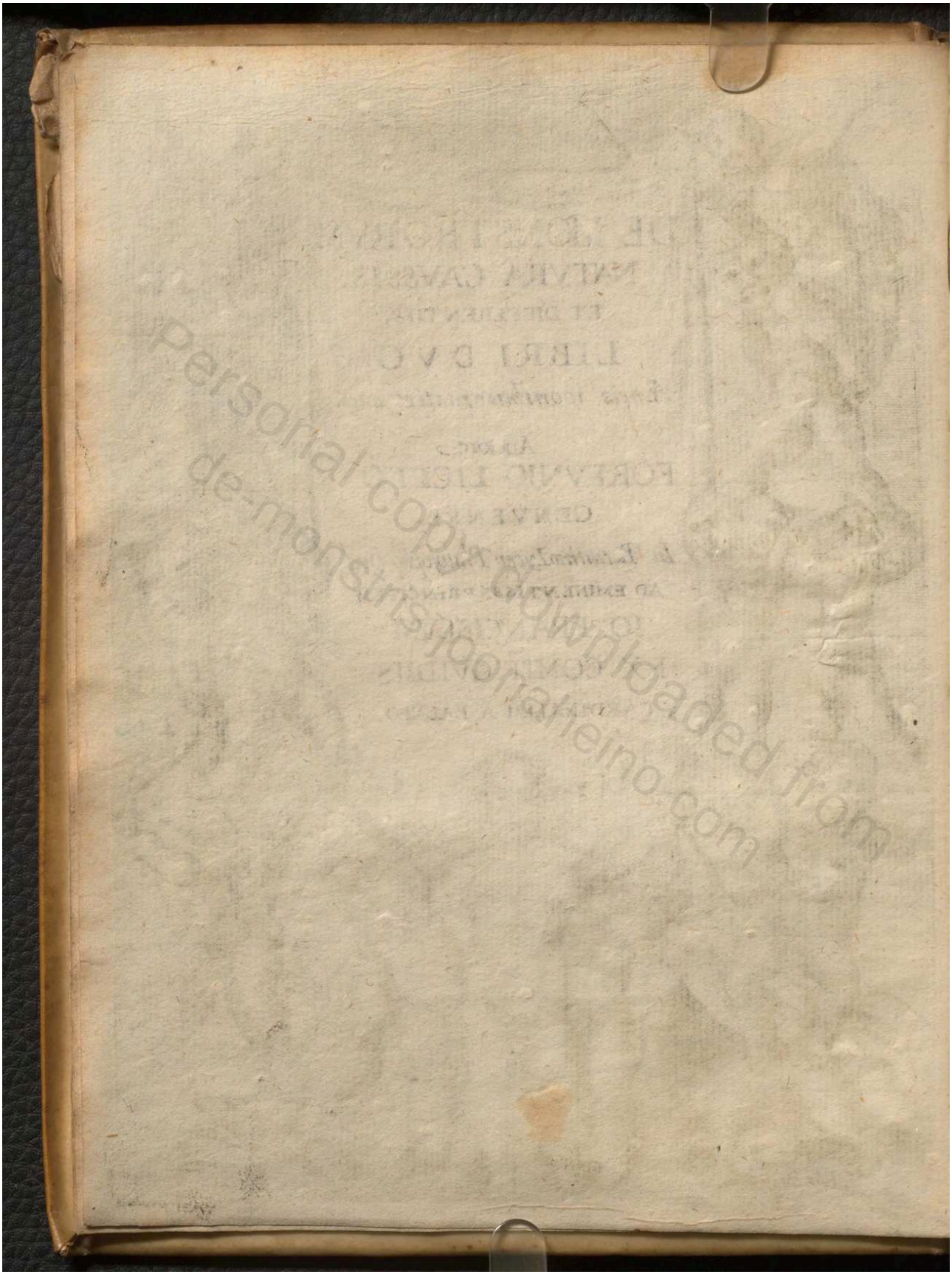
On the Nature, Causes, and Differences of Monsters, in Two Books. Adorned and enlarged with copperplate engravings. By Fortunio Liceti of Genoa, Ordinary Professor of Philosophy at the University of Padua. Dedicated to the Most Eminent Prince Giovanni Francesco Guidi, of the Counts Guidi, Cardinal di Bagno.

Translation notes

Title page of the 1634 Padua edition. 'Aucti' indicates this edition is expanded compared to the original 1616 Venice edition. Cardinal 'A Balneo' is Giovanni Francesco Guidi di Bagno (1578-1641).

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Fortunio Liceti's Two Books on the Causes, Nature, and Differences of Monsters.

Dedicated to the Most Serene Prince Francesco d'Este, Prince of Modena and Reggio.

Divided into two volumes: the first treats the nature and classification of monsters, while the second covers their causes and generation.

Accurately revised according to the author's recommendations, with…

Translation notes

This page presents a secondary title or half-title statement, dedicating the work to Prince Francesco I d'Este of Modena and Reggio and outlining the structure of the two volumes. The final fragment reflects a standard printer's note regarding editorial corrections based on the author's instructions.

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DE MONSTRORVM CAVSSIS, NATVRA, ET DIFFERENTIIS

LIBRI DVO:

In quibus ex rei natura Monstrorum historiæ, causſæ, generationes, & differentiæ plurimæ a Sapientibus intactæ, cum generatim & in plantarum, & belluarum genere, tum seorsum in humana specie tractantur.

Multis illustrium Autorum locis difficillimis explanatis

De Masculo parturiente, de feminis in viros mutatis, de Hermaphroditorum natura, de dissimilium specierum Venere prolifica, de Castratorum fecunditate, de puero lapidescente, de animantis aurea parte, alijsque admirabilibus.

Secunda editio correctior, auctior, & iconibus æneis Monstrorum præcipuorum illustrata.

AVTOR
FORTVNIVS LICETVS GENVENSIS
IN PATA. LYCEO PHYSIOLOGVS ORDINARIVS

Eminentissimo Principi
IO: FRANCISCO GVIDIO
CARDINALI A BALNEO
D. D. D.

PATAVII Apud Paulum Frambottum. M. DC. XXXIV.
Superiorum Permissu.

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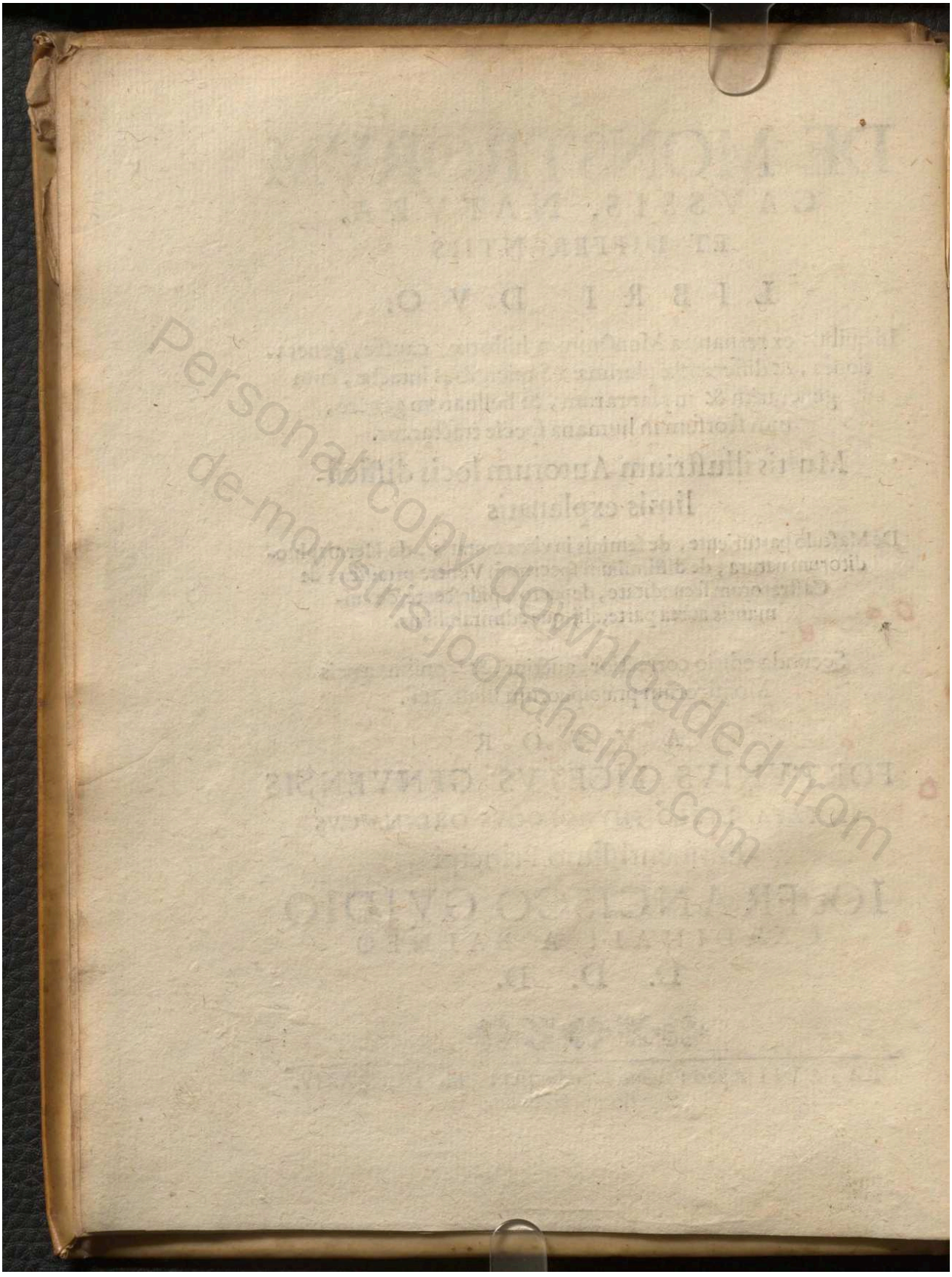
Two Books on the Causes, Nature, and Differences of Monsters. In which, drawing directly from the nature of things, the histories, causes, modes of generation, and numerous variations of monsters - many left untouched by earlier scholars - are examined, both generally across plants and beasts and specifically within the human species. With many of the most difficult passages from illustrious authors fully explained, this work addresses such marvels as a pregnant male, women transformed into men, the nature of hermaphrodites, fertile mating between different species, the fecundity of eunuchs, a boy turning to stone, a living creature with a golden organ, and other wonders. Second edition, corrected, enlarged, and illustrated with copperplate engravings of the most remarkable monsters. By Fortunio Liceti of Genoa, Ordinary Professor of Natural Philosophy at the University of Padua. Dedicated to the Most Eminent Prince Giovanni Francesco Guidi, Cardinal di Bagno. Padua: Published by Paolo Frambotto, 1634. With official permission.

Translation notes

The title page includes printer's abbreviations such as 'PHYSIOGLVS' for 'Physiologus' (Professor of Natural Philosophy) and 'D. D. D.' for 'Dat, Dicat, Dedicat' ('gives, devotes, and dedicates').

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Three Books on the Causes, Nature, and Differences of Monsters

Book One
In which it is explained what a monster is and what a portent is, why and whence they arise, and how many kinds exist; treating first the causes of monsters.

Chapter I
What a monster is, and the domain of monsters; a preliminary explanation of six difficult problems.

The causes of monsters can be observed from the earliest development of a living creature from the egg, even if knowledge of them is not easily attained. Among these causes, the variety and alignment of heavenly bodies are examined, as well as the quantity and quality of the humors, and the excellence - or, especially, the defects - of the seed of both sexes, alongside the consideration of many other factors [illegible]. An outline of the topics to be addressed in this treatise follows, and all categories of monsters are explained.

The Author’s Inquiry into Monsters, Their Nature, and Their Origin, in Three Books.

Respectfully dedicated to Giovanni Francesco Cesi, Venetian Patrician.

Translation notes

The Latin text contains a few printer contractions and OCR artifacts: 'cassa' is read as 'caussa' (cause/reason), 'cöplexio' as 'complexio', and 'funt' as 'sunt'. 'Censura' in the author section is rendered as 'Inquiry' or 'Critical Examination'.

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EMINENTISSIMO PRINCIPI
D. D.
IO: FRANCISCO
EX COMITIBVS GVIDIIS A BALNEO
S. R. E. CARDINALI
FORTVNIVS LICETVS
S. P. O.

ATlantes illos Libyæ Populos, quos omnium hominũ ſolos innominatos propterea nouit Herodotus in [a] Melpomene, quia ſingulis eorum nullum nomen imponitur, nullaque nominum vllorum apud ipſos appellatio eſt (Eminentiſs. Princeps) eas inquam Aethiopiæ gẽtes vt nõ immerito Plinius [b] accuſat iccirco degeneres humani ritus, quod Orientem Solem dira quadam imprecatione contuentur, ac [c] tranſcendentem execrantur, eique præterea omnia cõuicia ingerũt: ita ſane iure [d] Plutarchus collaudare non potuit dictum Magni Pom-

a. cap. 184.
b. lib. 5. cap. 8
c. Herodot. l. cit.
d. in apoph. theg.

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TO THE MOST EMINENT PRINCE AND LORD,
GIOVANNI FRANCESCO GUIDI DI BAGNO,
CARDINAL OF THE HOLY ROMAN CHURCH,
FORTUNIO LICETI
SENDS HIS WARMEST GREETINGS.

Herodotus records in his *Melpomene* that the Atlantes of Libya are unique among all mankind in having no personal names, as no individual among them is given a name, nor do they use names at all. Pliny rightly condemns these Libyan peoples as having abandoned civilized human customs, because they gaze upon the rising sun with dreadful curses, execrate it as it reaches its zenith, and hurl every kind of insult at it. In much the same way, Plutarch could not rightfully praise the saying of Alexander the Great…

Margin notes

Chap. 184.

Book 5, chap. 8.

Herodotus, Book 1, cited.

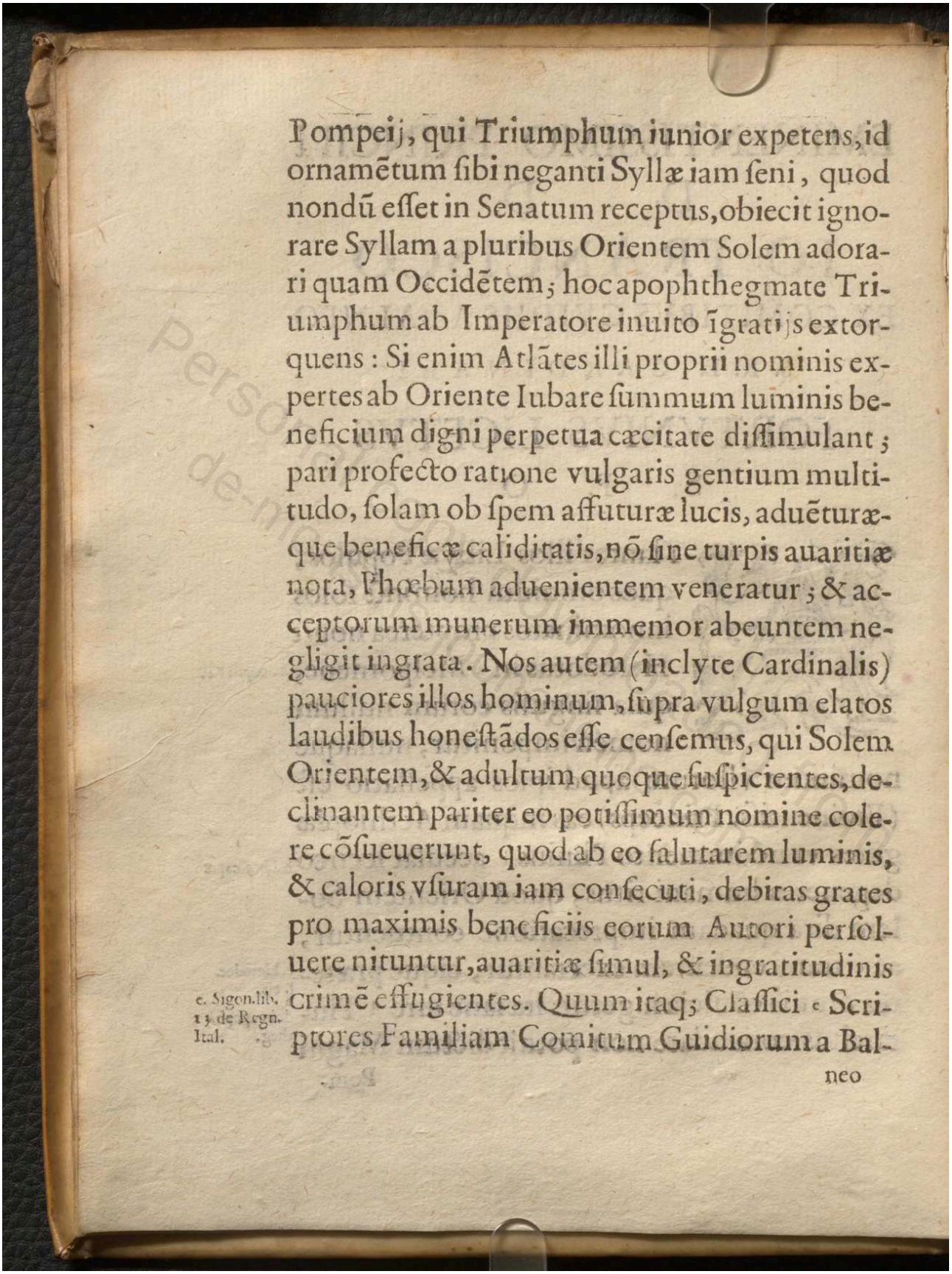
In the Apophthegmata.

Translation notes

The text ends mid-sentence at 'dictum Magni' ('the saying of Alexander the Great'), which continues onto page 14. In the marginal note 'Herodot. l. 1. cit.', the Latin original misprints 'l. 1' for Book 4, where Herodotus discusses the Atlantes/Atarantes (Book IV, *Melpomene*, ch. 184).

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Pompeij, qui Triumphum iunior expetens, id ornamẽtum ſibi neganti Syllæ iam ſeni, quod nondũ eſſet in Senatum receptus, obiecit ignorare Syllam a pluribus Orientem Solem adorari quam Occidẽtem; hoc apophthegmate Triumphum ab Imperatore inuito ĩgratijs extorquens: Si enim Atlãtes illi proprii nominis expertes ab Oriente Iubare ſummum luminis beneficium digni perpetua cæcitate diſſimulant; pari profecto ratione vulgaris gentium multitudo, ſolam ob ſpem affuturæ lucis, aduẽturæque beneficæ caliditatis, nõ ſine turpis auaritiæ nota, Phœbum aduenientem veneratur; & acceptorum munerum immemor abeuntem negligit ingrata. Nos autem (inclyte Cardinalis) pauciores illos hominum, ſupra vulgum elatos laudibus honeſtãdos eſſe cenſemus, qui Solem Orientem, & adultum quoque ſuſpicientes, declinantem pariter eo potiſſimum nomine colere cõſueuerunt, quod ab eo ſalutarem luminis, & caloris vſuram iam conſecuti, debitas grates pro maximis beneficiis eorum Autori perſoluere nituntur, auaritiæ ſimul, & ingratitudinis crimẽ effugientes. Quum itaq; Claſſici Scriptores Familiam Comitum Guidiorum a Bal-

c. Sigon. lib. 13 de Regn. Ital.

neo

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Pompey, who, as a young man seeking a triumph, was denied that honor by the aging Sulla because he had not yet been admitted to the Senate. Pompey retorted that Sulla failed to realize that more people worship the rising sun than the setting sun - extorting a triumph from the reluctant commander against his will through that famous remark.

For if those nameless Atlantes, who conceal themselves from the rising sun and pretend not to see its supreme gift of light, deserve perpetual blindness, then by the exact same logic the common mass of mankind is guilty of disgraceful greed when they worship Phoebus as he arrives merely in hope of coming light and warmth, yet ungratefully ignore him as he sets, oblivious to the benefits they have already received.

We, however, most illustrious Cardinal, believe that praise should be reserved for those few distinguished men elevated above the common herd, who revere the sun not only at its rising and in its full midday strength, but equally as it declines - and above all because, having already enjoyed the salutary gift of its light and heat, they strive to give proper thanks for these greatest of blessings to their Author, avoiding the twin charges of greed and ingratitude.

Therefore, since classical authors record that the family of the Counts Guidi di Bagno...

Margin notes

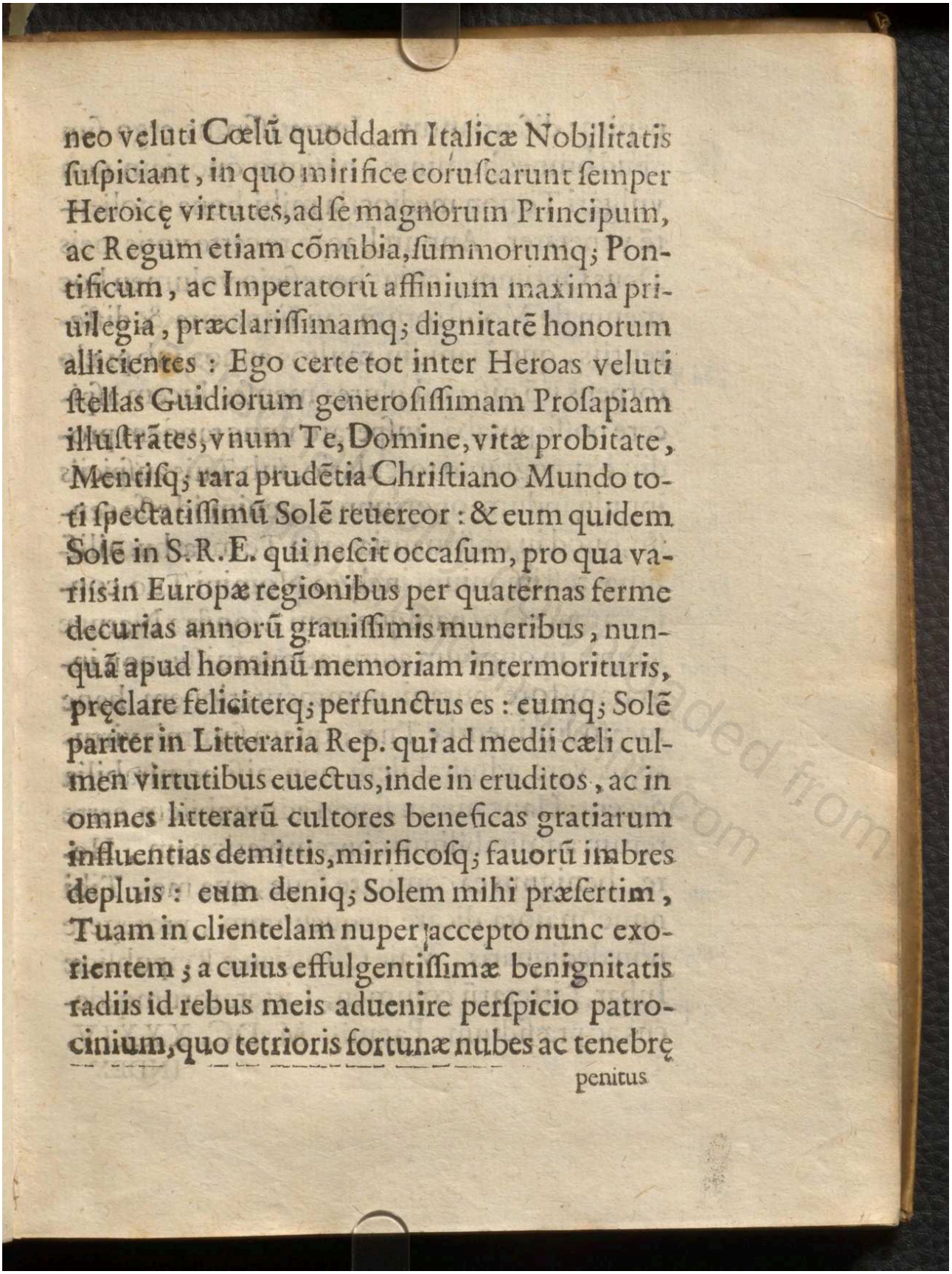
Carlo Sigonio, Book 13 of On the Kingdom of Italy.

Translation notes

The proper name 'Magni Pompeii' (Pompey the Great) is split across the page break ('Magni' at the end of page 13, 'Pompeij' at the start of page 14). The marginal reference 'c. Sigon.' cites Carolus Sigonius (Carlo Sigonio, c. 1524-1584), specifically his historical work *De Regno Italiae*.

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neo veluti Cœlũ quoddam Italicæ Nobilitatis ſuſpiciant, in quo mirifice coruſcarunt ſemper Heroicę virtutes, ad ſe magnorum Principum, ac Regum etiam cõnubia, ſummorumq; Pontificum, ac Imperatorũ affinium maxima priuilegia, præclariſſimamq; dignitatẽ honorum allicientes : Ego certe tot inter Heroas veluti ſtellas Guidiorum generoſiſſimam Proſapiam illuſtrãtes, vnum Te, Domine, vitæ probitate, Mentiſq; rara prudẽtia Chriſtiano Mundo toti ſpectatiſſimũ Solẽ reuereor : & eum quidem Solẽ in S. R. E. qui neſcit occaſum, pro qua variis in Europæ regionibus per quaternas ferme decurias annorũ grauiſſimis muneribus, nunquã apud hominũ memoriam intermorituris, pręclare feliciterq; perfunctus es : eumq; Solẽ pariter in Litteraria Rep. qui ad medii cæli culmen virtutibus euectus, inde in eruditos, ac in omnes litterarũ cultores beneficas gratiarum influentias demittis, mirificoſq; fauorũ imbres depluis : eum deniq; Solem mihi præſertim, Tuam in clientelam nuper accepto nunc exorientem ; a cuius effulgentiſſimæ benignitatis radiis id rebus meis aduenire perſpicio patrocinium, quo tetrioris fortunæ nubes ac tenebrę

penitus

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...as a kind of sky of Italian nobility, in which heroic virtues have always shone wondrously, attracting marriages with great princes and even kings, as well as the greatest privileges and most illustrious honors from Supreme Pontiffs and allied Emperors. Among so many heroes who, like stars, illuminate the most noble Guidi lineage, I revere You alone, my Lord, as a Sun most admired throughout the entire Christian world for the purity of your life and the rare wisdom of your mind.

You are indeed a Sun in the Holy Roman Church that knows no setting - a Church in whose service, across various regions of Europe for nearly forty years, you have brilliantly and successfully discharged the weightiest duties, which will live forever in human memory. You are likewise a Sun in the Republic of Letters, elevated by your virtues to the high zenith of heaven, from which you send down beneficial influences of grace upon the learned and upon all who cultivate literature, showering them with marvelous rains of favor.

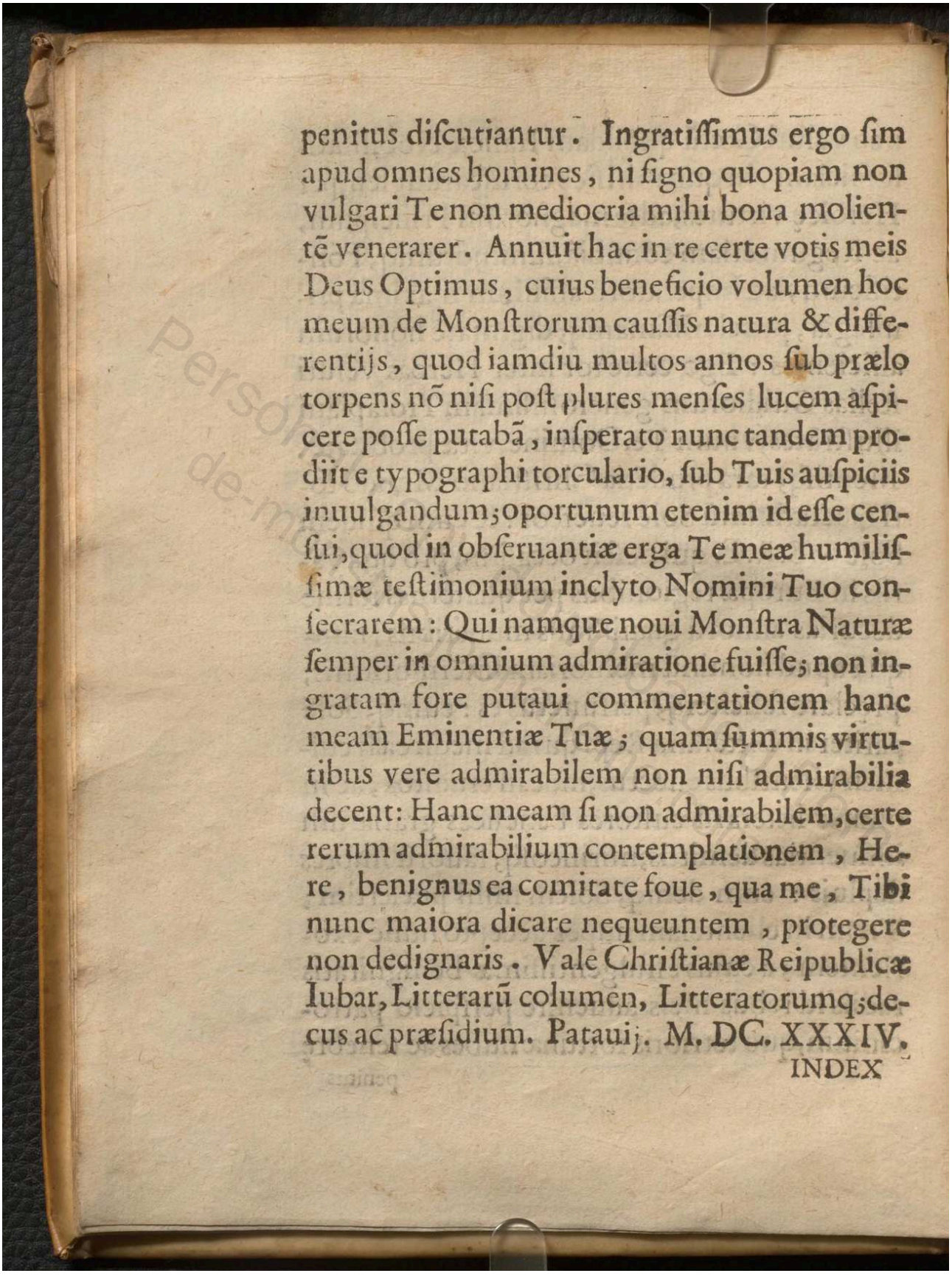
Finally, you are a Sun now rising especially for me, having recently been accepted into your patronage. From the rays of your most effulgent kindness, I see a protective shelter approaching my affairs, by which the clouds and darkness of a gloomier fortune are utterly...

Translation notes

The opening word 'neo' completes 'Balneo' ('di Bagno') split across the page break from page 14. The page ends mid-sentence at 'penitus' ('utterly'), continuing onto page 16.

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penitus discutiantur. Ingratissimus ergo sim apud omnes homines, ni signo quopiam non vulgari Te non mediocria mihi bona molientẽ venerarer. Annuit hac in re certe votis meis Deus Optimus, cuius beneficio volumen hoc meum de Monstrorum caussis natura & differentijs, quod iamdiu multos annos sub prælo torpens nõ nisi post plures menses lucem aspicere posse putabã, insperato nunc tandem prodiit e typographi torculario, sub Tuis auspiciis inuulgandum; oportunum etenim id esse censui, quod in obseruantiæ erga Te meæ humilissimæ testimonium inclyto Nomini Tuo consecrarem: Qui namque noui Monstra Naturæ semper in omnium admiratione fuisse; non ingratam fore putaui commentationem hanc meam Eminentiæ Tuæ; quam summis virtutibus vere admirabilem non nisi admirabilia decent: Hanc meam si non admirabilem, certe rerum admirabilium contemplationem, Here, benignus ea comitate foue, qua me, Tibi nunc maiora dicare nequeuntem, protegere non dedignaris. Vale Christianæ Reipublicæ Iubar, Litterarũ columen, Litteratorumq; decus ac præsidium. Patauij. M. DC. XXXIV.

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...dispelled. I would therefore be considered the most ungrateful of men if I failed to honor, with no ordinary token of devotion, someone who is bestowing such great favors upon me. Almighty God has surely answered my prayers in this: through His grace, this volume of mine on the causes, nature, and differences of monsters - which had been languishing at the press for many years and which I thought could not see the light of day for several more months - has now unexpectedly emerged from the printer's press, to be published under Your auspices. Indeed, I deemed it fitting to dedicate this work to Your illustrious name as a testimony of my most humble respect toward You. For knowing that nature's monsters have always been an object of universal wonder, I felt this commentary of mine would not be unwelcome to Your Eminence; for to one who is truly admirable in supreme virtues, only admirable things are suitable. Deign, my Lord, kindly to favor this study of mine - which, if not itself admirable, is certainly a contemplation of admirable things - with the same courtesy with which You do not disdain to protect me, who am currently unable to dedicate anything greater to You. Farewell, Light of the Christian Commonwealth, Pillar of Letters, and Glory and Defense of the Learned. Padua, 1634. INDEX

Translation notes

The dedication to Cardinal di Bagno concludes on this page. The word 'penitus' completes the sentence started at the bottom of page 15.

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INDEX CAPITVM

In hoc volumine contentorum.

PRAEFATIO APERIENS PROPOSITVM, vtilitatem, ac diuisionem totius Operis.

Liber Primus, in quo agitur de Monstris generatim.

MOnstri varia significatio; quæ propria est, ac nostri instituti, detegitur. Cap. I.
Monstri etymologia vulgaris, quasi res euenturas monstret, confutatur; vera, & propria proponitur. Cap. II.
De Monstrorum Humanorum reali existentia. Cap. III.
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Translation notes

In Chapter XIX, 'Parzo' is a printer's error or abbreviation for Ambroise Paré (Pareo). In Chapter XXIV, 'explicatut' is an obvious typographical error for 'explicatur'.

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Translation notes

Chapter XXXII is misprinted as 'Cap. XXII' in the original 1634 Latin typography, occurring sequentially between Chapters XXXI and XXXIII; this has been corrected to Chapter XXXII in translation.

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Translation notes

Page 21 contains typographical quirks in the printer's Roman numerals: 'XLIVIII' for Chapter 48 (XLVIII) and 'IL' for Chapter 49 (XLIX). Chapter L misspells the Messenian hero Aristomenes as 'Aristromenis'. The term 'morbus regius' (literally 'king's disease') in Chapter XLIX traditionally refers to jaundice, which explains its thematic association with Pythagoras's 'golden thigh'. The page ends mid-word ('intem-') at the bottom of the page.

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Translation notes

Corrected the printer's typographical error 'gedere' to 'genere' in Chapter LIX.

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Translation notes

The text on this page continues directly from the chapter title fragment at the end of page 22 ('The sixth origin and cause of a human monstrously possessing beast-like parts...'). Typographical contractions and OCR typos in the Latin header list were silent corrected for sense (e.g. 'nesaria' to 'nefaria', 'opa' to 'opera', and 'rationbus' to 'rationibus').

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Peroratio totius operis. Cap. XCII.

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Chapter LXXVII. The third origin and cause of a monster of different genera is attributed to the weakness of the formative power.

Chapter LXXVIII. The fourth cause and origin of a multigenus monster is derived from the weakness of the separating power.

Chapter LXXIX. The fifth cause and origin of a multigenus monster is referred to the degeneration of the seed.

Chapter LXXX. The sixth cause of a multigenus monster is shown to be the unsuitability of the material.

Chapter LXXXI. The seventh cause and origin of a multigenus monster is drawn from the weakness of the power that nourishes the fetus.

Chapter LXXXII. The eighth cause and origin of a monster of different genera is derived from unsuitable nourishment of its parts.

Chapter LXXXIII. The ninth cause and origin of a multigenus monster is attributed to fetal disease.

Chapter LXXXIV. The tenth cause and origin of a multigenus monster is drawn from the imagination of the parents.

Chapter LXXXV. The eleventh cause and origin of a monster of a different genus is referred to monstrous parents.

Chapter LXXXVI. The twelfth cause and origin of a multigenus monster lies in the intermixing of seeds.

Chapter LXXXVII. The thirteenth cause: explaining the origin of a Medusa's head in a hen's egg.

Chapter LXXXVIII. The fourteenth cause and origin of a multigenus monster is referred to the power of an evil demon.

Chapter LXXXIX. Revealing the existence of a monster displaying the image of an evil demon.

Chapter XC. The primary origin and cause of a monster possessing the image of an evil demon is drawn from the imagination of the parents.

Chapter XCI. Explaining the second cause and origin of a demon-shaped monster on the basis of causes previously adduced.

Chapter XCII. Peroration of the entire work.

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FORTVNII LICETI

In suos Libros

DE MONSTRORVM CAVSSIS, NATVRA, ET DIFFERENTIIS.

Præfatio.

EA est admirabilium nostratis huius orbis euentuum conditio, vt hominem, rerum indifferenter omnium scientiam connato impulsu, internoq; affectu nunquam non desiderantem, peculiari quadam vi ab alijs quibusq; scibilibus ad sui ipsorum meditationem alliciant non solum, verum etiam attrahant, rapiantque: Quum igitur inter vniuersa sub cælo degentia monstrosæ animantes maxima raritate summam sui admirationem pariant in mortalium animis; non ab re communi iam cupiditate flagrant vbique homines Monstrorum essentiam internoscere. Sed eorum quicumq; ad hæc vsque tempora De Monstris contemplationem mundo inuulgarunt, plurimi nudas Monstrorum historias texere sat habuerunt; alij subtiliores quidem, sed admodum pauci eorumdem aliquot differentias, & leuiores caussas ieiune nimium tetigerunt; a nemine adhuc Monstrorum attributis omnibus exacte declaratis, vt propterea eximia hæc Physiologiæ seges etiamnum inculta, & fere deserta nos ad sui culturam accuratiorem acrioribus dudum stimulis excitauerit. Qua quidem in speculatione licet omnia Monstrorum attributa persequi decreuerimus; quia tamen ex rei natura præcipue caussas, originem, & differentias eorum ex-

A plicare

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FORTUNIO LICETI'S PREFACE
To His Books on the Causes, Nature, and Differences of Monsters

It is the nature of the marvelous occurrences in this world of ours to exert a unique power over human beings. Driven by an innate impulse and an abiding inner desire, humans constantly crave knowledge of all things without exception. Yet these wondrous events do not merely allure us away from other subjects of study to contemplate them; they draw us in and utterly captivate us.

Since monstrous creatures among all living things under heaven arouse the greatest wonder in mortal minds by virtue of their extreme rarity, it is with good reason that people everywhere burn with a common desire to understand the true nature of monsters.

Yet among those who have published their investigations on monsters up to the present day, the vast majority were content merely to compile bare histories of monstrous births. A few others treated the subject with somewhat greater subtlety, but very few touched upon some of their differences and secondary causes, and even then in a most meager fashion. No one as yet has thoroughly clarified all the attributes of monsters. As a result, this rich field of natural philosophy has hitherto remained uncultivated and virtually deserted, long spurring me with ever sharper incentives to give it a more precise cultivation.

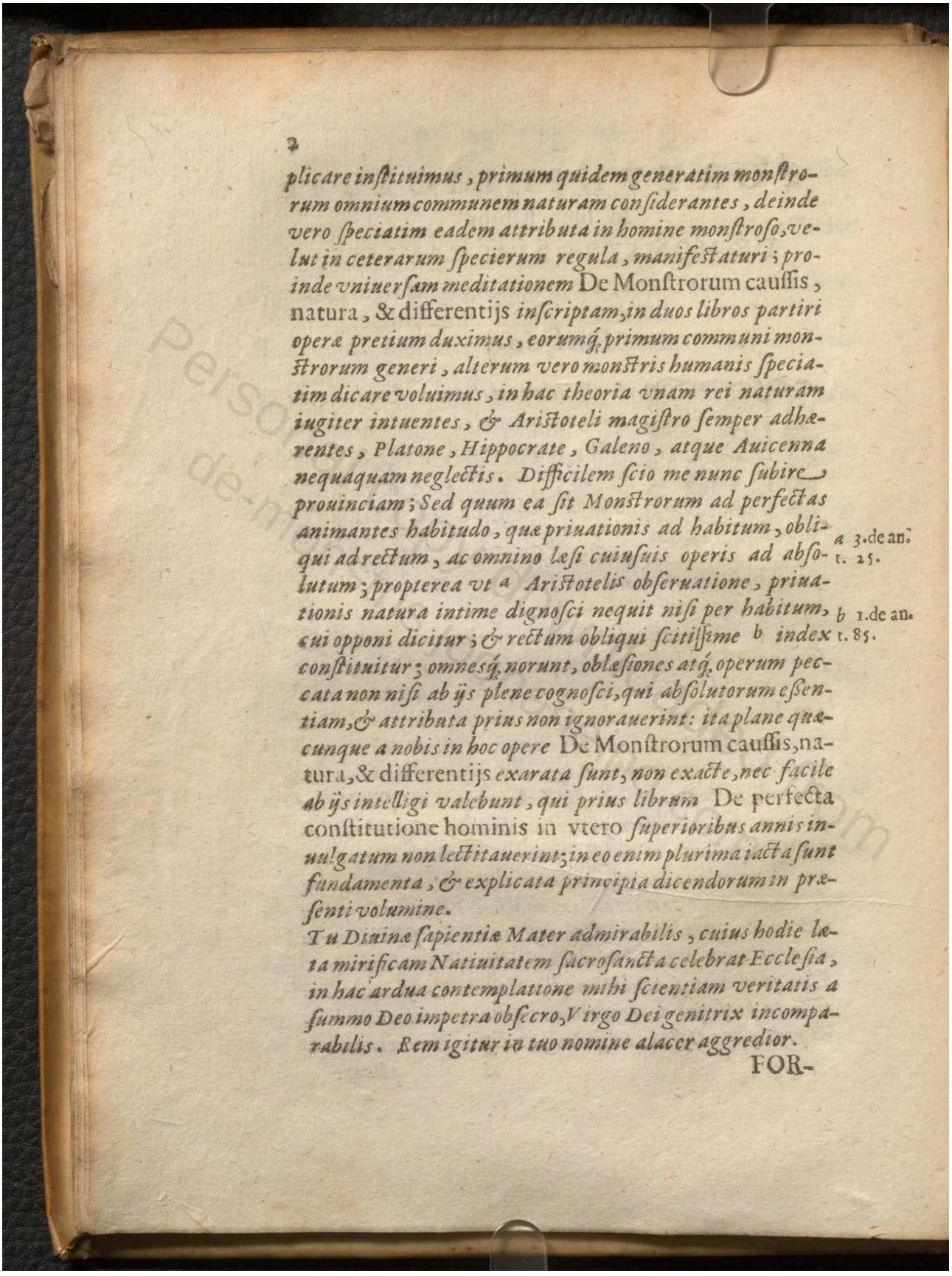
In this investigation, although I have resolved to pursue every single attribute of monsters, nevertheless, because the very nature of the subject requires us chiefly to explain their causes, origins, and differences

Translation notes

The page ends mid-sentence on the infinitival clause 'explicare' ('to explain'). The translation leaves this clause open to join seamlessly with page 26.

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plicare inſtituimus, primum quidem generatim monſtrorum omnium communem naturam conſiderantes, deinde vero ſpeciatim eadem attributa in homine monſtroſo, velut in ceterarum ſpecierum regula, manifeſtaturi; proinde vniuerſam meditationem De Monſtrorum cauſſis, natura, & differentijs inſcriptam, in duos libros partiri operæ pretium duximus, eorumq; primum communi monſtrorum generi, alterum vero monſtris humanis ſpeciatim dicare voluimus, in hac theoria vnam rei naturam iugiter intuentes, & Ariſtoteli magiſtro ſemper adhærentes, Platone, Hippocrate, Galeno, atque Auicenna nequaquam neglectis. Difficilem ſcio me nunc ſubire prouinciam; Sed quum ea ſit Monſtrorum ad perfectas animantes habitudo, quæ priuationis ad habitum, obliqui ad rectum, ac omnino læſi cuiuſuis operis ad abſolutum; propterea vt [a] Ariſtotelis obſeruatione, priuationis natura intime dignoſci nequit niſi per habitum, cui opponi dicitur; & rectum obliqui ſcitiſſime [b] index conſtituitur; omnesq; norunt, oblæſiones atq; operum peccata non niſi ab ijs plene cognoſci, qui abſolutorum eſſentiam, & attributa prius non ignorauerint: ita plane quæcunque a nobis in hoc opere De Monſtrorum cauſſis, natura, & differentijs exarata ſunt, non exacte, nec facile ab ijs intelligi valebunt, qui prius librum De perfecta conſtitutione hominis in vtero ſuperioribus annis inuulgatum non lectitauerint; in eo enim plurima iacta ſunt fundamenta, & explicata principia dicendorum in præſenti volumine.

a 3. de an. t. 25.

b 1. de an. t. 85.

Tu Diuinæ ſapientiæ Mater admirabilis, cuius hodie lætam mirificam Natiuitatem ſacroſancta celebrat Eccleſia, in hac ardua contemplatione mihi ſcientiam veritatis a ſummo Deo impetra obſecro, Virgo Dei genitrix incomparabilis. Rem igitur in tuo nomine alacer aggredior.

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- we intend first to consider in general the common nature of all monsters, and then specifically to demonstrate those same attributes in human monsters, treating humanity as the rule and standard for other species. Accordingly, I have deemed it worthwhile to divide this entire study, entitled On the Causes, Nature, and Differences of Monsters, into two books: dedicating the first to the general category of monsters, and the second specifically to human monsters. Throughout this investigation, I keep the true nature of the subject constantly in view and adhere steadfastly to my master Aristotle, while by no means neglecting Plato, Hippocrates, Galen, and Avicenna.

I know well that I am undertaking a difficult task. Yet the relationship of monsters to fully formed living creatures is like that of privation to possession, crooked to straight, and any impaired work to a perfect one. Therefore, just as Aristotle observed that the nature of privation cannot be thoroughly understood except through the positive state to which it is opposed, and just as the straight line is the true measure of the crooked - and as everyone knows that impairments and flaws in any work can only be fully grasped by those who are already familiar with the essence and attributes of perfect creations - so too, everything I have written in this work, On the Causes, Nature, and Differences of Monsters, cannot be easily or thoroughly understood by anyone who has not first carefully read my book On the Perfect Formation of the Child in the Womb, published in earlier years. For in that work I laid many foundations and explained principles essential to what will be discussed in the present volume.

O wondrous Mother of Divine Wisdom, whose joyful and marvelous Nativity the Holy Church celebrates this very day, I beseech you, incomparable Virgin Mother of God, obtain for me from God Most High the knowledge of truth in this arduous contemplation. In your name, therefore, I eagerly set to work.

Margin notes

a Aristotle, De Anima, III, t. 25.

b Aristotle, De Anima, I, t. 85.

Translation notes

The Latin text opens mid-word ('plicare', completing 'ex-plicare' from page 25) and mid-sentence ('ex-plicare instituimus…'). The translation joins directly onto the final sentence of page 25. Standard emendations of printer contractions and minor typographical errors ('instuimus' for 'instituimus', 'a ssumo' for 'assumo') have been made tacitly.

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FORTVNII LICETI
GENVENSIS
DE MONSTRORVM CAVSSIS,
Natura, & Differentijs,
LIBER PRIMVS,
In quo agitur De Monstris generatim.

Monstri varia significatio, quæ propria est, ac nostri instituti detegitur.

CAPVT PRIMVM.

QVæcumque raro contingentia communem rerum sui generis ordinem, ac legem magno excessu cum summa hominum admiratione transgrediuntur; ea, siue in bonorum, siue in malorum serie contineantur, publico sapientum consensu Monstra nuncupari consueuere: sic viri virtutibus heroicis mire præstantes, quasi humanam supergressi naturam prope ad Diuinam accesserint; sic ex aduerso ferinis vitijs homines turpissime fœdati, quasi belluarum conditionem induentes humanam penitus exuerint; sic mulieres eximia corporis aut pulchritudine admirabiles, aut enormi deformitate abhominabiles, Monstrorum nomine passim a Scriptoribus appellantur. Sed cetera metaphorice, atque

Monstra metaphorice.

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FORTUNIO LICETI OF GENOA
ON THE CAUSES, NATURE, AND DIFFERENCES OF MONSTERS

BOOK ONE
Dealing with Monsters in General

CHAPTER I
The various meanings of the word “monster,” revealing which one is proper and relevant to our study.

Whatever rare occurrences depart by a wide margin from the common order and natural law of their kind, inspiring the deepest wonder in human minds - whether they belong to the realm of good things or bad - have by the general consensus of learned authors customarily been called “monsters.”

Thus, men who excel remarkably in heroic virtues are described as monsters, as though they had transcended human nature and drawn close to the divine. On the other hand, men foully corrupted by beastly vices are called monsters as well, as if they had assumed the condition of wild beasts and stripped away their humanity entirely. In the same way, writers everywhere apply the name of monster to women, whether admired for extraordinary bodily beauty or abhorred for enormous deformity. Yet these other uses are metaphorical,

Margin notes

Monsters spoken of metaphorically.

Translation notes

The opening word 'Væcumque' reflects an ornate drop-cap 'Q' ('Quæcumque') typical of 17th-century printing. The final sentence ends mid-thought with 'Sed cetera metaphorice,' ('However, all these other usages are metaphorical,') which continues onto page 28.

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atque communiter; phyſice vero, ac proprie monſtra dicuntur, quæ in ſubcęleſtium animantium genere non ſponte genita membrorum conſtitutionem perfectæ progenitorum ſtructuræ turpiter diſſimilem, ac eorum naturæ minime conſentaneam ſortita fuerunt; vt puellus expes, puella biceps, cinocephalus, centaurus, & alia id generis: Quæ ſiquidem enormia in rebus inanimis raro contingunt, ſuarum cauſſarum naturam non referentia, ſed alieni generis eſſentias mire præſeferentia; vt militum digladiantium, ac leonum imagines in nubibus aliquando apparentes; ea potius portenta, prodigia, & oſtenta, quam vere monſtra nuncupauero. Quæ autem animantes vnius naturæ in ſuo genere perfectam conſtitutionem habentes ex femina diuerſæ admodum ſpeciei enaſcuntur, vt rana, vel ſerpens ex mulieris vtero exiens, puellus albus ex æthiope genitus, ac viciſſim ex parentibus albis puella nigra, & ſimilia his, vere monſtra non ſunt, ſed quaſi monſtra; vt docuit nos egregie Plato in Cratylo; ſiquidem originem monſtroſam habere poſſunt, non autem ſubſtantiam; quippe ſimpliciter viſa intuentium mentes in admirationem non rapiunt. Quæ item diſſimilium ſpecierum membra obtinere videntur viuentia ex parentibus ſibi conſimilibus orta, vt qui viuere dicuntur in Africa homines monoculi, vnipedes, & acephali, vere monſtra non ſunt, etſi veris monſtris ſimilia ſint, ac vulgo monſtra nuncupentur: ſed vulgi errorem arguit non rara, nec parentibus diſſimilibus, at ex conſimilibus, & quotidiana eorum ibi generatio citra vllã incolarum admirationem. Quæ demum paruo exceſſu a natura parentum viuentia degenerant, vt gibbi homines, claudi, macrocephali, & id generis,

Monſtra proprie dicta.

Portenta, prodigia, & oſtenta, non monſtra.

Quaſi monſtra non mõſtra quæ ſint.

Vulgi mõſtra

monſtra

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and broad. In natural philosophy, however, monsters properly so called are defined as those sublunary living creatures - not produced by spontaneous generation - that have acquired an anatomical structure grotesquely unlike the perfect structure of their parents and wholly inconsistent with their nature, such as a footless boy, a two-headed girl, a dog-headed human, a centaur, and others of this kind.

Furthermore, when anomalous shapes rarely occur in inanimate things, not reflecting the nature of their own causes but wondrously displaying the appearance of a foreign species - such as the images of fighting soldiers or lions that sometimes appear in the clouds - I would call these portents, prodigies, and signs rather than true monsters.

Moreover, living creatures that possess a fully formed anatomy of their own kind, yet are born from a female of a completely different species - such as a frog or snake issuing from a woman's womb, a white boy born to an Ethiopian, or conversely a black girl born to white parents, and the like - are not true monsters, but rather 'quasi-monsters,' as Plato brilliantly taught us in the Cratylus. For although they may have a monstrous origin, they do not possess a monstrous nature, since when viewed simply on their own, they do not fill the minds of onlookers with wonder.

Likewise, living beings that seem to possess the limbs of different species, but are born from parents identical to themselves - such as the one-eyed, one-footed, and headless people said to inhabit Africa - are not true monsters, even if they resemble true monsters and are commonly called such by the populace. The popular error is revealed by the fact that their generation there is neither rare nor from dissimilar parents, but rather daily and from parents like themselves, causing no wonder whatsoever among the local inhabitants.

Finally, living creatures that deviate from the nature of their parents only by a slight degree - such as hunchbacked or lame people, those with unusually large heads, and the like - are monsters

Margin notes

Monsters properly so called.

Portents, prodigies, and signs, not monsters.

Which creatures are quasi-monsters, not true monsters.

Monsters according to popular opinion.

Translation notes

In the opening sentence, Liceti uses 'expes' (ex-pes) to mean 'footless.' The printer's reading 'monstrom' in 'originem monstrom habere' is an error for 'monstrosam.' The page ends mid-clause on the word 'monstra' ('monsters').

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monſtra mihi non ſunt, cui nec raro fiunt, nec admirationem vllam incutiunt. Reliquum eſt igitur vt Monſtra, quorum contemplationem hoc opere aggredimur, proprijſſime dicta, ſint animantia, ſpeciatim humani aliquid habentia, inuſitatæ ſtructuræ, ſuis genitoribus valde diſſimilia, & raro contingentia; vt homo trimanus, equæ pullus humano capite, natus ex muliere ſemicanis, & id generis alia plurima; quorum differentias † infra promulgabimus. Vere monſtra quæ.

† cap. 13.

Monſtri etymologia vulgaris, quaſi res euenturas monſtrent, confutatur: vera, & propria proponitur.

CAP. II.

DIcuntur autem hæc proprie Monſtra, non quia ſint talia vt hominibus moſtrent res euentu-
† de Diu. ras; quod cum vulgo ſibi perſuaſiſſe videtur † M. Tullius; ſiquidem in primis pleraque horum vidimus, ad quæ in ijs regionibus vbi nata, & alta fuere, nihil inſuetum, aut inſigne bonum, aut malum eſt conſequutum, quod ab illis vnquam præmonſtrari potuerit. Monſtra nil monſtrant futurum.

Deinde vero monſtra quum ſint a Ariſtoteli, reluctante nemine, peccata, & læſiones naturæ non recte operantis; profecto ſi phyſice quid portendere poſſunt, ea non niſi malorum ſigna eſſe valebunt: At vero nos agnouimus genitores antea vitam in ſumma inopia duriter agentes, e nato ſibi monſtro, nullam perpeſſa regione noxam, egeſtatis malum fugaſſe, pecunia non modica in filio monſtrando a videntibus vndique ſibi comparata. Deinceps autem naturalia ſigna quæcunque neceſſario ſunt eorum, quæ ab ipſis monſtrari dicuntur, vel cauſſæ, vel effectus: ceterum monſtra

a 2. phyſ. t. 82. 4. de gen. an. ca. 4.

Monſtra erratæ naturæ.

Monſtra non niſi malorum ſigna eſſe valere.

Signa phyſica duum generum.

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not in my view, since they neither occur rarely nor inspire any wonder.

It remains, therefore, that monsters properly so called - the study of which we undertake in this work - are living creatures that possess something of human or specific form, having an unusual anatomical structure, striking dissimilarity to their parents, and occurring rarely. Examples include a three-handed human, a foal with a human head, a half-dog creature born of a woman, and many other cases of this kind, whose differences we shall set forth below.

CHAPTER II
Refuting the common etymology of “monster” as pointing out future events, and proposing its true and proper meaning.

Now, these creatures are properly called monsters not because they foretell future events to humans - a common belief that Marcus Tullius Cicero himself seems to have shared. For in the first place, we have seen many such monsters in whose native lands no unusual or significant event, whether good or evil, followed their birth and upbringing that could ever have been foretold by them.

Secondly, since Aristotle - and indeed everyone agrees - defines monsters as errors and flaws of nature failing to operate correctly, if they could naturally portend anything at all, they could only be signs of evil. Yet we ourselves have known parents who previously lived in extreme poverty and hardship, but who, after the birth of a monstrous child - and without their region suffering any harm whatsoever - escaped the misery of poverty by earning a substantial sum of money exhibiting their child to spectators who gathered from all around.

Furthermore, all natural signs are necessarily either the causes or the effects of the things they are said to indicate; but monsters…

Margin notes

What true monsters are.

Chapter 13.

Cicero, On Divination.

Aristotle, Physics, Book 2, text 82; On the Generation of Animals, Book 4, Chapter 4.

Monsters foretell nothing.

Monsters are errors of nature.

Monsters can only be signs of evil.

Natural signs of various kinds.

Translation notes

The text at the top of page 29 completes the sentence started at the bottom of page 28 ('...are monsters / not in my view...'). The page ends mid-sentence ('ceterum monstra' / 'but monsters...'). In margin note 3, Liceti cites Cicero's De Divinatione ('de Divi.').

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Monſtra non indicant futura quia ſint futurorum effectus.

monſtra non indicant futura quia ſint eorum effectus; quippe nulla cauſſa eſt ſecundum tempus ſuo effectu poſterior, vna excepta finali; euenta vero potiſſimum mala, quæ a monſtris ſignificari dicuntur, non poſſunt conſtitui monſtrorum fines; quia finis eſſentia cõſiſtit in bono. [a] Quin & abſolute quæ monſtrorum exortum ſequuntur, eorum fines eſſe non valent; quoniam finis perficit ea omnia, quæ ad finem diriguntur; monſtra vero euentis non perficiuntur, quia ſæpe intereunt monſtra prius quam illa eueniant, quę ab ipſis monſtrata creduntur; plerique enim monſtroſi partus exorti ſtatim, vel paullo poſt emoriuntur: & profecto [b] Ariſtoteles Empedocli negans in prima viuentium conſtitutione multa genita fuiſſe monſtra, temere in vnum concurrentibus variorum animantium partibus; illi non inficiatur, ſi quę monſtra exoriantur ex diuerſi generis membris male conſarcinata, ea ſtatim emori, nec diu in vita ſeruari. Neque vero monſtra cenſeri debent futurorum nuntia veluti ſuorum effectuum; ſiquidem nullam actiuitatem, cauſſæue rationem obtinent monſtra in res futuras, quas indicare putantur, tum quia plerumque corrumpuntur monſtra multo prius quam ea naſcantur, quorum indicia eſſe ſtatuuntur; tum quia monſtra procul abeſſe poſſunt ab ijs, quorum ſigna, & cauſſæ dicuntur eſſe; quum omnis actio phyſica per naturalẽ [c] contactum obeatur; tum demum quia nihil in ſe habent monſtra, quo futurorum cauſſæ ſtatui poſſint: quid enim ruſtici puellus biceps mox exortum in Republica diſſidium efficiendo præmonſtret? Denique vero ſi monſtra ſigna ſunt, quum phyſica ſigna futurorum eſſe nequeant; erunt Diuina: & certe plerique inſignes viri opinantur a Deo ſum-

Cauſſa quę tempore poſterior ſuis effectibus.

Futura mala cur non ſint fines monſtrorum.

Finis perficit

Monſtra non perficiuntur euentis.

Monſtra non eſſe cauſſas futurorum.

Actio phyſica tactu fit.

[a] 2. phyſ. t. 23.

[b] 2. phyſ. t. 76.

[c] 1. de gen. t. 44. & 45.

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do not indicate future events as their effects. For no cause comes later in time than its effect, with the sole exception of the final cause. Yet the events - especially the evil ones - that monsters are said to signify cannot serve as the final causes of monsters, because the essence of a final cause lies in the good. Moreover, events that simply follow the birth of monsters cannot be their final causes, since a final cause completes and perfects everything directed toward it. But monsters are not perfected by subsequent events; indeed, monsters often die long before the events they allegedly foretell take place, as most monstrous births die immediately or shortly after birth. In fact, Aristotle, when rejecting Empedocles' claim that many monsters were formed during the first creation of living beings by the random collision of parts from different animals, did not deny that if any monsters were born with ill-matched limbs of different kinds, they would perish immediately rather than survive for long.

Nor should monsters be considered harbingers of the future as if future events were their effects. Monsters possess no power or causal role over the future events they are thought to indicate: first, because monsters usually decompose long before the events they supposedly signify even come to pass; second, because monsters can be located far away from the events of which they are said to be the signs and causes, whereas all physical action requires natural physical contact; and finally, because monsters contain nothing in themselves by which they could be established as the causes of future events. For how could a peasant’s two-headed child foretell a political rift in the republic by causing it?

Lastly, if monsters are signs, since they cannot be natural physical signs of future events, they must be divine signs. Indeed, many distinguished thinkers hold the view that from God Most High…

Margin notes

Monsters do not indicate the future as their effects.

A cause that is later in time than its effects.

Why future evils are not the final causes of monsters.

The final cause perfects; monsters are not perfected by events.

Monsters are not the causes of future events.

Physical action occurs by contact.

Aristotle, Physics, Book 2, text 23.

Aristotle, Physics, Book 2, text 76.

Aristotle, On Generation and Corruption, Book 1, texts 44-45.

Translation notes

The sentence begins mid-thought, completing the clause from the bottom of page 29 ('ceterum monstra'). Marginal citations referencing 't. 23', 't. 76', etc. refer to standard Renaissance editorial section/text numbers for Aristotle's works.

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ſummo procreari monſtra, vt homines moneat futuræ calamitatis : Ego quidem vt credo poſſe Deum optimum, & omnia monſtrorum genera mirabiliter procreare, & ijs creatis vti ad monendos homines de futuris, ac imminentibus ærumnis; ita non arbitramur, quæ reipſa hucuſque nata ſunt monſtra, ab vno Deo in hunc finem prodijſſe; tum quia in Africæ ſolitudinibus multa ex brutis exoriuntur monſtra, vbi nulli degunt homines, quibus euentura miſeria vlla præſignificetur: tum quia frequentia ſunt monſtrorum exempla apud infideles, qui prodigijs a vero Deo, quem non agnoſcunt, neque colunt, non retrahuntur a malis imminentibus: tum quia in ſacris litteris nullum a Deo monſtrum procreatum legimus in hoc genere, licet multa olim prodigia fecerit: tum demum quia pleraque monſtra ex nefaria venere originem ducunt, cuius miniſterio piaculum ſit aſſerere Deum optimum vti ad monendos homines. Monſtra igitur appellantur, non quia ſint ſigna hominibus vllo pacto monſtrantia res euenturas; ſed quia viciſſim eiuſmodi ſunt, quæ ob ſui nouitatem, ac enormitatem quamprimum viſa cum admiratione, atque ſtupore ab vnoquoque vnicuique alteri monſtrantur: ea eſt enim hominum conditio peculiaris inter ceteras, vt vbi quis aliquid inſigniter enorme conſpexerit, ſtatim cuiuis obuio, aut propinquo illud mirabundus oſtendat; & abſente homine, cui illud monſtrare queat, miris modis animo excrucietur donec alterum inueniat, cui monſtrum commonſtret: adeo geſtit natura hominis quod rarum nouit, alteri monſtrare.

A ſolo Deo poſſe fieri omnia monſtra.

Non à Deo reipſa fieri proxime monſtra.

Monſtri vera etymologia.

De

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monsters are created by God Most High to warn human beings of impending calamity. For my part, while I certainly believe that God Almighty can marvelously create every kind of monster and use these creations to warn people of future and imminent hardships, I nevertheless do not believe that the monsters actually born up to now were brought forth by God alone for this purpose.

First, many monsters are born to wild beasts in the deserts of Africa, where no human beings live nearby to whom any coming misery could be foretold. Second, examples of monsters are frequent among infidels, who are not turned away from imminent evils by prodigies sent by the true God, whom they neither recognize nor worship. Third, in Holy Scripture we read of no monster created by God in this manner, even though He performed many marvels in ancient times. Finally, most monsters derive their origin from unnatural, sinful copulation, and it would be sacrilegious to assert that God Almighty uses such a means to warn mankind.

Therefore, creatures are called monsters not because they are signs pointing out future events to humans, but rather because, owing to their novelty and strangeness, as soon as they are seen, everyone points them out (*monstrantur*) with wonder and astonishment to one another. For it is a peculiar trait of human nature that whenever someone beholds something remarkably unnatural, he immediately shows it in wonder to anyone nearby or whom he meets; and if no one is present to whom he can point it out, he is strangely tormented in spirit until he finds someone to whom he can show the marvel. So eagerly does human nature yearn to point out to others whatever rare thing it discovers.

Margin notes

All monsters can be created by God alone.

Monsters are not directly created by God in practice.

The true etymology of 'monster'.

Translation notes

Liceti shifts the etymology of 'monstrum' from Cicero's divine warning ('monstrare' = to show/predict future events) to a human social behavior: 'monstrare' as pointing out something strange or novel to others ('monstrantur').

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De Monstrorum Humanorum reali existentia.

CAP. III.

Rerum existentia vt comprobetur.

MOnstra in rerum natura vere consistere, nec esse pura hominũ figmenta, non aliunde quam ex historijs, Clarissimorum virorum testimonijs, & experimentis comprobari potest. Multa quidem ficta sub monstrorum nomine circumferri nouimus; at omnia monstra esse Poetarum commenta, aliorumue hominum mendacia putandum est nemini; siquidem Rueffo † natus est homo carens brachijs a natiuitate, pedibus ea omnia faciens, quæ ceteri manibus efficiunt. Et in agro Veienti puer natus est vnimanus & biceps. Quorum has ipse protulit effigies. †lib.5.c.3.



Poly-

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CHAPTER III

On the Real Existence of Human Monsters

That monsters truly exist in the natural world and are not mere figments of human imagination can be demonstrated through historical records, the testimony of highly distinguished authors, and direct observation. To be sure, we are well aware that many fictitious tales are circulated under the name of monsters; nevertheless, no one should conclude that all monsters are poetic inventions or the fabrications of men.

For instance, as recorded by Jakob Rueff, a man was born entirely lacking arms from birth, who accomplished with his feet everything that others do with their hands. Likewise, in the territory of Veii, a boy was born with two heads and a single hand. Rueff himself provided illustrations of both these cases.

Margin notes

How the real existence of things is proven.

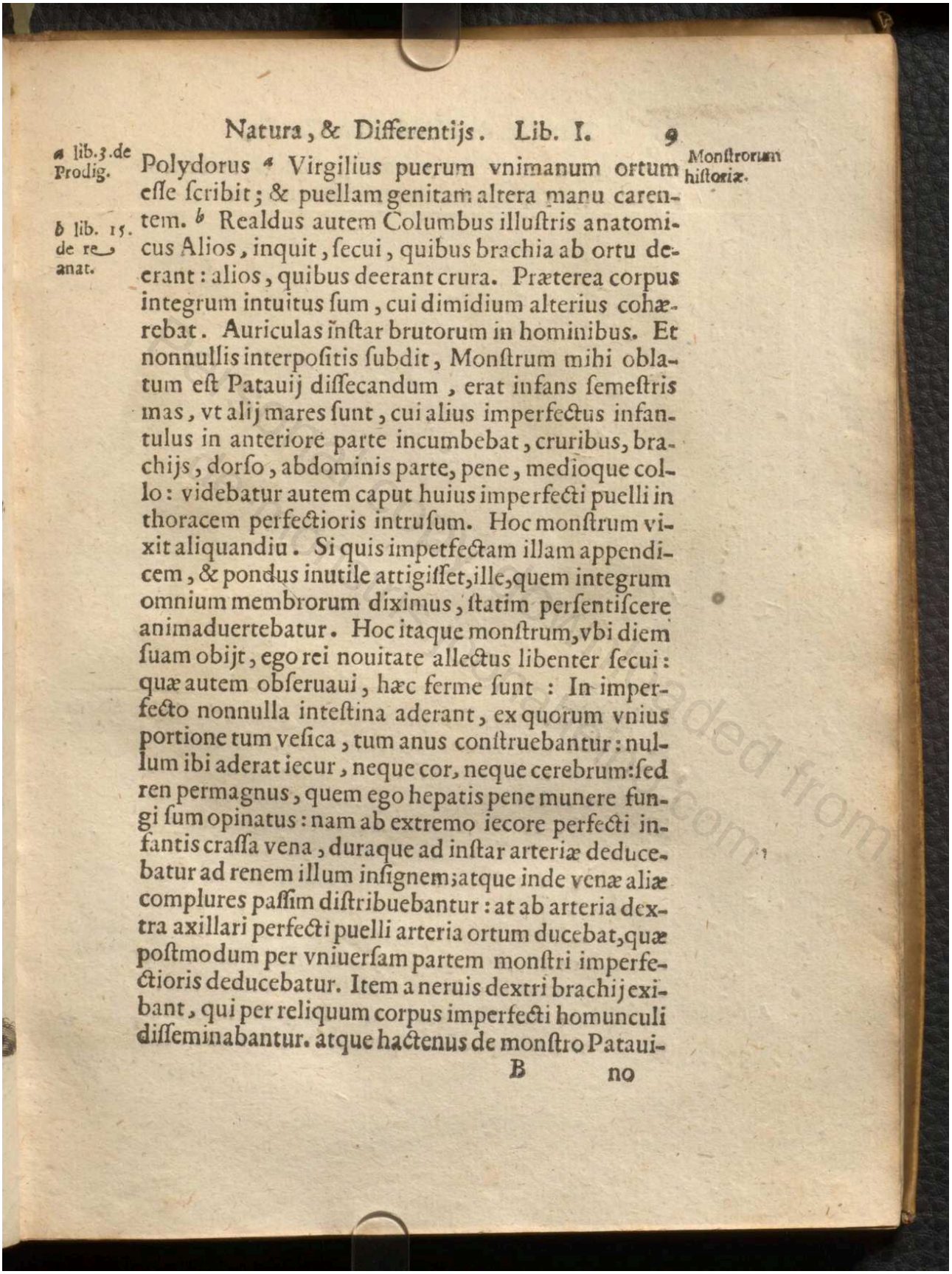
† Book 5, chapter 8.

Translation notes

Jakob Rueff (1500-1558) was a Zurich surgeon and obstetrician who published 'De Conceptu et Generatione Hominis' (1554), a key Renaissance text on embryology and midwifery referenced here by Liceti.

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Monſtrorum hiſtoriæ.

a lib. 3. de Prodig.

b lib. 15. de re anat.

Polydorus a Virgilius puerum vnimanum ortum eſſe ſcribit; & puellam genitam altera manu carentem. b Realdus autem Columbus illuſtris anatomicus Alios, inquit, ſecui, quibus brachia ab ortu deerant: alios, quibus deerant crura. Præterea corpus integrum intuitus ſum, cui dimidium alterius cohærebat. Auriculas inſtar brutorum in hominibus. Et nonnullis interpoſitis ſubdit, Monſtrum mihi oblatum eſt Patauij diſſecandum, erat infans ſemeſtris mas, vt alij mares ſunt, cui alius imperfectus infantulus in anteriore parte incumbebat, cruribus, brachijs, dorſo, abdominis parte, pene, medioque collo: videbatur autem caput huius imperfecti puelli in thoracem perfectioris intruſum. Hoc monſtrum vixit aliquandiu. Si quis impetfectam illam appendicem, & pondus inutile attigiſſet, ille, quem integrum omnium membrorum diximus, ſtatim perſentiſcere animaduertebatur. Hoc itaque monſtrum, vbi diem ſuam obijt, ego rei nouitate allectus libenter ſecui: quæ autem obſeruaui, hæc ferme ſunt: In imperfecto nonnulla inteſtina aderant, ex quorum vnius portione tum veſica, tum anus conſtruebantur: nullum ibi aderat iecur, neque cor, neque cerebrum: ſed ren permagnus, quem ego hepatis pene munere fungi ſum opinatus: nam ab extremo iecore perfecti infantis craſſa vena, duraque ad inſtar arteriæ deducebatur ad renem illum inſignem; atque inde venæ aliæ complures paſſim diſtribuebantur: at ab arteria dextra axillari perfecti puelli arteria ortum ducebat, quæ poſtmodum per vniuerſam partem monſtri imperfectioris deducebatur. Item a neruis dextri brachij exibant, qui per reliquum corpus imperfecti homunculi diſſeminabantur. atque hactenus de monſtro Patauino

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Polydore Vergil writes that a boy was born with only one hand, and a girl was born lacking one of her hands. Realdo Colombo, the famous anatomist, records: "I have dissected some individuals who lacked arms from birth, and others who lacked legs. Moreover, I have seen a complete body to which half of another was joined, as well as humans with ears like those of beasts."

After inserting a few other observations, Colombo adds: "A monster was brought to me in Padua to be dissected: it was a six-month-old male infant, complete in every respect like other males, upon whose front was attached another, incomplete little infant, joined by its legs, arms, back, part of its abdomen, penis, and the middle of its neck. The head of this incomplete child appeared to be driven into the chest of the more complete one. This monster lived for some time. If anyone touched that incomplete appendage and useless weight, the infant with all complete limbs was noticed to feel it immediately.

Therefore, when this monster died, drawn by the novelty of the case, I gladly dissected it. The following are roughly the things I observed: In the incomplete twin, several intestines were present, from a section of one of which both a bladder and an anus were formed. There was no liver, heart, or brain present, but there was a very large kidney, which I judged to fulfill almost the function of a liver. For from the outer edge of the complete infant's liver, a thick vein - as tough as an artery - led to that remarkable kidney, and from there several other veins were distributed everywhere. Furthermore, an artery arose from the complete child's right axillary artery and was carried throughout the entire body of the incomplete monster. Likewise, nerves branching from the right arm were distributed through the rest of the incomplete little body. So much for the Paduan monster."

Margin notes

Polydore Vergil, Book 3, On Prodigies.

Realdo Colombo, Book 15, On Anatomy.

Accounts of monsters.

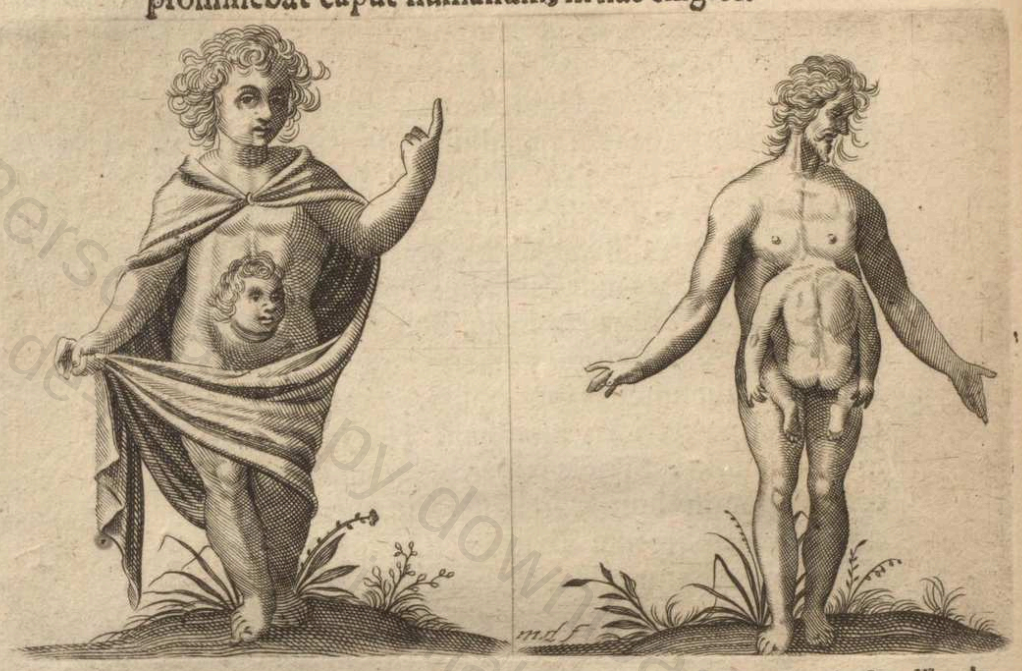
Translation notes

Emended the minor OCR typographic errors ('illustras' for 'illustris', 'Patauij' for 'Patavii', 'impetfectam' for 'imperfectam'). Realdo Colombo (c. 1515-1559) was a prominent Italian anatomist and surgeon at the University of Padua.

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no vir egregius. Alius viſus eſt, e cuius vmbilico prominebat caput humanum, in has effigies.



Phlegontis [c] autem Tralliani, Cæſaris Liberti, eiuſdemque ſcriptoris antiqui teſtimonio, Ad Neronem allatus eſt infans quadriceps, reſpondentibus proportione etiam ceteris membris, Athenis præfecto Thraſyllo. Natus eſt & alius caput habens e ſiniſtro enatum humero. Cornelij Gallicani vxor Romæ infantem partu edidit capite Anubidis. Romæ quædam bicipitem abortu edidit fætum, qui Aruſpicum iuſſu in Tiberim amnem eſt abiectus. Diui [d] Auguſtini teſtimonio, poſt Babylonici ædificij diſſipationē diuerſi generis hominum monſtra producta ſunt.

[c] lib. de mirab. & longæu.

[d] 16. de ci. Dei c. 8.

Anno Mundi. 3772. Apud Ioannem Gualtherium [e] Belgam ex Rubeaquenſe habemus pueros ingenuos Arimini ſine oculis,

[e] tom. 2. Chron. chr. pol.

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...recorded by that distinguished man. Another individual was seen from whose navel protruded a human head, as depicted in these illustrations.

Furthermore, on the testimony of Phlegon of Tralles - a freedman of Caesar and an ancient writer - a four-headed infant, with all its other limbs duplicated in proportion, was brought to Emperor Nero while Thrasyllus was governor at Athens. Another child was born with a head growing out of its left shoulder. In Rome, the wife of Cornelius Gallicanus gave birth to an infant with the head of Anubis. Also in Rome, a woman miscarried a two-headed fetus, which was thrown into the Tiber River by order of the Haruspices.

According to Saint Augustine, after the scattering of mankind following the construction of the Tower of Babel, human monsters of various kinds were brought forth.

In the Year of the World... According to Jan Walter, a Belgian from Rouffach, freeborn boys were born in Rimini without eyes,

Margin notes

From the book On Marvels and Long-Lived Persons.

Book 16 of The City of God, chapter 8.

From volume 2 of Chronicon Chronicorum Politicum.

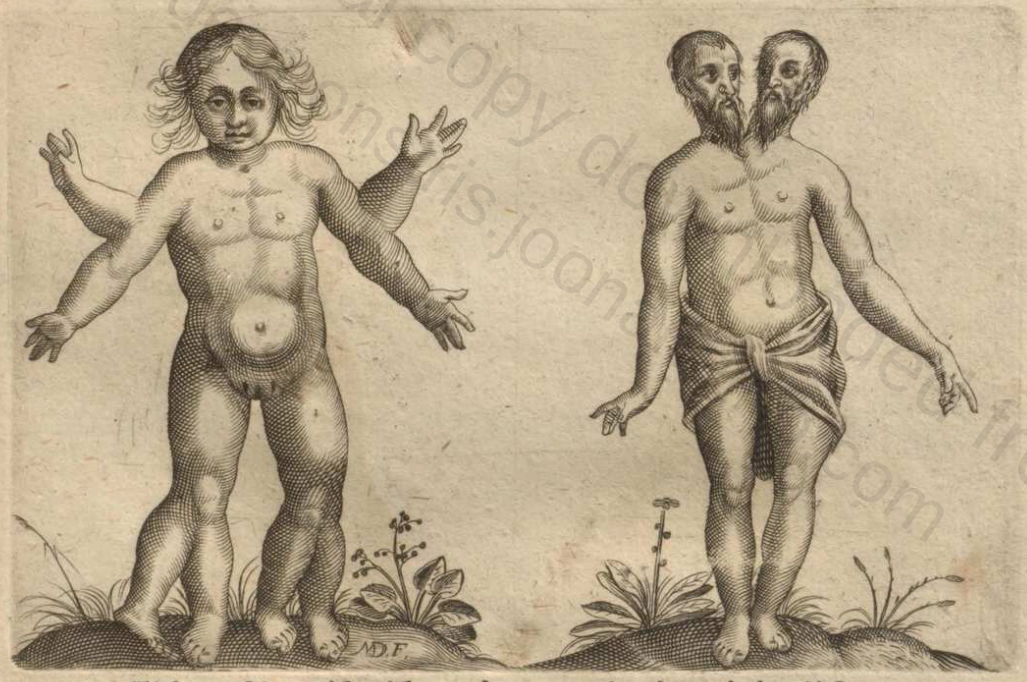
Translation notes

The opening Latin fragment ('...no vir egregius') completes a phrase referring back to Realdo Colombo from the previous page. 'Rubeaquense' denotes Rouffach in Alsace. The text at the bottom of the page breaks off mid-sentence with 'sine oculis,' ('without eyes,').

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lis, & abſque naſo genitos. In Piceno infantem manibus ab ortu, pedibuſque carentem. Arretij puerum natum eſſe vnimanum. 3774.
Sinueſſæ alium a natiuitate altera caruiſſe manu. 3792.
Priuerni quoque puellam ſine manu enatam. 3803.
Romæ itidem ancillam puerum vna orbatum manu peperiſſe. 3872.
Alia natum habuit ſine foramine naturæ, quo humor emittitur. 3873.
In Veienti puerum natum eſſe bicipitem. 3792.
Theani Sidicini alium quatuor manibus, totidemque pedibus, binoque membro femineo ortum refert etiam 3800.
f cap. 71. Iulius *f* Obſequens. 3803. 3823. 3830.



Eidem Chroniſtæ Terracinæ pueri trigemini editi ſunt. Ceræ quadrupedes, & quadrumanes infantes orti. Amiterni puellus tres pedes ab ortu habuit.

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and without a nose. In Picenum, an infant was born lacking both hands and feet. In Arezzo, a boy was born with only one hand. In Sinuessa, another child lacked one hand from birth. In Privernum, a girl was likewise born missing a hand. At Rome, a maidservant similarly gave birth to a boy deprived of one hand. Another woman had a son born without the natural orifice through which bodily fluid is excreted. In the territory of Veii, a two-headed boy was born. At Teanum Sidicinum, another child was born with four hands, as many feet, and dual female genitalia, as Julius Obsequens also records.

According to the same chronicler, triplet boys were brought forth at Terracina. At Caere, children were born with four feet and four hands. At Amiternum, a young boy had three feet from birth.

Margin notes

A.M. 3774

A.M. 3792

A.M. 3803

A.M. 3872

A.M. 3873

A.M. 3792

A.M. 3800

A.M. 3803

A.M. 3823, ch. 71

A.M. 3830

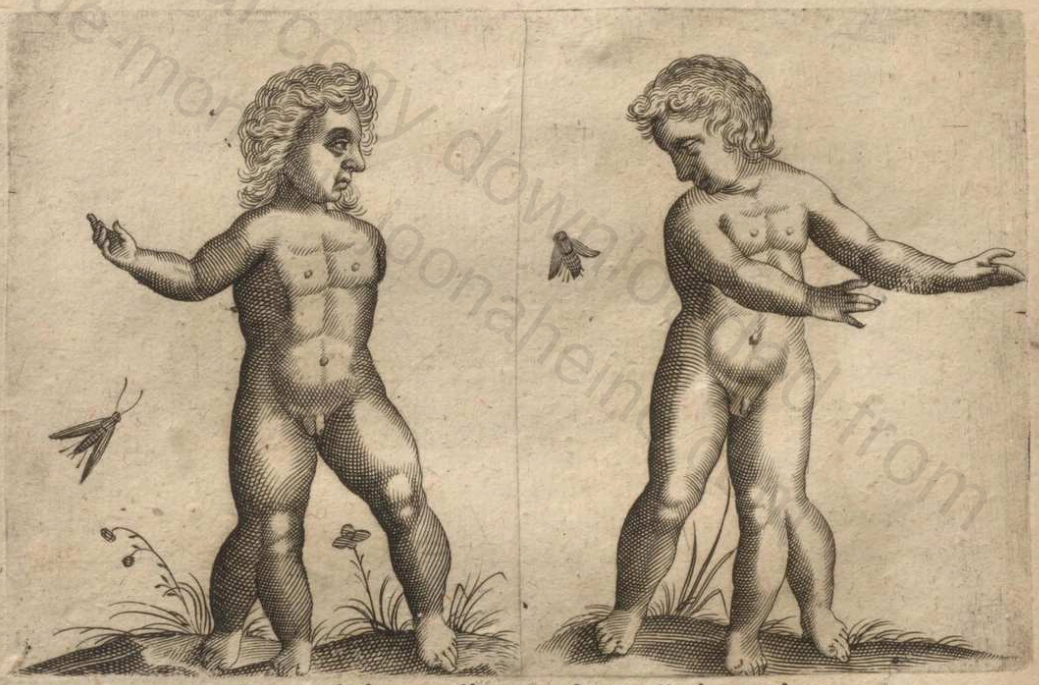
Translation notes

The opening word fragment 'lis' on page 35 completes 'oculis' ('without eyes') from the end of page 34. The marginal dates refer to Anno Mundi (Year of the World) dates cited from Julius Obsequens' Book of Prodigies.

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Anno mundi. Puerum ancilla peperit quatuor pedes, manus, oculos, aureſque totidem habentem cum duplici obſcœno; qui Aruſpicum iuſſu crematus eſt, cinere mox in mare deiecto. Puella etiam quatuor pedes ab vtero
3832. matris eduxit. Fruſinone ancilla puero bicipiti ma-
3838. ter extitit. Puer trimanus, ac tripes ortus eſt alibi.
3870. Puella biceps, quatuor pedes habens, totidemque
3871. manus, & duplicatum feminæ ſexum, ex aluo mater-
3819. na ſine vita exiuit. Amiterni etiam Iulio Obſequenti & puer tribus pedibus, & vna manu exortus eſt. & cap. 79. ibidem alter tripes enatus dicitur.



Nurſiæ gemini ex muliere nati, puella integris membris omnibus; puer vero podice ad anteriorem regionem tranpoſito; nempe a parte priore aluo ita hiante,

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A maidservant gave birth to a boy who had four feet, four hands, as many eyes and ears, and dual genitalia; by order of the Haruspices, he was burned and his ashes were thrown into the sea. A girl was also brought forth from her mother's womb with four feet. At Frusino, a maidservant became mother to a two-headed boy. Elsewhere, a boy was born with three hands and three feet. A two-headed girl with four feet, as many hands, and duplicate female genitalia emerged stillborn from her mother's womb. According to Julius Obsequens, a boy was born at Amiternum with three feet and a single hand; in chapter 79 of the same work, another three-footed child is said to have been born there.

At Nursia, twins were born to a woman: a girl with all her limbs complete, but a boy whose anus was transposed to his front - specifically, with his abdomen gaping open at the front in such a way

Margin notes

Year of the World.

3832. 3838. 3870. 3871. 3819.

Translation notes

In the Latin text, 'crematust' is an archaic contraction for 'crematus est', and 'maxter' is a printer's error for 'mater'.

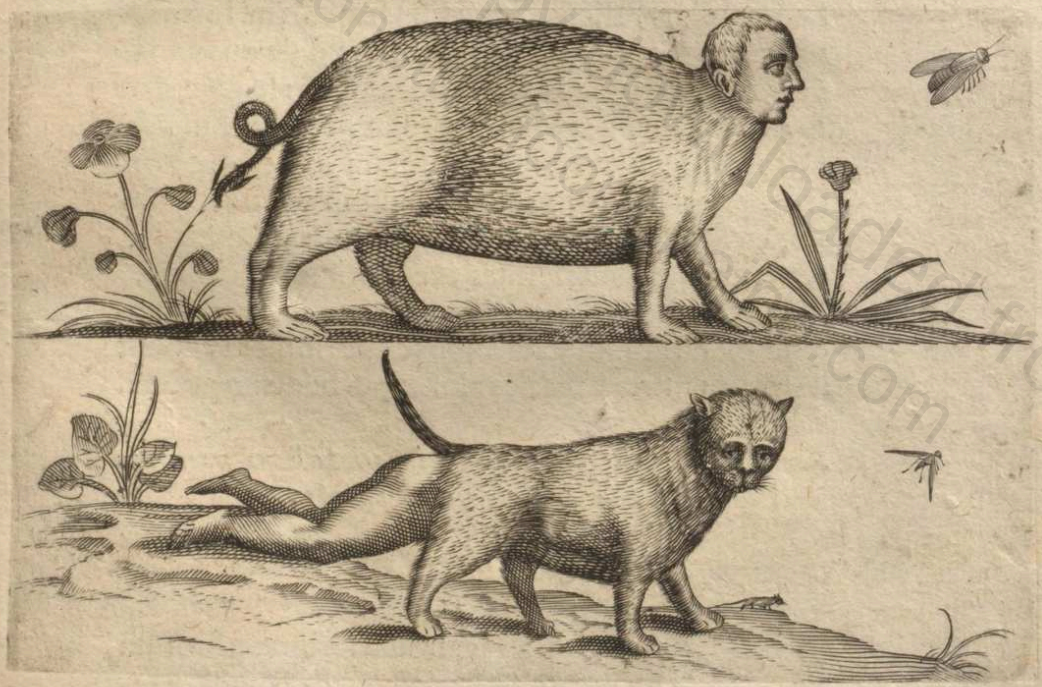
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hiante, vt nudum inteſtinum conſpiceretur; idem poſteriore parte ſolidus natus; qui voce miſſa diem obijt. Idem Gualtherius ex [h] Aeliano, [i] Volaterrano, & Rubeaquenſe memorat Matem Italiæ accolam pubetenus hominem, reliqua equum retuliſſe; licet Aelianus arbitretur primum equitem fuiſſe, non vere centaurum. Tarquinijs genitum eſſe porcum ore, & capite humano. Con ſimile monſtrum poſtea Sinueſſæ ortum non ſemel. Ceræ autem Suem humanas manus, & pedes habuiſſe. Proximis menſibus in Agro Patauino mulier felem partu edidit, e cuius parte poſteriore humana crura pendula prominebant; cuius hiſtoriam infra latius commodiori loco referemus.

[h] 9. var. hiſto. ca. 16.

[i] 17. Antro polog.



Plutar-

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that the bare intestine was visible. The same child was born solid at the rear, and after uttering a cry, he died. The same Walter, drawing from Aelian, Volaterranus, and the author from Rouffach, records that a male inhabitant of Italy resembled a human down to the groin and a horse in the rest of his body - though Aelian considers it to have been primarily a horse rather than a true centaur. At Tarquinii, a pig was born with a human mouth and head. A very similar monster was born later at Sinuessa on more than one occasion. At Caere, a sow had human hands and feet. In recent months, in the Paduan territory, a woman gave birth to a cat from whose hindquarters dangling human legs protruded; we shall recount the full story of this case below in a more suitable place.

Margin notes

h Aelian, Varia Historia, bk. 9, ch. 16. i Volaterranus, Anthropologia, bk. 17.

Translation notes

Emended OCR typographical errors: 'hiante' at the top of the page is the catchword carried over from page 36; 'Matem' is emended to 'marem' (a male); 'selem' to 'felem' (a cat); and 'Agro Atauino' to 'Agro Patavino' (Paduan territory).

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Plutarchus refert [k] se vidisse centaurum ex equa natum, superne ad ceruicem vsque, & manus humana forma, reliquas partes equinas habentem. Asinæque [l] filiam asinina crura, ceteras partes humanas, easdemque pulcherrimas obtinuisse. Aristoteles [m] ipse puerum non diffitetur iam ortum capite arietis, aut bouis; vitulum capite pueri. Quin & aperte confitetur pueris etiam quibusdam genitalis postremum, & meatum qua excrementum vesicæ transit, non eodem tetendisse; sed infra meatum illum transegisse; quamobrem eos demissis clunibus mingere, qui testibus paullo in partem superiorem retractis, videntur a longe simul & maris habere genitale, & feminæ. Iacobus [n] Rueffus infantem se vidisse asserit ortum sine manibus, aliumque pedibus carentem. Ioan. Baptista [o] Porta confitetur multos se vidisse quadrimanos, & quadrupedes, varijsque formis: sed Neapoli speciatim viuum puerum, ex cuius pectore alius puer foras exibat integer, retento solum in pectore prioris capite; qui cohærebant simul in ventre. Raby [p] Moyses testatur quodam anno mulieres in Sicilia peperisse pueros deformes, ac plurimos bicipites. Pausanias item refert mulieres ætate sua partu edidisse monstra minotauro longe horribiliora. Sunt itaque monstrosæ species plurimę in humano genere.

k In conui. sep. sap.

l Parallel. 29.

m 4. de gen. an. cap. 4.

n 5. lib. de concept. cap. 3.

o 2. mag. cap. 17.

p Aphor. 25.

Realis existentia monstrorum irrationalium naturam non egredientium patefit.

CAP. IV.

SEd & in brutorum animantium serie monstrorum easdem propemodum contigisse differentias litterarum

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Plutarch reports that he saw a centaur born of a mare, which had a human form down to its neck and human hands, but equine parts elsewhere. He also mentions that a female donkey produced offspring with donkey legs but otherwise entirely human - and exceedingly beautiful - features. Aristotle himself does not deny that a child has been born with the head of a ram or an ox, or a calf with the head of a human child. Furthermore, he explicitly notes that in certain boys the tip of the penis and the urethral opening through which urine passes do not align, but rather the passage opens lower down; as a result, they squat to urinate, and because their testicles are retracted slightly higher, from a distance they appear to possess both male and female genitalia at once. Jakob Rueff claims to have seen a child born without hands, and another lacking feet. Giambattista della Porta admits to having seen many individuals with four hands and four feet, in various forms; in Naples specifically, he saw a living boy from whose chest another complete child protruded outward, missing only his head which was retained inside the first boy's chest, with the two joined together at the belly. Rabbi Moses Maimonides testifies that in a certain year women in Sicily gave birth to deformed children, including many with two heads. Pausanias likewise records that women in his time gave birth to monsters far more horrific than the Minotaur. Thus, there are numerous monstrous forms within the human species. CHAPTER IV. The actual existence of monsters among irrational animals that do not exceed the bounds of nature is demonstrated. Moreover, written records show that almost the same varieties of monsters have occurred among brute animals

Margin notes

In connatum, superne ad cervicem vsque, & manus humana forma, reliquas partes equinas habentem. Asinæque

Parallel. 29.

4. de gen. an. cap. 4.

5. lib. de concept. cap. 3.

2. mag. cap. 17.

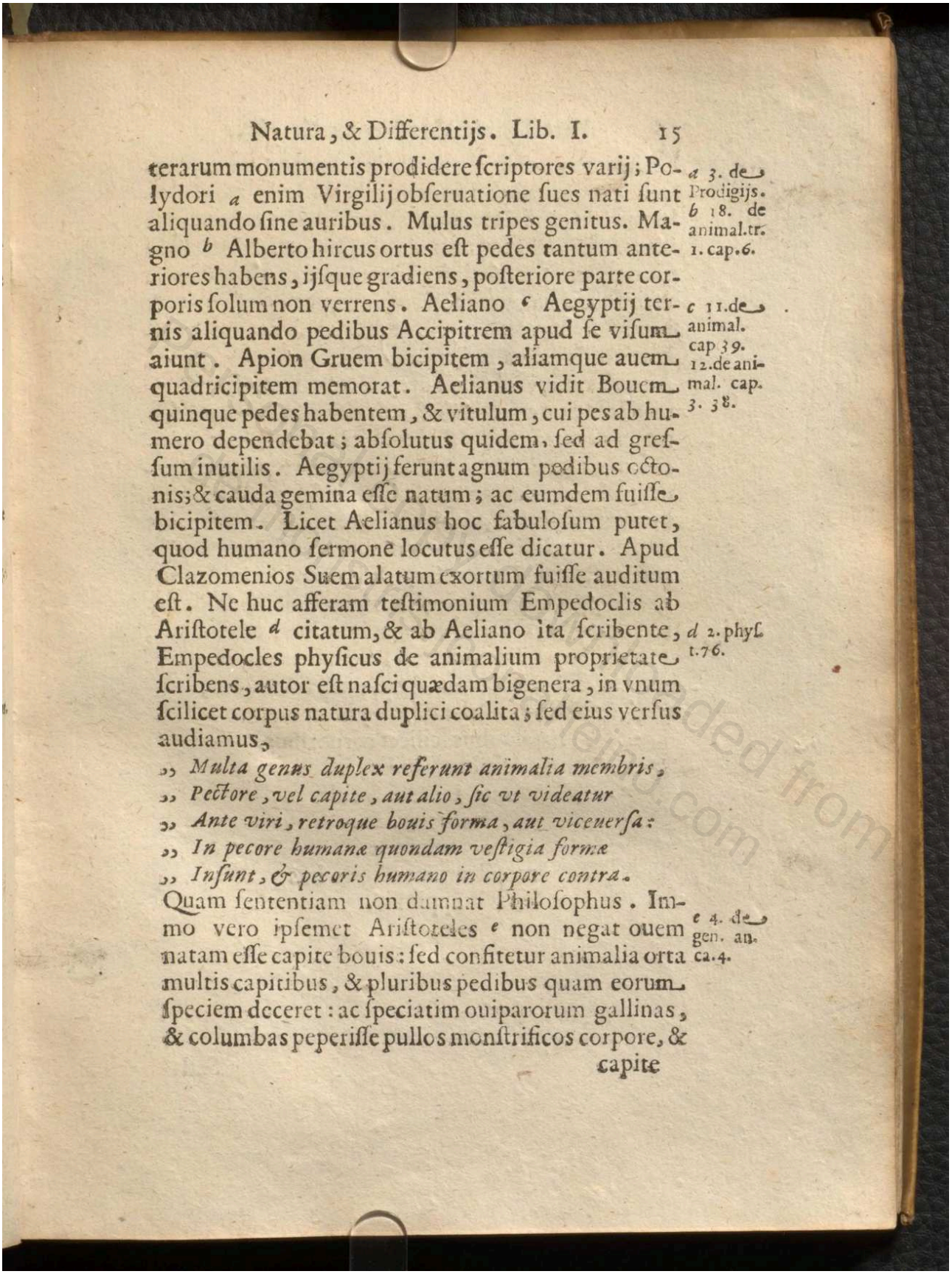
Aphor. 25.

Translation notes

Aristotle's description of hypospadias in 'De Generatione Animalium' 4.4 is translated clearly into modern anatomical and observational terms. The text ends mid-word ('lit-terarum') at the bottom of the page; the sentence is completed into the transition for the next page ('written records show...').

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terarum monumentis prodidere ſcriptores varij; Polydori [a] enim Virgilij obſeruatione ſues nati ſunt aliquando ſine auribus. Mulus tripes genitus. Magno [b] Alberto hircus ortus eſt pedes tantum anteriores habens, ijſque gradiens, poſteriore parte corporis ſolum non verrens. Aeliano [c] Aegyptij ternis aliquando pedibus Accipitrem apud ſe viſum aiunt. Apion Gruem bicipitem, aliamque auem quadricipitem memorat. Aelianus vidit Boucm quinque pedes habentem, & vitulum, cui pes ab humero dependebat; abſolutus quidem, ſed ad greſſum inutilis. Aegyptij ferunt agnum pedibus octonis; & cauda gemina eſſe natum; ac eumdem fuiſſe bicipitem. Licet Aelianus hoc fabuloſum putet, quod humano ſermone locutus eſſe dicatur. Apud Clazomenios Suem alatum exortum fuiſſe auditum eſt. Ne huc afferam teſtimonium Empedoclis ab Ariſtotele [d] citatum, & ab Aeliano ita ſcribente, Empedocles phyſicus de animalium proprietate ſcribens, autor eſt naſci quædam bigenera, in vnum ſcilicet corpus natura duplici coalita; ſed eius verſus audiamus,

[a] 3. de Prodigijs.
[b] 18. de animal. tr. 1. cap. 6.
[c] 11. de animal. cap. 39. 12. de animal. cap. 3. 38.
[d] 2. phyſ. t. 76.

„ *Multa genus duplex referunt animalia membris,*
„ *Pectore, vel capite, aut alio, ſic vt videatur*
„ *Ante viri, retroque bouis forma, aut viceuerſa:*
„ *In pecore humanæ quondam veſtigia formæ*
„ *Inſunt, & pecoris humano in corpore contra.*

Quam ſententiam non damnat Philoſophus. Immo vero ipſemet Ariſtoteles [e] non negat ouem natam eſſe capite bouis: ſed confitetur animalia orta multis capitibus, & pluribus pedibus quam eorum ſpeciem deceret: ac ſpeciatim ouiparorum gallinas, & columbas peperiſſe pullos monſtrificos corpore, & capite

[e] 4. de gen. an. ca. 4.

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, as various authors have recorded in their writings. For according to Polydore Vergil's observation, pigs have sometimes been born without ears. A three-footed mule was also born. According to Albertus Magnus, a goat was born possessing only front legs, which walked without dragging the rear part of its body along the ground. Aelian reports that the Egyptians claim a hawk with three legs was once seen among them. Apion mentions a two-headed crane, and another bird with four heads. Aelian himself saw an ox with five legs, as well as a calf from whose shoulder hung a fully formed leg that was useless for walking. The Egyptians report that a lamb was born with eight feet, a double tail, and two heads - though Aelian considers this story fabulous because the lamb was said to have spoken in human language. Among the people of Clazomenae, a winged pig was reportedly born. I need not bring forward here the testimony of Empedocles cited by Aristotle and by Aelian, who writes that Empedocles the natural philosopher, in his writings on the characteristics of animals, asserts that certain hybrid creatures are born, coalescing into a single body with a dual nature. But let us hear his verses: Many animals exhibit a dual nature in their limbs, in chest or head or elsewhere, so that there appears in front the form of a man and behind of an ox, or vice versa; sometimes in a beast there are traces of human form, and conversely, of a beast in a human body. The Philosopher does not condemn this opinion. Indeed, Aristotle himself does not deny that a sheep has been born with the head of an ox; rather, he acknowledges that animals have been born with multiple heads and with more feet than proper for their species. Specifically among oviparous creatures, hens and doves have produced chicks monstrous in both body and head...

Margin notes

a 3. de Prodigijs.

b 18. de animal.tr. 1. cap. 6.

c 11.de animal. cap 39.

12. de animal. cap. 3. 38.
d 2. phys. 1.76.

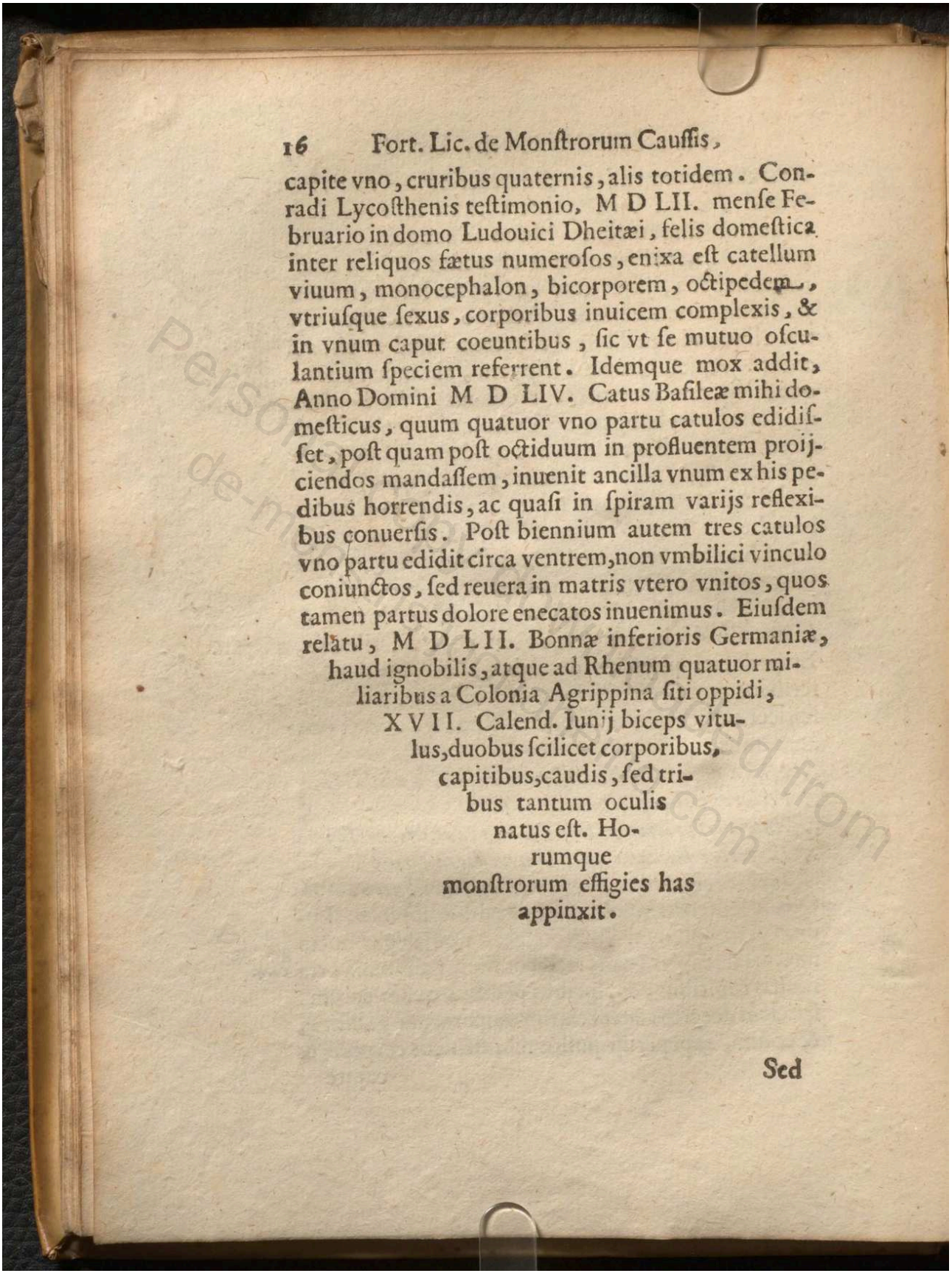
e 4. de gen. an. ca. 4.

Translation notes

The opening fragment 'terarum monumentis prodidere scriptores varij' completes the sentence started on page 38 ('litterarum monumentis...'). Empedocles' Latin verse translation quoted by Liceti has been rendered into structured poetic lines within the prose flow.

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capite vno, cruribus quaternis, alis totidem. Conradi Lycoſthenis teſtimonio, M D LII. menſe Februario in domo Ludouici Dheitæi, felis domeſtica inter reliquos fætus numeroſos, enixa eſt catellum viuum, monocephalon, bicorporem, octipedem, vtriuſque ſexus, corporibus inuicem complexis, & in vnum caput coeuntibus, ſic vt ſe mutuo oſculantium ſpeciem referrent. Idemque mox addit, Anno Domini M D LIV. Catus Baſileæ mihi domeſticus, quum quatuor vno partu catulos edidiſſet, poſt quam poſt octiduum in profluentem proijciendos mandaſſem, inuenit ancilla vnum ex his pedibus horrendis, ac quaſi in ſpiram varijs reflexibus conuerſis. Poſt biennium autem tres catulos vno partu edidit circa ventrem, non vmbilici vinculo coniunctos, ſed reuera in matris vtero vnitos, quos tamen partus dolore enecatos inuenimus. Eiuſdem relatu, M D LII. Bonnæ inferioris Germaniæ, haud ignobilis, atque ad Rhenum quatuor miliaribus a Colonia Agrippina ſiti oppidi, XVII. Calend. Iunij biceps vitulus, duobus ſcilicet corporibus, capitibus, caudis, ſed tribus tantum oculis natus eſt. Horumque monſtrorum effigies has appinxit.

Sed

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with a single head, four legs, and four wings.

According to the testimony of Conrad Lycosthenes, in February 1552, in the house of Ludwig Dheit, a domestic cat gave birth among a numerous litter to a live kitten that had a single head, two bodies, eight legs, and was of both sexes. Their bodies mutually embraced and coalesced into a single head, so that they resembled two creatures kissing each other.

The same author soon adds: "In the year of our Lord 1554, my own domestic cat at Basel gave birth to four kittens in a single litter. Eight days later, after I had ordered them to be thrown into the river, a maidservant discovered that one of them had dreadful feet, twisted into spirals with various contortions. Two years later, she gave birth in a single litter to three kittens joined around the belly - not linked merely by an umbilical connection, but truly united in the mother's womb - which, however, we found killed by the pain of labor."

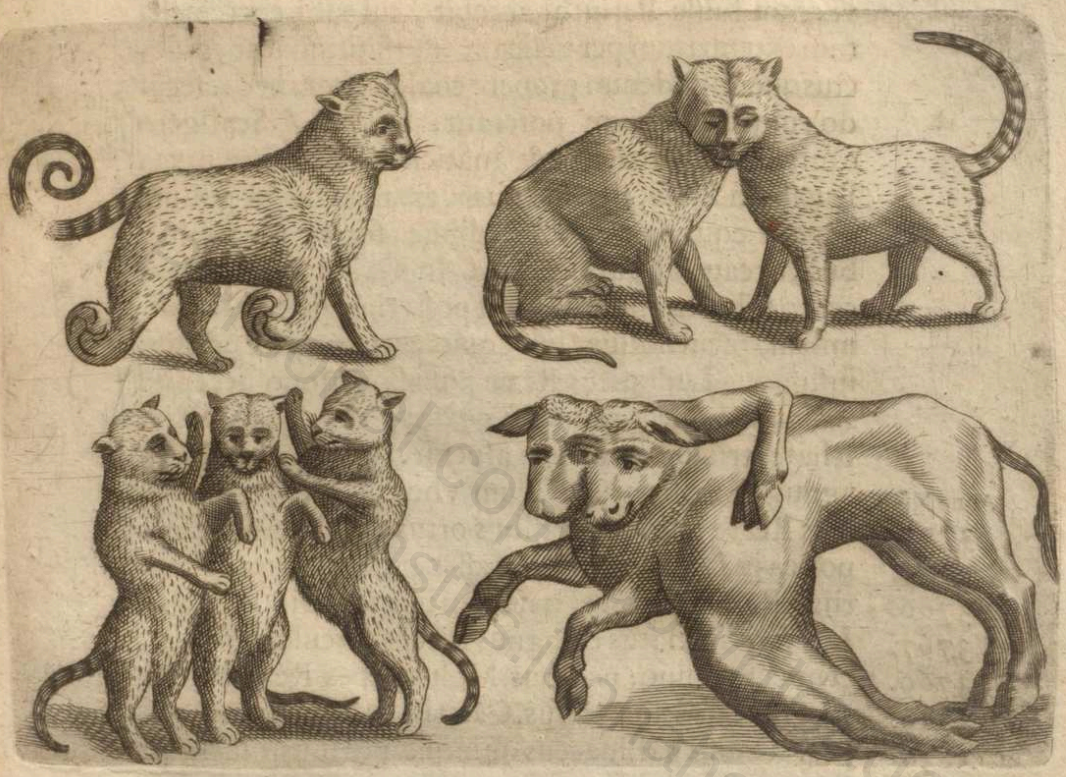
According to the same writer's account, on May 16, 1552, at Bonn in Lower Germany - a notable town situated on the Rhine four miles from Cologne - a two-headed calf was born, possessing two bodies, two heads, and two tails, but only three eyes. And he included illustrations of these monsters.

Translation notes

The text at the top of page 40 completes the sentence from page 39 regarding oviparous chicks. Latin 'seduera' is corrected to 'sed vera' ('sed uera'). 'XVII. Calend. Iunij' (the 17th day before the Calends of June) corresponds to May 16 in the Roman calendar.

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Sed & hodie Patauij in Collegio Rauennati felis inter multos catulos vnum peperit bipedem, qui carebat cruribus anterioribus; & habebat oris orificium prope gulam; obtinebatque quadratas aures: Viuus ortus est, sed breui mortuus, quia carens pedibus, ad mammam repere nequiuit, vt fratres; quare fame perijt. Vidi ego recens mortuum. Aitq; Aris. visum iam esse serpentem duobus capitibus. Conspectamque fuisse capram cornu in crure gerentem. Meatum etiam alimenti ficci coaluisse quibusdam bestijs, scilicet ouibus, & nonnullis alijs; nam &

4. de gen. an. c. 4.

C vaccam

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Even today in Padua, at the Ravenna College, a cat gave birth among a large litter to a two-legged kitten that lacked front legs, had its mouth opening near its throat, and possessed square ears. It was born alive, but died shortly thereafter because, lacking front legs, it was unable to crawl to the teat like its siblings, and so died of starvation. I saw it myself shortly after it died.

Aristotle also reports that a two-headed snake has been seen, as well as a goat bearing a horn on its leg. He further notes that the passage for solid food has grown fused shut in certain animals, namely sheep and several others; for even a cow…

Margin notes

Aristotle, On the Generation of Animals, Book IV, Chapter 4.

Translation notes

The OCR printing contains minor typographical artifacts ('quiuusdam' for 'quibusdam'). 'Meatum alimenti ficci' refers in Aristotelian anatomy to the alimentary canal / digestive tract for solid food (as opposed to liquid waste). The final sentence breaks mid-clause ('nam & vaccam…') and continues onto page 42.

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vaccam fuisse Perinthi accepit, cui cibi excrementum extenuatum per vesicam transmittebatur, dissectusque anus denuo propere coalescebat, nec resecãdo euincere vitium poterant. Subtili *f* Scaligero canis bipes ortus est; & anaticula vno crure nixa. Rueffo in Heluetijs *g* equa a tauro subacta pullum peperit equinis tantum pedibus, forma vero crinibus, & cauda boui similem. In Gallia vero equa à ceruo subacta pullum edidit posteriori parte equæ similem, quem nullus alius equus cursu æquare potuit; ipsumque Ludouicus Rex a possessore dono accepit. Ælianus bouem quinque pedibus præditum vidit. Rhases tricipitem canem aspexit. Gualtherij relatu agnus Tusculi natus est cum vbere lactanti. Equuleus Reate quinque pedibus ortus. Alium similem postea in Lucanis genitum asseuerat, & alium in Brutijs. Pulli gallinacei nati cum ternis pedibus. Suessæ Liuio etiam natus est agnus biceps. Aculo agnus biceps cum quinq; pedibus. Mulus tripes Reate natus. Anguis quadrupes visus. Calatiæ natus est asinus tripes. Gallus gallinaceus quinque pedibus inuentus. Saturæ vitulus biceps natus. Alter in Gallia. In Lucanis duo agnì equinis pedibus nati, alter siminino capite. Pullus gallinaceus quadripes. Bos recens natus initio belli Romani contra Persas conspectus est, ex cuius ceruice duo capita eminebant. Ex ouo prouenit anser monstrosus, quem se vidisse refert Albertus cum duplici collo, quaternis pedibus & alis, dorso vno, vt videretur anser vnus alium deferens; sed non diu vixit. Calissæ natus est vitulus cum duobus caninis capitibus, atque dentibus, & septem pedibus vitulinis; capitum autem maius quidem in loco suo, minus vero ad caudam situm erat. Ex Annalibus

f in i. de plant. Arist. com. *g* 5. de concep. c. 3.

Anno Mũdi.
3755.
3763.
3766.
3767.
3769.
3789.
3838.
3841.
3861.
3873.
Anno Christi
573.
1268.
1269.
1270.
1433.
1456.
1490.

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at Perinthus was reported to have passed her liquefied food waste through her bladder; whenever her anus was cut open, it quickly grew back together, nor could surgeons correct the defect by re-cutting it. According to the subtle Scaliger, a two-legged dog was born, as well as a duckling supported on a single leg. Jakob Rueff records that in Switzerland a mare mounted by a bull gave birth to a foal that had horse-like feet, but in shape, hair, and tail resembled an ox. In France, a mare mounted by a stag produced a foal whose hindquarters resembled a mare, which no other horse could match in speed; King Louis himself received it as a gift from its owner. Aelian saw an ox endowed with five legs, and Rhazes beheld a three-headed dog. According to Walter's account: In the Year of the World 3755, a lamb was born at Tusculum with a lactating udder. In 3763, a five-legged colt was born at Reate; he asserts another similar one was born later in Lucania, and another in Bruttium. In 3766, chicks were born with three legs. In 3767, at Suessa, according to Livy, a two-headed lamb was born. In 3769, at Asculum, a two-headed lamb with five legs was born. In 3789, a three-legged mule was born at Reate. In 3838, a four-legged snake was seen. In 3841, a three-legged donkey was born at Calatia. In 3861, a rooster was found with five legs. In 3873, a two-headed calf was born at Satura, and another in Gaul. In Lucania, two lambs were born with horse feet, one having a monkey's head. A four-legged chick was also born. In the Year of the Lord 573, at the beginning of the Roman war against the Persians, a newborn ox was seen from whose neck two heads protruded. In 1268, Albertus Magnus reports he saw a monstrous goose hatch from an egg; it possessed a double neck, four feet, and four wings, but a single back, so that it appeared as though one goose were carrying another, though it did not live long. In 1433, at Califfa, a calf was born with two dog-like heads and teeth, and seven calf feet; the larger head was in its natural place, while the smaller head was situated at the tail. From the Annals...

Margin notes

f in 1. de plant. Arist. com. g 5. de concep. c. 3.

Translation notes

The text contains a chronological table of prodigies dated by Anno Mundi (AM) and Anno Christi (AD). The place name 'Aculo' likely refers to Asculum (Ascoli), and 'lodo' is a typographical error for 'loco' ('in loco suo'). The narrative seamlessly continues from page 41's ending phrase 'nam & vaccam'.

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libus Dominicanorũ Colmarienſem Chriſtiani Vvſtiſij fide & induſtria editis, habemus In Tham fotum fuiſſe pulliculum quatuor pedes habentem ex ouo gallinæ. Vvyle in Turgauiæ opido vitulus biceps natus eſt. Alter poſtea in Sabinis. Pontanus teſtem ci- 1496.
tat, qui affirmauit allatum ſibi arietem exenteratum, qui præcordia, & inteſtina geminata obtinuerit. In Suntgoiæ pago Lanſer natus eſt porcus vno capite, quatuor auribus, duabus linguis, octo pedibus, corpore a capite ad vmbilicum vno, ad poſteriores partes gemino. Laurentius Pignorius, hiſtoricæ veritatis, & antiquitatis cultor eximius, in ſuis notis ad
„ Alciati emblemata ſcribit, Locuſtæ anno Domi-
„ ni M D LII. die XVIII. Auguſti Inſubriam
„ & Venetiam depopulatæ ſunt: id vero quoad an-
„ num adeo verum eſt, vt ambigere non liceat. Præi-
„ bat porro illarum agmen (vti traditum eſt) mon-
„ ſtrum, quod nos hic appingendum curauimus,
„ cum locuſtæ imagine, vt rei memoria perennet,
„ videantque Prouidentiæ Diuinæ hoſtes, ſyntaxim
„ Dei Opt. Max. in pœnis etiam infligendis, ad
„ quas non ſine mente & conſilio prodit ſapientiſſi-
„ mum illud Numen. Et huiuſmodi parergo vſi
„ ſunt tunc temporis Phrygiones (vti ego non ſe-
„ mel animaduerti) in aulæis exornandis.

Pictura vero talis eſt, ſuperuolans monſtro ſuillo, de quo nuperrime.

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of the Colmar Dominicans, published through the faithful diligence of Christian Wurstisen, we learn that at Cham a four-legged chick was hatched from a hen's egg. At Wil, a town in Thurgau, a two-headed calf was born. Another was born later in the Sabine territory. Pontanus cites a witness who affirmed that a gutted ram was brought to him which possessed duplicated thoracic organs and intestines. In the village of Landser in the Sundgau, a pig was born with one head, four ears, two tongues, eight feet, and a body that was single from the head to the navel, but doubled toward its hindquarters. Lorenzo Pignoria, an outstanding devotee of historical truth and antiquity, writes in his notes to Alciato's Emblems that on August 18, 1552, locusts laid waste to Lombardy and Venetia - a fact regarding the year that is so well established it leaves no room for doubt. Furthermore, leading their swarm (according to tradition) was a monster, which we have arranged to depict here along with an image of the locust, so that memory of the event may endure and that enemies of Divine Providence may see the orderly arrangement of God Almighty even in the infliction of punishments, which that all-wise Deity brings about with clear purpose and intent. Indeed, embroiderers of that time were seen using a decorative motif of this kind (as I myself have observed more than once) in ornamenting tapestries. The illustration is as follows, flying above the pig-like monster described just above.

Margin notes

1496.

Translation notes

The sentence begins mid-word across the page break: 'Ex Annalibus' on page 42 completes with 'Dominicanorum Colmariensium...' on page 43. 'Christianus Vistifius' is Christian Wurstisen (1544-1588), who edited the Basel and Colmar annals. 'Suntgoia' refers to the Sundgau region of Alsace.

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In pago Argentinensi Sugenheim anser in ouo inuentus duplici capite, collo vno, quaternis pedibus, quorum duo erant in alarum loco; podex geminus.

1499. Ibidem sus ortus anserinis pedibus. Cracouiæ Vi-
1533. tulus biceps natus. In Heluetiorum opido Tella in aluo leporis inuentus lepusculus quatuor auriculis, & octo pedibus, quorum quatuor in dorso emine-
1541. bant, alij suo loco stabant. In Sardinia, qua nocte
1551. Carolus Quintus in Africam soluturus venerat, natus est vitulus biceps. Alius postea ortus prope Fribergum. In Thuringia vitulus natus est sextipes massam carnis e latere dependentem gestans. Bernæ, & Basileæ visus equuleus quinis pedibus. Apud Rauracos

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In the district of Strasbourg at Sugenheim, a goose was found inside an egg with a double head, a single neck, four feet - two of which were in place of wings - and a double anus. In the same place, a pig was born with goose feet. In Kraków, a two-headed calf was born.

In the Swiss town of Zell, inside the womb of a hare, a leveret was found with four ears and eight feet, four of which stuck out from its back while the others stood in their natural place. In Sardinia, on the very night Charles V arrived intending to set sail for Africa, a two-headed calf was born. Another was born later near Freiberg. In Thuringia, a six-legged calf was born carrying a mass of flesh hanging from its side. At Bern and Basel, a five-legged colt was seen. At Rau-

Margin notes

1499.

1533.

1541.

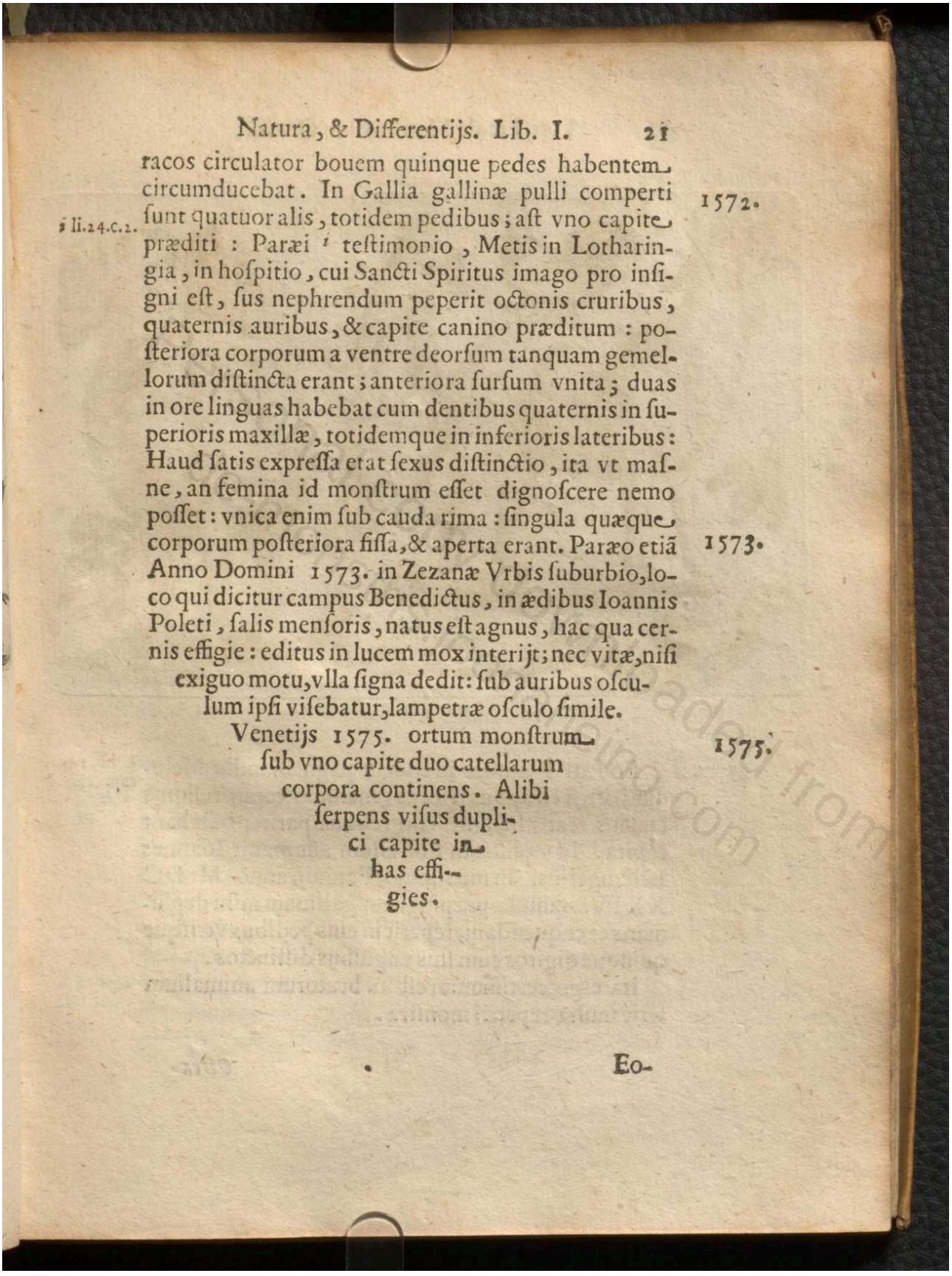
1551.

Translation notes

Emended two clear printer's errors resulting from confusion of long 's' (ſ) with 'f': 'anfer' to 'anser' (goose) and 'fus' to 'sus' (pig). 'Pago Argentinensi' refers to the territory of Strasbourg (Argentoratum). The page ends mid-word at 'Apud Rau-', which continues onto the next page.

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racos circulator bouem quinque pedes habentem circumducebat. In Gallia gallinæ pulli comperti 1572.
i li.24.c.2. sunt quatuor alis, totidem pedibus; ast vno capite prædíti : Paræi i testimonio, Metis in Lotharingia, in hospitio, cui Sancti Spiritus imago pro insigni est, sus nephrendum peperit octonis cruribus, quaternis auribus, & capite canino præditum : posteriora corporum a ventre deorsum tanquam gemellorum distincta erant; anteriora sursum vnita; duas in ore linguas habebat cum dentibus quaternis in superioris maxillæ, totidemque in inferioris lateribus: Haud satis expressa erat sexus distinctio, ita vt masne, an femina id monstrum esset dignoscere nemo posset: vnica enim sub cauda rima : singula quæque corporum posteriora fissa, & aperta erant. Paræo etiã 1573.
Anno Domini 1573. in Zezanæ Vrbis suburbio, loco qui dicitur campus Benedictus, in ædibus Ioannis Poleti, salis mensoris, natus est agnus, hac qua cernis effigie : editus in lucem mox interijt; nec vitæ, nisi exiguo motu, vlla signa dedit: sub auribus osculum ipsi visebatur, lampetræ osculo simile.

Venetijs 1575. ortum monstrum 1575.
sub vno capite duo catellarum
corpora continens. Alibi
serpens visus dupli-
ci capite in
has effi-
gies.

Eo-

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raci, a traveling showman led around an ox with five legs.

In France, hen chicks were discovered with four wings and as many legs, but endowed with a single head. According to the testimony of Paré, at Metz in Lorraine, in an inn displaying the sign of the Holy Spirit, a sow gave birth to a piglet endowed with eight legs, four ears, and a dog-like head. From the belly downward, the hind parts of its bodies were distinct like those of twins, while the upper front parts were united. It had two tongues in its mouth, with four teeth on the sides of its upper jaw and as many on the sides of its lower jaw. The distinction of sex was not clear enough for anyone to determine whether the monster was male or female, for there was only a single cleft beneath the tail, and each hind part of the body was split open.

According to Paré as well, in the year of our Lord 1573, in a suburb of the city of Sézanne, at a place called Champ-Benoist, in the house of Jean Polet, a salt-measurer, a lamb was born in the form you see depicted here. Brought into the light, it died soon after, showing no signs of life beyond a slight twitching; beneath its ears could be seen an orifice resembling the mouth of a lamprey.

In Venice in 1575, a monster was born containing two bodies of female puppies under a single head. Elsewhere, a two-headed snake was seen in these figures.

Margin notes

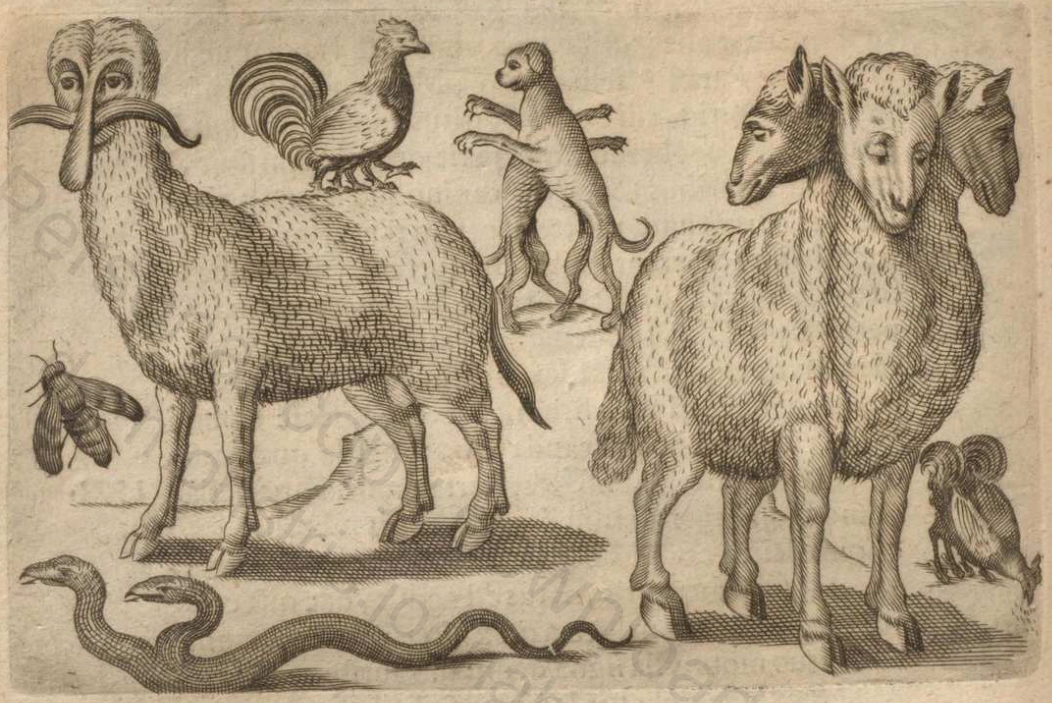
Book 24, chapter 2.

Translation notes

The text on this page completes the word 'Apud Rau-' from the end of page 44 to form 'Apud Rauracos' (referring to the region around Basel/Augst). 'Sus nephrendus' refers to a young piglet or shoat. The marginal note 'li.24.c.2.' refers to Ambroise Paré's 'Des monstres et prodiges' (Book 24, Chapter 2 in his collected works).

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1577. Eodem [k] autore in eodem pago Blandio Melo- [k] lib. 24. cap. 12.
duni ortus est agnus triceps; medium caput reliquis crassius erat; balante vno reliqua pariter balabant capita. Id monstrum sibi visum affirmauit Ioannes Bellangerius. In mea domo, Patauij, anno M DC XXIV. famula præpinguem gallinam mihi deplumans excoquendam, reperit in eius pedibus vtrisque quinque digitos cum suis vnguibus distinctos.

Ita ergo certissimum est in brutorum animalium serie multa reperiri monstra.

Osten-

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In 1577, according to the same author, in the village of Blandy near Melun, a three-headed lamb was born. Its middle head was thicker than the others; when one head bleated, the remaining heads bleated at the same time. Jean Bellanger attested that he had seen this monster himself. In my own house in Padua, in the year 1624, while a maidservant was plucking a very fat hen for me to cook, she discovered five distinct toes, each with its own claw, on both of its feet.

Thus, it is beyond doubt that many monsters are found throughout the animal kingdom.

Margin notes

Book 24, chapter 12.

Translation notes

The Latin 'Melo. kduni' is a typographical error in the 1634 printing for 'Meloduni' (Melun, France), referring to Blandy-les-Tours near Melun.

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Ostenditur in stirpibus etiam reuera monstra contingere.

CAP. V.

QVum inter homines, & inter animantia ratione carentia liquido iam constet Naturam multorum generum monstra procreare mira facie, membrisque,

a Lucret. lib. 5. a *Orba pedum partim, manuum viduata vicissim,*
Multa sine ore etiam, sine voltu cæca reperta,
Vinctaque membrorum per totum corpus adhæsu;

in stirpium genere quoq; consimilia peccata, lapsusque naturæ contingere apertissime videntur; licet multo rarius; & hoc, quia plantæ b simpliciorem naturam sortitæ, minoraque, & rudiora instrumenta corporis, in sui constitutione generanti naturæ magnam peccandi occasionem adimunt; facilius enim est errare in pangendis operibus variarum partium magno artificio inuicem connexarum, vti sunt animalium membra; sed paucas plantarum partes recte componere non est ita difficile; quocirca in plantis multo pauciora quam in animalibus monstra contingunt; aliqua tamen in ijs etiam exoriuntur: In primis etenim doctore Aristotele c habemus in stirpibus, perinde atque in animalibus, monstra necessario contingere, dum aduersum veteres ait, si ab initio temere concurrentibus rerum principijs fiebant bouigena viriprora in animalibus, oportuisse in plantis etiam consimilia monstra fieri vitigena oleoprora. Sed apertius reipsa fieri alibi docet monstra in plantarum fructibus, vt in animalibus inquiens, d *Monstra multimembria raro admodum fiunt in ijs, quæ singulos pariunt, sed crebrius in ijs quorum partus est numerosus,*

b 2. de an. t. 6.

Cur in plantis mõstra rariora quam in animalibus.

Facilius cur sit naturam errare in plantis formandis quã animalibus.

c 2. phys. t. 83.

d 4. de gen. an. ca. 4.

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CHAPTER V
Monsters are shown to occur in plants as well.

Since it is now clearly established that Nature produces many kinds of monsters of wondrous appearance and limbs among human beings and irrational animals - "some bereft of feet, others deprived of hands; many found mouthless, faceless, blind, or bound fast throughout the body by the adhesion of their limbs" - it is equally evident that similar mistakes and lapses of nature occur among plants, though much less frequently.

This is because plants possess a simpler nature with fewer and more rudimentary bodily structures, which deprives generating nature of much opportunity to make mistakes. For it is easier to go wrong when constructing complex structures made of many intricate, interconnected parts (such as the limbs of animals), whereas correctly assembling the few simple parts of a plant is far less difficult. Consequently, far fewer monsters occur among plants than among animals.

Nevertheless, some monsters do arise among plants. In the first place, on the authority of Aristotle, we know that monsters necessarily occur in plants just as in animals. Arguing against the ancient philosophers, he remarks that if, at the beginning of time, the random collision of basic elements produced "ox-headed human monsters" among animals, then similar monstrous combinations - such as "vine-born olive-faced monsters" - must also have occurred among plants.

Furthermore, Aristotle demonstrates more explicitly elsewhere that monsters actually occur in the fruits of plants just as in animals, observing that multi-limbed monsters occur very rarely among those that give birth to a single offspring, but more frequently among those with numerous offspring...

Margin notes

Lucretius, De Rerum Natura, Book 5.

Aristotle, On the Soul, Book 2.

Why monsters are rarer in plants than in animals.

Why it is easier for nature to make errors in forming animals than in plants.

Aristotle, Physics, Book 2, text 83.

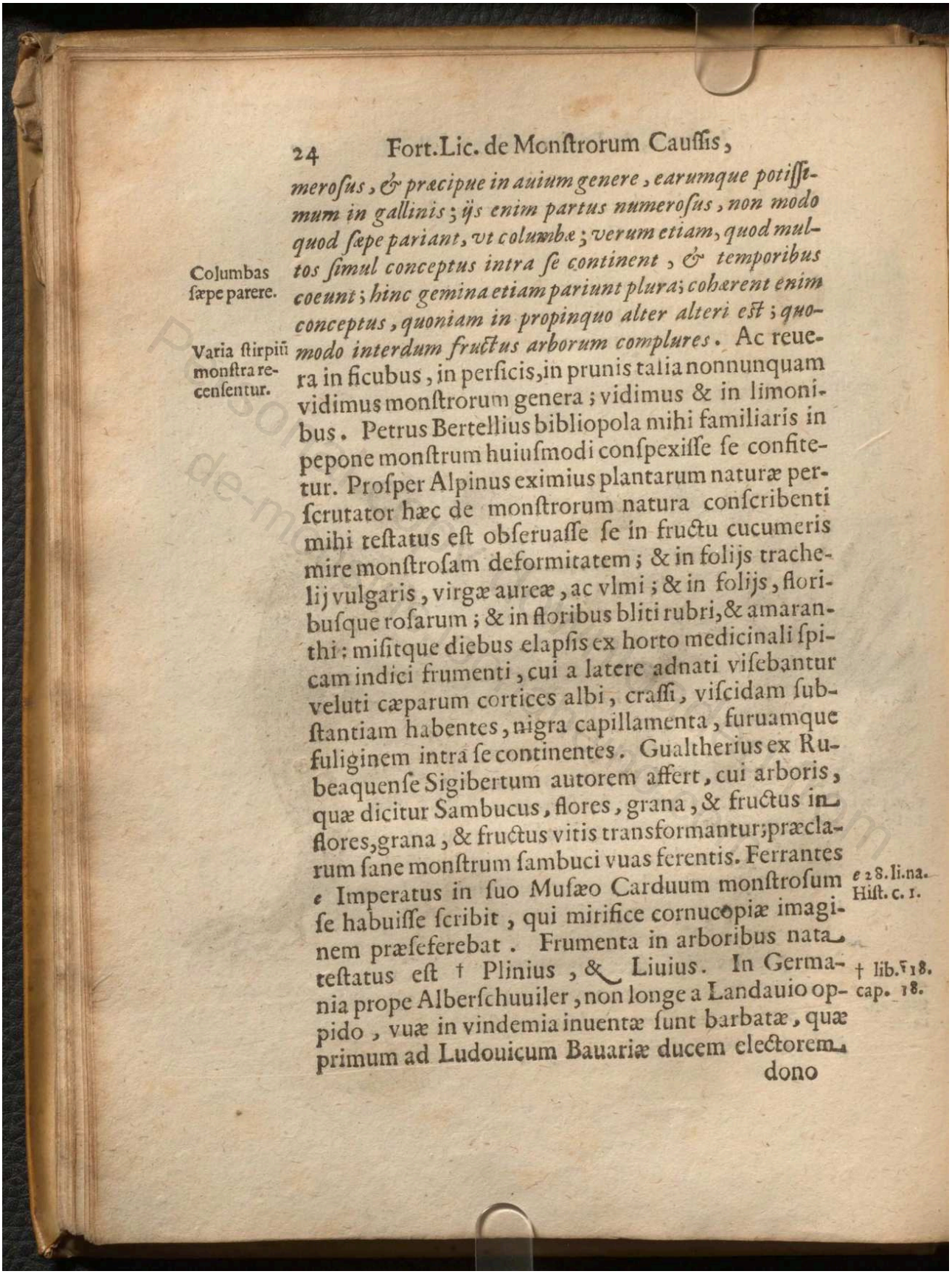
Aristotle, On the Generation of Animals, Book 4, Chapter 4.

Translation notes

The poetic quotation in the text is from Lucretius, De Rerum Natura (5.839-842). The phrase 'bouigena viriprora' (ox-headed human monsters) and 'vitigena oleoprora' (vine-born olive-faced monsters) are Liceti's rendering of Aristotle's discussion in Physics 2.8 challenging Empedocles.

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merosus, & præcipue in auium genere, earumque potissimum in gallinis; ijs enim partus numerosus, non modo quod sæpe pariant, vt columbæ; verum etiam, quod multos simul conceptus intra se continent, & temporibus coeunt; hinc gemina etiam pariunt plura; cohærent enim conceptus, quoniam in propinquo alter alteri est; quomodo interdum fructus arborum complures. Ac reuera in ficubus, in perſicis, in prunis talia nonnunquam vidimus monstrorum genera; vidimus & in limonibus. Petrus Bertellius bibliopola mihi familiaris in pepone monstrum huiusmodi conspexisse se confitetur. Prosper Alpinus eximius plantarum naturæ perscrutator hæc de monstrorum natura conscribenti mihi testatus est obseruasse se in fructu cucumeris mire monstrosam deformitatem; & in folijs trachelij vulgaris, virgæ aureæ, ac vlmi; & in folijs, floribusque rosarum; & in floribus bliti rubri, & amaranthi: misitque diebus elapsis ex horto medicinali spicam indici frumenti, cui a latere adnati viscebantur veluti cæparum cortices albi, crassi, viscidam substantiam habentes, nigra capillamenta, furuamque fuliginem intra se continentes. Gualtherius ex Rubeaquense Sigibertum autorem affert, cui arboris, quæ dicitur Sambucus, flores, grana, & fructus in flores, grana, & fructus vitis transformantur; præclarum sane monstrum sambuci vuas ferentis. Ferrantes e Imperatus in suo Musæo Carduum monstrosum se habuisse scribit, qui mirifice cornucopiæ imaginem præseferebat. Frumenta in arboribus nata testatus est † Plinius, & Liuius. In Germania prope Alberschuuiler, non longe a Landauio oppido, vuæ in vindemia inuentæ sunt barbatæ, quæ primum ad Ludouicum Bauariæ ducem electorem dono

Columbas sæpe parere.

Varia stirpiũ monstra recensentur.

e 28. li. na. Hist. c. 1.

† lib. 17. cap. 18.

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...and especially among birds, above all among hens. In hens, offspring are numerous not only because they breed frequently (as doves do), but also because they hold many embryos inside them at once and mate regularly. Consequently, they produce twin births more often, for the embryos fuse together from being so close to one another - just as several fruits on a tree sometimes do.

Indeed, we have occasionally seen monstrous forms of this kind in figs, peaches, and plums, as well as in lemons. Pietro Bertelli, a bookseller who is a friend of mine, attested that he had seen a monster of this sort in a pumpkin.

While I was writing these pages on the nature of monsters, Prospero Alpini, an outstanding researcher into plant life, informed me that he had observed a remarkably monstrous deformity in the fruit of a cucumber, as well as in the leaves of throatwort, goldenrod, and elm; in the leaves and blossoms of roses; and in the flowers of red blite and amaranth. A few days ago, he sent me from the botanical garden an ear of Indian corn, on the side of which were attached thick, white, onion-skin-like structures containing a sticky substance, black fibers, and a dark, soot-like powder.

Walther of Rouffach cites the historian Sigebert, who records that the flowers, berries, and fruit of an elder tree were transformed into those of a grapevine - a truly remarkable monster of an elder bearing grapes! Ferrante Imperato writes in his Museum that he possessed a monstrous thistle that strikingly resembled a cornucopia. Pliny and Livy testify that grain has grown on trees. In Germany, near Albersweiler, not far from the town of Landau, "bearded" grapes were found during the harvest, which were first sent as a gift to Louis, Elector Prince of Bavaria...

Margin notes

Doves breed frequently.

Various monsters among plants are enumerated.

Footnotes

† Natural History, Book 18, chap. 1.

† Book 18, chap. 18.

Translation notes

The opening sentence completes the thought begun on page 47 regarding multi-limbed monsters occurring in species with numerous offspring. 'Frumentum indicum' is translated as 'Indian corn' (maize), which was introduced to Europe from the Americas in the 16th century; Alpini's description of white fungal galls containing black spores on the ear describes corn smut (*Ustilago maydis*).

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dono miſſæ, anno Domini M D XLI. deinde vero a Ferdinando Rege, ac Imperij Principibus in Comitijs Spirenſibus miraculi loco conſpectæ; ibidemque ab Henrico Ziogther, inſigni pictore, ad viuum in hunc modum expreſſæ; vt ait† Lycoſthenes. Qui mox addit, In Germania prope pagum Malſch non procul a Spira, Imperiali oppido, in vinea quadam culmus quindecim ſpicarum, ſuis ariſtis egregie ornatarum, abſque vlla ſatione inuentus eſt. Quorum imagines hæ ſunt,

†li. de prodig. & oſtent.



D In

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...in the year of our Lord 1541, and were subsequently viewed as a miracle by King Ferdinand and the Princes of the Empire at the Diet of Speyer. There, as Lycosthenes relates, they were painted from life in this manner by Heinrich Ziogther, a distinguished artist.

He adds shortly thereafter that in Germany, near the village of Malsch not far from the imperial city of Speyer, a single stalk bearing fifteen ears of grain, beautifully adorned with their awns, was found growing in a vineyard without having been sown. Their illustrations are as follows:

Margin notes

Lycosthenes, On Prodigies and Portents.

Translation notes

Lycosthenes refers to Conrad Lycosthenes (Konrad Wolffhart), author of the 'Prodigiorum ac ostentorum chronicon' (1557).

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In fungis etiam, quos infimum vegetalium gradum obtinuiſſe cenſeo, monſtra interdum naſci autor eſt Porta *f* in ſua Villa ſcribens afferri Neapolim ex Veſuuio monte lapides fungiferos, & Surrentum ex Fageto, & Abellini ex Parthenio, & in Apulia ex Garga-no; qui lapides terra dodrãte operti fungos reſtibili fecunditate gignunt, qui ſeptem diebus perficiũt, & ſexies anno demetiuntur; naſcunturq; fungi ex his petris aliquando non pileati, ſed turiones, vt aſparagi, & in ramos diuiſi. Theophraſtus *g* Terebinthum memorat in olea natum. Laurus item aliquando genita eſt in platano, quercu, & ceraſo; ficus, & platanus, & palma in lauro; iuglans, & ceraſus in ſalice; vt cũ Plinio, *h* ac Theophraſto *i* Scaliger, & Porta teſtantur. Pauſaniæ in Arcadicis ex vna & eadem radice ilex, & olea enatæ ſunt. Plutarchus in opuſculo de Pythiæ oraculis ait ſub Sicilienſem Athenienſium calamitatem aureas glandes de palma defluxiſſe. Non carent igitur monſtrorum differentijs plantarum genera.

f lib. 10. cap. 70.

g 2. de cauſ. plãt. cap. 23.

h lib. 5. ca. 17. & lib. 17. c. 14. & 25.

i 2. de hiſt. plant. c. 3. & 5. de cauſ. plant. c. 3. & 4.

De Monſtrorum cauſſis generatim quot, quæque ſint. CAP. VI.

Monſtra quatuor habere cauſſas.

HAbent profecto monſtra, vt quiuis alius effectus naturæ, quatuor ſumma cauſſarum genera; materiam, formam, effectricem cauſſam, atque finalem: materiam quidem, quia naturaliter ex nihilo nihil fieri poteſt; & quicquid natura molitur, ſiue id ſubſtantia fuerit, ſiue accidens, non niſi ex præexiſtente ſubiecto, vt ex materiali principio, efficit, *a* Ariſtotele autore. Habent etiam monſtra, ceteraque omnia naturæ opera, cauſſam formalem; quia eorum a natura conſtitutio, quæ generatio eſt, Ariſtoteleo *b* monitu, idcirco natura nuncupatur, quia eſt via in naturam præci-

Natura omnia efficit ex materia.

Naturę opera omnia formam habẽt.

a 1. phyſ. t. 62. & 63.

b 2. phyſ. t. 14.

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Even among mushrooms and fungi, which I consider to occupy the lowest rank of plant life, monsters sometimes arise, as Giambattista della Porta reports in his Villa. He writes that mushroom-bearing stones are brought to Naples from Mount Vesuvius, to Sorrento from the Beech Mountains, to Avellino from Mount Partenio, and in Apulia from Mount Gargano. When covered with nine inches of soil, these stones produce mushrooms with endless fertility, maturing in seven days and harvested six times a year; and from these stones, mushroom-like growths sometimes spring up that lack caps altogether, instead growing as shoots like asparagus or branching into arms. Theophrastus also records a terebinth tree growing upon an olive tree. Likewise, a laurel has sometimes grown upon a plane tree, an oak, and a cherry tree; a fig, a plane tree, and a palm upon a laurel; and a walnut and a cherry tree upon a willow - as Julius Caesar Scaliger and Della Porta testify alongside Pliny and Theophrastus. In Pausanias's Description of Greece, an holm oak and an olive tree grew from one and the same root. Plutarch, in his essay On the Oracles of the Pythia, writes that during the Athenian disaster in Sicily, golden acorns fell from a palm tree. Thus, the various kinds of plants are by no means devoid of monstrous variations.

CHAPTER VI
On the causes of monsters in general: how many and what they are.

Monsters, like every other effect of nature, certainly possess four main categories of causes: material, formal, efficient, and final. They have a material cause because naturally nothing can be made from nothing, and whatever nature produces - whether a substance or an accident - is made only from a pre-existing subject acting as a material principle, as Aristotle teaches. Monsters and all other works of nature also possess a formal cause, because their natural constitution, which is their generation, is called "nature" (as Aristotle reminds us) because it is the path toward the nature...

Margin notes

Book 10, chapter 70.

On the Causes of Plants, book 2, chapter 23.

Book 5, chapter 17, and book 17, chapters 14 and 25.

On the History of Plants, book 2, chapter 3; and On the Causes of Plants, book 5, chapters 3 and 4.

Monsters have four causes. Nature produces everything from matter.

Physics, book 1, texts 62 and 63.

All works of nature have form.

Physics, book 2, text 14.

Translation notes

Page 50 ends mid-word with 'præci-' ('præcipue' / 'præcipuam'), continuing Chapter VI into page 51.

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præcipuam, quæ c forma esse constituitur ab eodem Philosopho: habuit autem hoc rerum naturalium generatio ad differentiam constitutionis rerum artificiosarum, quia operatio artis non semper eam formam assequitur, ad cuius adeptionem ab artifice dirigitur; quocirca denominationem ab ea forma non habet; sed ab artifice solo denominatur, a quo nunquam non prouenit: sic plane operatio Medici non sanatio, sed medicatio nuncupatur; non enim semper sanat medicus operans; semper autem medetur: At generatio rerum naturalium, quia est via in formam, quam semper quoquopacto consequitur; quæque natura est præcipua rei generandæ; propterea natura nuncupatur: Quæcumque igitur a natura fiunt, omnia suam obtinent formalem caussam; monstra ergo formalis caussæ non sunt expertia, quum a natura gignantur. Immo vero & effectricem necessario caussam habere oportet quæcunque quouismodo producuntur; siquidem nihil fit vspiam, quod ab aliquo efficiente non procreetur; nullusque reperitur effectus absque agente caussa: Quum etenim effectio cuiusque rei mutatio sit; mutatio vero nulla sit d Aristoteli sine motore, quod absolute definitum est esse principium primum vnde motus quilibet proficiscitur; propterea effectus omnes ab aliqua effectrice caussa pendere necesse est. Sed quorum natura est autor, ea finalem caussam etiam obtinere illud manifestũ cuiq; reddit, quod natura ex e Aristotelis decreto nihil agit frustra: sed omnia, quæcumque producit, propter determinatum procreat finem. Monstra igitur, quum sint effectus naturæ; omnia obtinuere caussarum genera, materialem, formalem, efficientem, atque finalem. De quibus singillatim agendum est nobis, & primum

6 2. phys. t. 12. & 5. meta. t. 5.

d 8. phys. t. 4. 2. phys. t. 29.

e 1. cœl. t. 32. 2. phys. t. 49. 75. & seq.

Generatio cur natura dicatur.
Natura præcipua forma est
Ars non semper assequitur intentam formam.
Artis operatio vnde denominetur.
Natura semper formam consequitur.
Nullum factum caret caussa effectrice.
Effectio rerũ mutatio est.
Mutatio nulla sine motore.
Motor quid.
Natura semper agit propter finem.
Nihil frustra.

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primary, which the same Philosopher defines as form. Natural generation differs from artificial production in this respect: the operation of art does not always attain the form that the craftsman aims to achieve, and so it does not derive its name from that form, but solely from the craftsman from whom it always proceeds. Thus, the work of a physician is called 'treating' rather than 'healing', for a practicing physician does not always heal, though he is always treating. By contrast, the generation of natural things is called 'nature' because it is a path leading toward a form - which it always attains in some manner - and because that form is the primary nature of the thing to be generated. Consequently, whatever comes into being through nature possesses its own formal cause, and monsters, since they are produced by nature, are not devoid of a formal cause.

Indeed, whatever is produced in any way must also necessarily have an efficient cause, for nothing is made anywhere that is not produced by an efficient agent, and no effect exists without an acting cause. Since the creation of any thing is a change, and according to Aristotle no change takes place without a mover (which is strictly defined as the first principle from which all movement originates), it follows that all effects depend on an efficient cause.

Finally, that those things of which nature is the author also possess a final cause is made clear to everyone by Aristotle's principle that nature does nothing in vain, but creates everything it produces for a specific purpose. Therefore, since monsters are effects of nature, they possess all four kinds of causes: material, formal, efficient, and final. We must now address each of these in turn, beginning first with...

Margin notes

Physics, book 2, text 12; Metaphysics, book 5, text 5.

Why generation is called nature. Nature is primarily form. Art does not always achieve the intended form. Whence the operation of art takes its name. Nature always achieves form.

Nothing created lacks an efficient cause. The production of things is change. No change without a mover. What a mover is. Nature always acts for an end. Nothing in vain.

Physics, book 8, text 4; book 2, text 29.

On the Heavens, book 1, text 32; Physics, book 2, text 49, 75 et seq.

Translation notes

The Latin text opens mid-word ('præcipuam') continuing from page 50's 'præci-'. The translation picks up smoothly from the end of page 50.

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quidem generatim, deinde vero etiam speciatim, Aristoteleam *f* methodum sectantibus; quæ a communibus, & confusis ad specialia, & distincta progredi consueuit. *f* 1. phys. t. 2. 3. 57.

Monstrorum causa finalis generatim quotuplex, quæque sit. CAP. VII.

Monstra sunt effectus naturę.

ALma rerum nostratium Natura parens, cuius effectus monstra sunt omnia, decreto Aristoteleo, *a* quum semper alicuius finis gratia præstet quodcunque operatur; quippe quæ nihil vsquam frustra *b* efficit: quemadmodum in procreatione subcælestium animantium nullum sibi finem alium conse- quendum proponit, nisi perennem conseruationem speciei eorum, quæ ob materiæ participationem in- diuiduo *c* perpetua esse nequeunt: quo fine potitur ge- nerans vnumquodque, procreando aliud sibi simile in specie aut essentiali, & accidentali simul; quæ figura dicitur; consistitque in proportione partium corporis, quod notauit *d* Porphyrius: aut saltem in essentiali: & in hac aut specialissima, aut subalterna, quæ genus etiam nuncupatur: Ita plane quum Monstra species sint viuentium nostratium; nullum alium in sui procreatione finem obtinere debent nisi speciei generantium æternitatem: attributa enim cuiusque generis essentialia singulis aptantur speciebus *a* Aristotele doctore. Sed iste finis totius generis animatorum mortalium, vt communis est tum perfectis, tum etiam viuentibus monstrosis; monstrorum finis proximus, ac proprius esse non potest; erit igitur communis, atque remotus. At vero finis proprius, ac proximus, quo a perfectis animantibus monstra discernun-

Naturæ finis in generatione viuentium qui.

Species a generante intenta quotuplex, quæque sit.

Generis essentialia singulæ speciei adsunt.

Monstri finis remotus, & communis.

a 2. phys. t. 42. 49. 75. & seq.
b 1. de part. cap. 5. 1. cœl. t. 32.
c 2. de an. t. 35. 2. de gen. an. cap. 1.
d cap. de specie.
a 2. top. 2. loc. 1. antep. c. 3. 1. de plat. cap. 1.

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...them in general, and then in detail, following Aristotle, whose customary method is to proceed from general and vague concepts to specific and distinct ones.

CHAPTER VII
How many final causes monsters have in general, and what they are.

Nurturing Nature, the parent of all things in our earthly world - of which all monsters are effects - always acts for the sake of some end, as Aristotle affirms, for she does nothing anywhere in vain.

In the procreation of sublunary living beings, Nature sets no other purpose before herself than the perpetual preservation of their species. Because individual creatures are material, they cannot endure forever; therefore, each generating parent achieves this end by producing another creature like itself in species. This likeness may exist in both its essential form and its accidental traits simultaneously (which is called shape or figure, consisting in the proportion of the body's parts, as Porphyry noted), or at least in its essential form alone (whether in its lowest, most specific species, or in a higher, subordinate species, which is also termed a genus).

Since monsters are likewise living creatures of our world, they can have no other ultimate purpose in their procreation than the eternal preservation of their parents' species, for Aristotle teaches that the essential attributes of any genus belong to each of its individual species. However, because this purpose belongs to the whole class of mortal living creatures, being common both to normal, fully formed animals and to monstrous ones, it cannot serve as the immediate and proper end of monsters. It is therefore their remote and common end.

By contrast, their proper and immediate end, by which monsters are distinguished from fully formed animals...

Margin notes

Physics, Book 1, texts 2, 3, 57.

Monsters are effects of nature.

Physics, Book 2, texts 42, 49, 75 et seq.; On the Parts of Animals, Book 1, chapter 5.

What Nature's end is in generating living things.

On the Heavens, Book 1, text 32; On the Soul, Book 2, text 35; On the Generation of Animals, Book 2, chapter 1.

How many kinds of species are intended by the parent, and what they are.

Isagoge, chapter on species.

Topics, Book 2; On Plants, Book 1, chapter 1.

The essential attributes of a genus belong to every individual species.

The remote and common end of a monster.

Translation notes

Minor typographical and OCR errors corrected: 'aluius' corrected to 'alicuius' (some), 'subcselestium' to 'subcoelestium' (sublunary/earthly), 'indiuiduoc' to 'individuo' (in the individual). The page ends mid-word with 'discernun-', completing as 'discernuntur' onto the following page.

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ſcernuntur, alius eſt; nempe animantium perfectorum finis proprius eſt procreare ſibi ſimilia in ſpecie tum ſecundum formam, quæ animam reſpicit; tum etiam ſecundum materiam, quæ in figura, & in membrorum corporis conſtitutione, atque organizatione conſiſtit: organizatio enim quum ſit diſpoſitio corpus apparans ad animam, quæ propterea definitur actus primus corporis naturalis [b] organici, ad materiam viuentium refertur. Quum autem monſtra ſint errata naturæ in operatione ſua impeditæ ne poſſit finem hunc totum integre conſequi: non valens efficere quod vellet, natura eadem vult, ac efficit quod valet; procreatque in eadem ſpecie ſubſtantiali ſibi ſimile animatum, ſed in membrorum conſtitutione ſibi diſſimile. Quare finis proprius in generatione monſtrorum, ac proximus eſt conſeruare perpetuitatem vnius ſpeciei eſſentialis generantium in indiuiduis diſſimilis conformationis; quum finis perfectorum animantium ſit conſeruare perennitatem ſpeciei & ſecundum formam, & ſecundum materiam, ſiue ſpeciei eſſentialis ſimul, & accidentalis: In eo enim ſolo monſtrorum finis a fine perfectorum animantium diſſidet; quod monſtrorum finis eſt portio finis perfectorum animatorum; ſi quidem peccatum naturæ monſtra generantis eſt, quia non integrum finem conſequitur ſibi propoſitum, & a ſe deſideratum; ſed alteram illius partem; perfectiorem quidem, ac magis eſſentialem, nimirum formam ſpecificam, & animam, & in ea ſpeciei ſubſtantialis æternitatem; non adepta euidentiori parte, quæ conſtituta eſt in ſimili conformatione corporis. Vt ex his appareat non eſſe cum vulgo ſimpliciter aſſerendum; Naturam in monſtrorum procreatione ſuo fine fruſtrari; totali quidem

Finis animãtium perfectorum proprius.

[b] 2. de an. t. 7.

Organizatio diſponit corpus ad animam.

Monſtrorum finis proprius.

Peccatum naturæ monſtra generantis, in quo conſiſtat.

Naturam in monſtri procreatione vt ſuo fine fruſtretur.

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...is different. Specifically, the proper end of fully formed living beings is to produce offspring resembling themselves in species both in form (which pertains to the soul) and in matter (which consists in shape, as well as the arrangement and organization of the body's limbs). Because organization is a disposition that prepares the body for the soul - which is why the soul is defined as the primary actuality of an organic natural body - it belongs to the material aspect of living creatures. Monsters, however, are errors of nature occurring when she is hindered in her operation from achieving this full purpose in its entirety. Unable to accomplish what she intended, nature wills and accomplishes what she can: she generates a living creature that resembles its parents in its essential species, but differs from them in the structure of its limbs. Therefore, the proper and immediate end in the generation of monsters is to preserve the perpetuity of the parents' essential species in individuals of different physical structure, whereas the end of fully formed animals is to preserve the continuity of the species in both form and matter - that is, in both its essential and accidental nature simultaneously. The purpose of monsters differs from that of normal animals in this single respect: the purpose of monsters is a fraction of the purpose of fully formed creatures. The error of nature in producing a monster lies in the fact that she does not achieve the whole end she set out and desired to accomplish, but only one part of it - the more perfect and essential part, namely the specific form and soul, and through it the eternity of the substantial species - while missing the more obvious part, which consists in a matching bodily shape. From this it is clear that we should not simply assert, as the common people do, that nature is thwarted of her purpose in creating a monster; at least, not completely

Margin notes

The proper end of fully formed living beings.

Organization disposes the body for the soul.

The proper end of monsters.

In what the error of nature generating monsters consists.

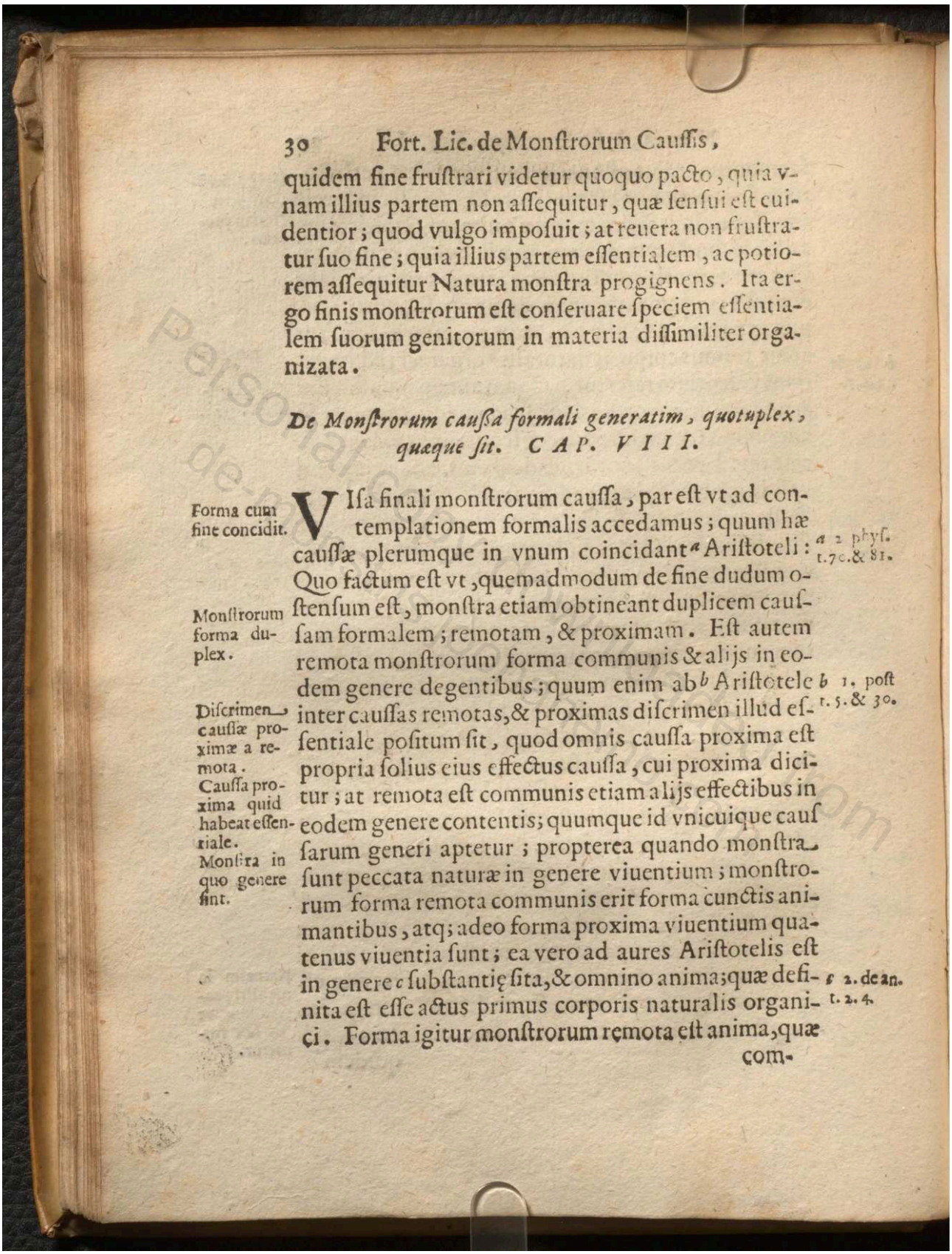
How nature is thwarted of her end in creating a monster.

Translation notes

The page begins mid-word ('scernuntur') completing 'discernuntur' from page 52. Liceti cites Aristotle's famous definition of the soul as the 'first actuality of an organic natural body' (De Anima II.1, 412a27). The page ends mid-sentence with 'totali quidem', which continues onto page 54.

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quidem fine fruſtrari videtur quoquo pacto, quia vnam illius partem non aſſequitur, quæ ſenſui eſt cuidentior; quod vulgo impoſuit; at reuera non fruſtratur ſuo fine; quia illius partem eſſentialem, ac potiorem aſſequitur Natura monſtra progignens. Ita ergo finis monſtrorum eſt conſeruare ſpeciem eſſentialem ſuorum genitorum in materia diſſimiliter organizata.

De Monſtrorum cauſſa formali generatim, quotuplex, quæque ſit. CAP. VIII.

Forma cum fine concidit.

VIſa finali monſtrorum cauſſa, par eſt vt ad contemplationem formalis accedamus; quum hæ cauſſæ plerumque in vnum coincidant[a] Ariſtoteli: Quo factum eſt vt, quemadmodum de fine dudum oſtenſum eſt, monſtra etiam obtineant duplicem cauſſam formalem; remotam, & proximam. Eſt autem remota monſtrorum forma communis & alijs in eodem genere degentibus; quum enim ab[b] Ariſtotele inter cauſſas remotas, & proximas diſcrimen illud eſſentiale poſitum ſit, quod omnis cauſſa proxima eſt propria ſolius eius effectus cauſſa, cui proxima dicitur; at remota eſt communis etiam alijs effectibus in eodem genere contentis; quumque id vnicuique cauſſarum generi aptetur; propterea quando monſtra ſunt peccata naturæ in genere viuentium; monſtrorum forma remota communis erit forma cunctis animantibus, atq; adeo forma proxima viuentium quatenus viuentia ſunt; ea vero ad aures Ariſtotelis eſt in genere[c] ſubſtantię ſita, & omnino anima; quæ definita eſt eſſe actus primus corporis naturalis organici. Forma igitur monſtrorum remota eſt anima, quæ com-

Monſtrorum forma duplex.

Diſcrimen cauſſæ proximæ a remota.

Cauſſa proxima quid habeat eſſenziale.

Monſtra in quo genere ſint.

[a] 2 phyſ. t. 70. & 81.

[b] 1. poſt t. 5. & 30.

[c] 2. de an. t. 2. 4.

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deprived of her purpose, for she may seem thwarted only because she fails to attain that part of her goal which is more evident to the senses - an error that misleads the common crowd. In truth, nature does not fail in her purpose, since in generating monsters she still achieves its essential and primary part. Thus, the proper purpose of monsters is to preserve the essential species of their parents in material that is organized differently.

CHAPTER VIII
On the formal cause of monsters in general: how many and what they are.

Having examined the final cause of monsters, it is now appropriate to turn our attention to their formal cause, especially since according to Aristotle these two causes usually coincide. Consequently, just as was shown earlier regarding the final cause, monsters also possess a two-fold formal cause: remote and proximate.

The remote formal cause of monsters is shared in common with other entities belonging to the same genus. Aristotle established the essential distinction between proximate and remote causes: every proximate cause is unique to the specific effect for which it is called proximate, whereas a remote cause is shared with other effects contained within the same genus. Since this principle applies to every category of cause, and since monsters are errors of nature within the genus of living beings, the remote form of monsters is the form common to all living creatures - which is also the proximate form of living beings insofar as they are alive. According to Aristotle, this form resides in the category of substance and is, above all, the soul, defined as the primary actuality of a natural organic body. The remote form of monsters, therefore, is the soul, which com-

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Physics, Book 2, text 70 & 81.

Posterior Analytics, Book 1, text 5 & 30.

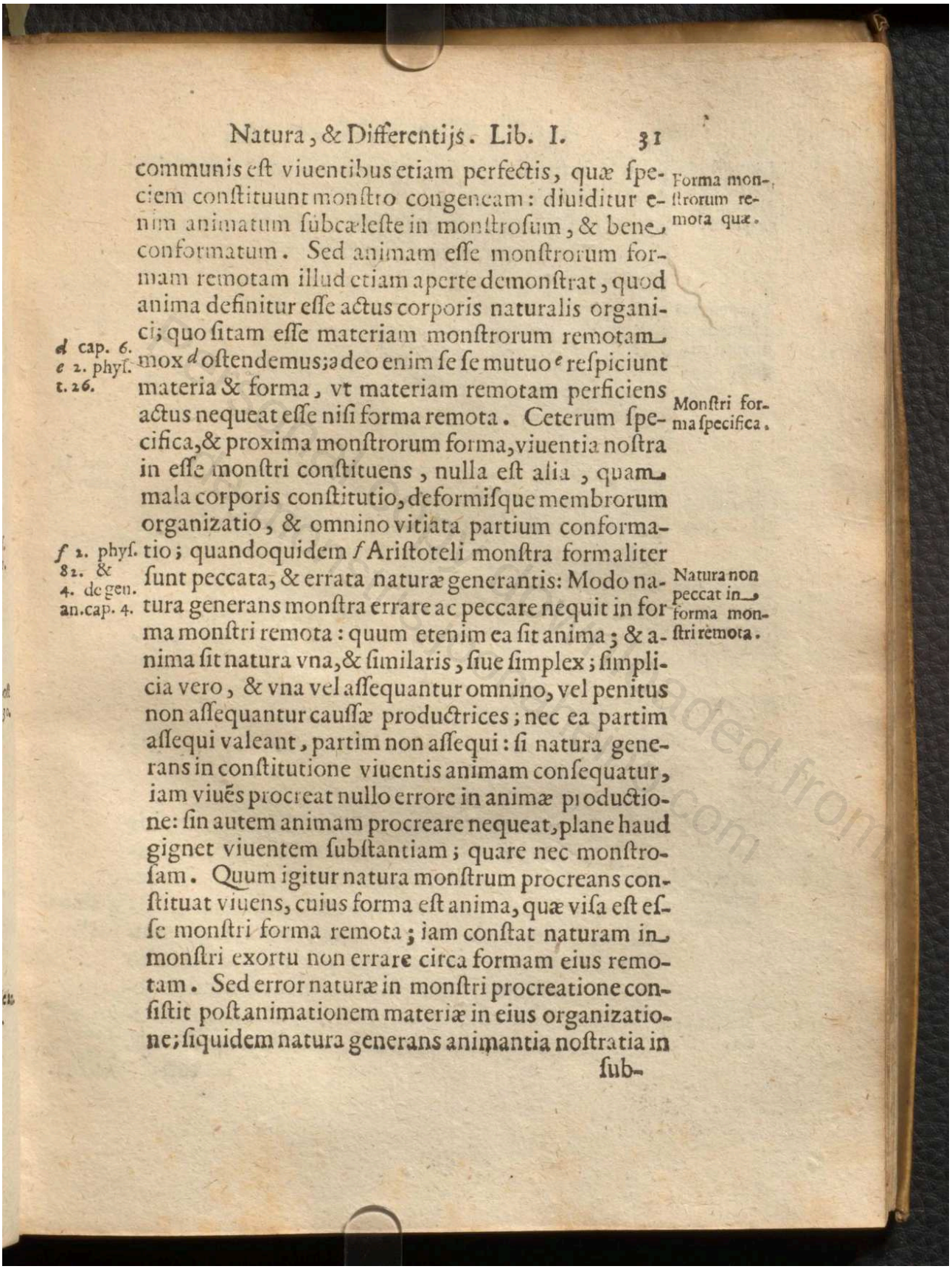
On the Soul, Book 2, text 2 & 4.

Translation notes

Corrected printing artifacts in the Latin text: 'cui-dentior' for 'evidentior' and 'coincizant' for 'coincidant'.

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communis est viuentibus etiam perfectis, quæ speciem constituunt monstro congeneam: diuiditur enim animatum subcæleste in monstrosum, & bene conformatum. Sed animam esse monstrorum formam remotam illud etiam aperte demonstrat, quod anima definitur esse actus corporis naturalis organici; quo sitam esse materiam monstrorum remotam mox [d] ostendemus; a deo enim se se mutuo [e] respiciunt materia & forma, vt materiam remotam perficiens actus nequeat esse nisi forma remota. Ceterum specifica, & proxima monstrorum forma, viuentia nostra in esse monstri constituens, nulla est alia, quam mala corporis constitutio, deformisque membrorum organizatio, & omnino vitiata partium conformatio; quandoquidem [f] Aristoteli monstra formaliter sunt peccata, & errata naturæ generantis: Modo natura generans monstra errare ac peccare nequit in forma monstri remota: quum etenim ea sit anima; & anima sit natura vna, & similaris, siue simplex; simplicia vero, & vna vel assequantur omnino, vel penitus non assequantur caussæ productrices; nec ea partim assequi valeant, partim non assequi: si natura generans in constitutione viuentis animam consequatur, iam viuēs procreat nullo errore in animæ productione: sin autem animam procreare nequeat, plane haud gignet viuentem substantiam; quare nec monstrosam. Quum igitur natura monstrum procreans constituat viuens, cuius forma est anima, quæ visa est esse monstri forma remota; iam constat naturam in monstri exortu non errare circa formam eius remotam. Sed error naturæ in monstri procreatione consistit post animationem materiæ in eius organizatione; siquidem natura generans animantia nostratia in sub-

Forma monstrorum remota quæ.

Monstri forma specifica.

Natura non peccat in forma monstri remota.

[d] cap. 6. [e] 2. phys. t. 26.

[f] 2. phys. 82. & 4. de gen. an. cap. 4.

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is common even to fully formed living beings that share the same species as the monster, for sublunary living creatures are divided into the monstrous and the well-formed.

Furthermore, that the soul is the remote formal cause of monsters is clearly demonstrated by the fact that the soul is defined as the primary actuality of a natural organic body. As we shall soon show, this organic body constitutes the remote material cause of monsters; for matter and form are so mutually interrelated that the actuality completing a remote material cause can be nothing other than a remote formal cause.

On the other hand, the specific and proximate formal cause of monsters - which brings a living creature of our world into the state of being a monster - is nothing other than a defective bodily constitution, a deformed organization of the limbs, and a thoroughly corrupted arrangement of its parts. For according to Aristotle, monsters are formally the mistakes and errors of generating nature.

Now, generating nature cannot err or make mistakes regarding the remote form of a monster. Since that remote form is the soul, and the soul is by nature one, uniform, and simple, producing causes must either achieve simple and unified things entirely or fail to achieve them altogether; they cannot achieve them in part and fail in part. If generating nature succeeds in achieving the soul in the constitution of a living creature, it procreates a living being without any error in the soul's production. If, however, it cannot produce a soul, it will not create a living substance at all, and therefore not a monstrous one either.

Therefore, since nature, in procreating a monster, does establish a living creature whose form is the soul (which has been shown to be the monster's remote form), it is clear that nature does not err regarding its remote form in the origin of a monster. Instead, nature's error in procreating a monster consists, after the animation of matter, in its structural organization; for when generating nature produces living creatures in our sub-

Margin notes

d Chapter 6; e Physics, book 2, section 26.

f Physics, book 2, section 82; and On the Generation of Animals, book 4, chapter 4.

Translation notes

Corrected a typesetting artifact in the original Latin ('a- stri remota. nima'), where a margin header fragment was accidentally repeated inside the word 'anima'.

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Error naturæ monſtrum generantis in quo ſit.

ſubditam ſibi materiam, præter animam, quæ ſubſtantialis forma nuncupatur, miram accidentalem conſtruit formam; quæ multiplicem membrorum variorum ſtructuram, nexum, figuram, molemque complectitur: in qua conformatione varijs modis poteſt

Varij errores naturæ in monſtri origine.

natura peccare aliter efficiens ac efficere deberet admirabilem hanc animati corporis fabricam, ſiue numerum, aut molem partium diminuendo, adaugendoue; ſiue membra tranſponendo e naturali ſede; ſiue ijs debitam figuram, aut connexionem non attribuendo; ſiue partium ſubſtantiam in alienam commutando: de quibus erroribus & poſtea ſigillatim fuſius commodiori loco agemus. Quum itaque natura generans animantia noſtratia in nulla re alia peccare valeat non recte operans, præterquã in partium organizatione; quumque monſtra ſint formaliter naturæ peccata; iam euidens eſt formam propriam, & ſpecificam monſtrorum nihil eſſe aliud quam vitiatam membrorum corporis ſubcælo viuentis conformationem.

& cap. 13. & toto 2. lib.

Monſtrorum forma ſpecifica quid ſit.

De Monſtrorum cauſſa materiali generatim, quotuplex, quæque ſit. CAP. IX.

A Monſtrorum forma tranſeundum nunc nobis eſt ad eorum cauſſam materialem. Porro materialis monſtrorum cauſſa generatim, vt aliarum rerum omnium corporearum ſub cœlo degentium,[a] Ariſtotele autore, duplex eſt; altera remota, & communis; altera vero proxima, & propria: Quod vel ex eo elicere poſſumus, quia quum materia eſſentialem reſpectum habeat ad formam,[b] Ariſtotelis decreto; eidemque viro quot modis vnum[c] relatiuorum dicitur, toti-

Materia ſubcæleſtium duplex.

Relatiua paria.

a 8. meta. t. 12.

b 2. phyſ. t. 26.

c cap. de Adaliqd.

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lunary world, it builds upon the matter subject to it, beyond the soul (which is called the substantial form), a wondrous accidental form. This accidental form encompasses the complex structure, arrangement, shape, and size of the various limbs. In shaping this structure, nature can err in various ways, fashioning this marvelous framework of the living body differently than it ought: by reducing or increasing the number or size of its parts; by transposing limbs from their natural position; by failing to grant them their proper shape or connection; or by altering the substance of the parts into something foreign. We will treat these errors individually and at greater length later at a more suitable point.\n\nTherefore, since generating nature, when operating improperly in producing creatures of our world, can err in no other respect than in the organization of parts, and since monsters are formally nature's mistakes, it is now obvious that the proper and specific form of monsters is nothing other than a corrupted arrangement of the limbs of a sublunary living body.\n\nCHAPTER IX\nOn the material cause of monsters in general: how many and what they are.\n\nWe must now pass from the formal cause of monsters to their material cause. Furthermore, as Aristotle teaches, the material cause of monsters in general - like that of all other physical entities living beneath the heavens - is twofold: one remote and common, the other proximate and proper. We can deduce this from the fact that, according to Aristotle, matter has an essential relation to form; and according to the same philosopher, in as many ways as one relative term is defined, so...

Margin notes

In what the error of nature generating a monster consists.

Various errors of nature in the origin of a monster.

What the specific form of monsters is.

The twofold matter of sublunary things.

Corresponding relative terms.

Footnotes

g Chapter 13 and throughout Book 2.

a Metaphysics, Book 8, text 12.

b Physics, Book 2, text 26.

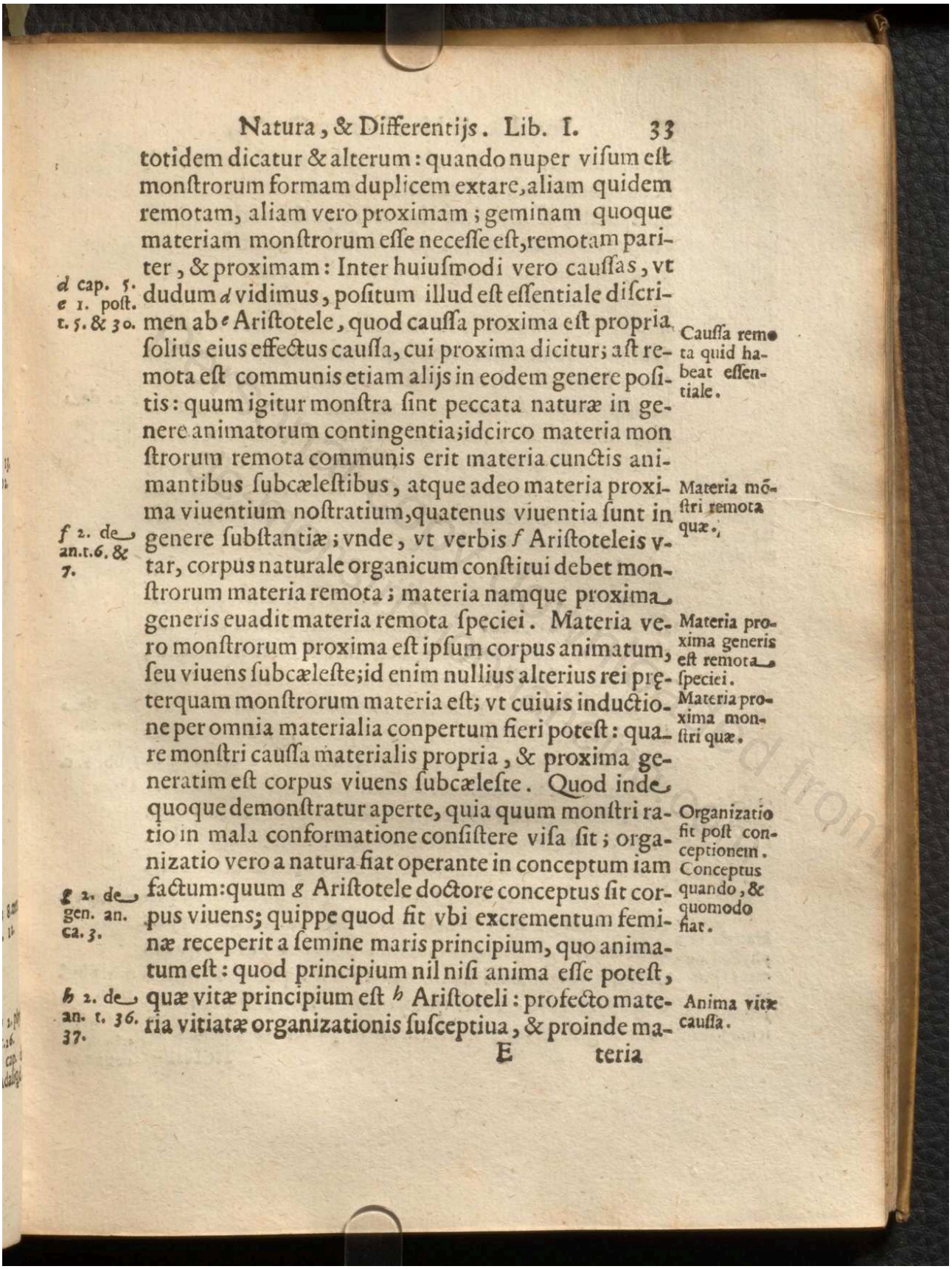
c Categories, chapter On Relatives [Ad aliquid].

Translation notes

The Latin page begins mid-word continuing from page 55 ('in sub-ditam sibi materiam'), which completes the sentence regarding nature's operation upon matter. The page ends mid-word ('toti-') continuing the explanation of Aristotle's doctrine of relative terms onto page 57.

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totidem dicatur & alterum: quando nuper visum est monstrorum formam duplicem extare, aliam quidem remotam, aliam vero proximam; geminam quoque materiam monstrorum esse necesse est, remotam pariter, & proximam: Inter huiusmodi vero causas, vt dudum *d* vidimus, positum illud est essentiale discrimen ab *e* Aristotele, quod causa proxima est propria solius eius effectus causa, cui proxima dicitur; ast remota est communis etiam alijs in eodem genere positis: quum igitur monstra sint peccata naturæ in genere animatorum contingentia; idcirco materia monstrorum remota communis erit materia cunctis animantibus subcælestibus, atque adeo materia proxima viuentium nostratium, quatenus viuentia sunt in genere substantiæ; vnde, vt verbis *f* Aristoteleis vtar, corpus naturale organicum constitui debet monstrorum materia remota; materia namque proximæ generis euadit materia remota speciei. Materia vero monstrorum proxima est ipsum corpus animatum, seu viuens subcæleste; id enim nullius alterius rei præterquam monstrorum materia est; vt cuiuis inductione per omnia materialia conpertum fieri potest: quare monstri causa materialis propria, & proxima generatim est corpus viuens subcæleste. Quod inde quoque demonstratur aperte, quia quum monstri ratio in mala conformatione consistere visa sit; organizatio vero a natura fiat operante in conceptum iam factum: quum *g* Aristotele doctore conceptus sit corpus viuens; quippe quod fit vbi excrementum feminæ receperit a semine maris principium, quo animatum est: quod principium nil nisi anima esse potest, quæ vitæ principium est *h* Aristoteli: profecto materia vitiatæ organizationis susceptiua, & proinde ma-

d cap. 5. *e* 1. post. t. 5. & 30.

Causa remota quid habeat essentiale.

Materia mõstri remota quæ.

f 2. de an. t. 6. & 7.

Materia proxima generis est remota speciei.

Materia proxima monstri quæ.

Organizatio fit post conceptionem.

Conceptus quando, & quomodo fiat.

g 2. de gen. an. ca. 3.

h 2. de an. t. 36. 37.

Anima vitæ causa.

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too must the other be defined in just as many ways. Since we have recently seen that the formal cause of monsters is twofold - one remote and the other proximate - it follows of necessity that the material cause of monsters is likewise twofold, being both remote and proximate.

As we have seen earlier, Aristotle established the essential distinction among causes of this kind: a proximate cause is proper to that specific effect alone for which it is called proximate, whereas a remote cause is shared in common with other effects contained within the same genus. Therefore, since monsters are nature's errors occurring within the genus of living beings, the remote material cause of monsters will be the material common to all sublunary living creatures, and thus the proximate material cause of living beings in our world insofar as they are living creatures in the category of substance. Hence, to use Aristotle's words, a natural organic body must constitute the remote material cause of monsters, for the proximate matter of a genus becomes the remote matter of a species.

On the other hand, the proximate material cause of monsters is the animated or living sublunary body itself; for this serves as the matter for nothing other than monsters, as can be confirmed by induction through all material entities. Therefore, the proper and proximate material cause of a monster in general is a living sublunary body.

This is also clearly demonstrated by the fact that the nature of a monster has been shown to consist in a defective physical structure, and organization is carried out by nature acting upon a conceptus already formed. According to Aristotle, a conceptus is a living body, formed when the female's discharge receives from the male seed the principle by which it is animated - a principle that can be nothing other than the soul, which Aristotle identifies as the principle of life. It surely follows that the matter capable of receiving a corrupted organization, and therefore the matter...

Margin notes

Chapter 5, and Posterior Analytics, Book 1, text 5 & 30.

The essential defining feature of a remote cause.

What constitutes the remote matter of a monster.

The proximate matter of a genus is the remote matter of a species. What constitutes the proximate matter of a monster.

Organization takes place after conception. How conception occurs.

On the Generation of Animals, Book 2, chapter 3.

On the Soul, Book 2, text 36, 37.

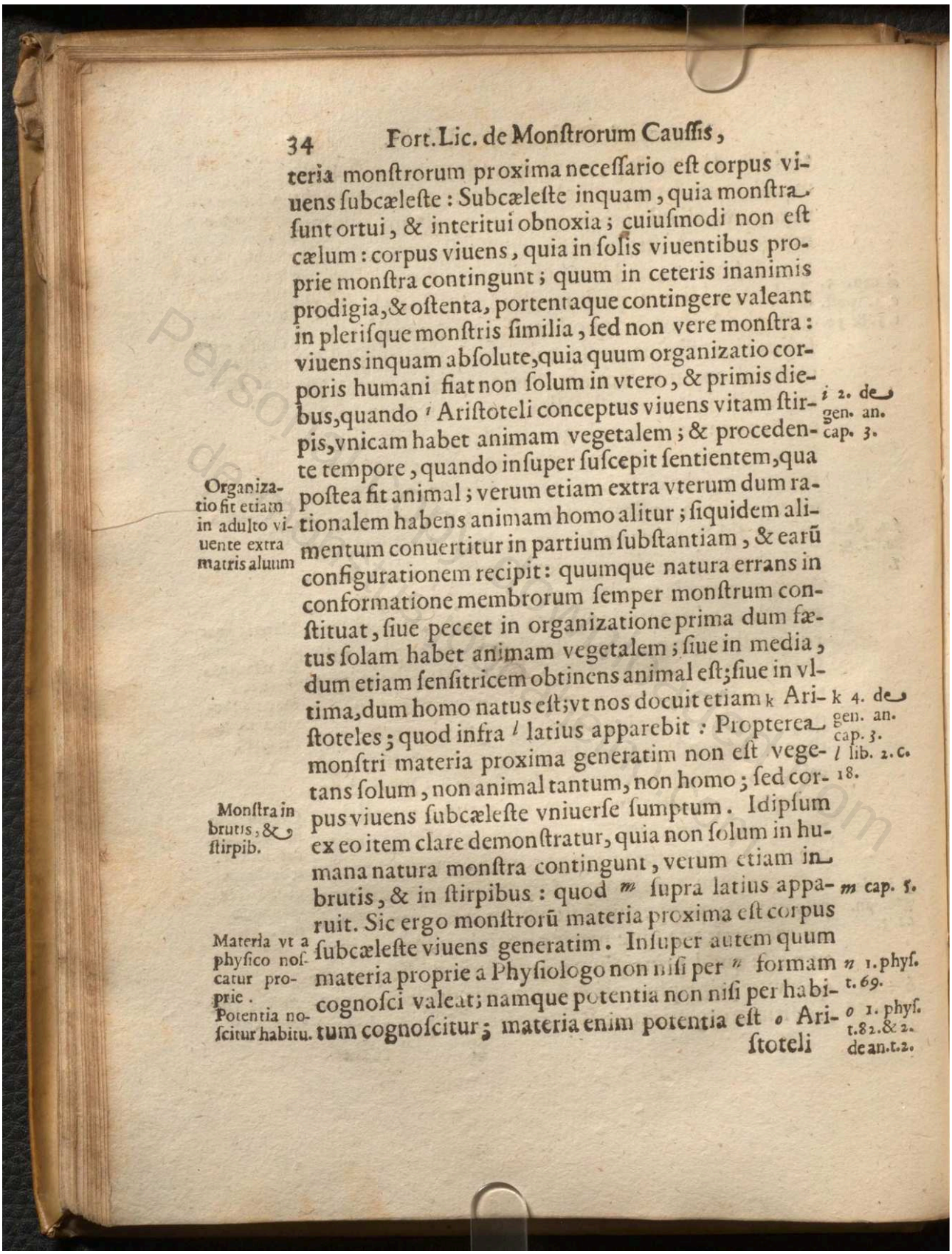
The soul is the cause of life.

Translation notes

The opening words 'totidem dicatur & alterum' complete the sentence from page 56 regarding relative terms. The page ends mid-sentence ('et proinde materia...') leading into the discussion on page 58.

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teria monstrorum proxima necessario est corpus viuens subcæleste : Subcæleste inquam, quia monstra sunt ortui, & interitui obnoxia; cuiusmodi non est cælum : corpus viuens, quia in solis viuentibus proprie monstra contingunt; quum in ceteris inanimis prodigia, & ostenta, portentaque contingere valeant in plerisque monstris similia, sed non vere monstra : viuens inquam absolute, quia quum organizatio corporis humani fiat non solum in vtero, & primis diebus, quando [i] Aristoteli conceptus viuens vitam stirpis, vnicam habet animam vegetalem; & procedente tempore, quando insuper susscepit sentientem, qua postea fit animal; verum etiam extra vterum dum rationalem habens animam homo alitur; siquidem alimentum conuertitur in partium substantiam, & earũ configurationem recipit : quumque natura errans in conformatione membrorum semper monstrum constituat, siue peccet in organizatione prima dum fætus solam habet animam vegetalem; siue in media, dum etiam sensitricem obtinens animal est; siue in vltima, dum homo natus est; vt nos docuit etiam [k] Aristoteles; quod infra [l] latius apparebit : Propterea monstri materia proxima generatim non est vegetans solum, non animal tantum, non homo; sed corpus viuens subcæleste vniuerse sumptum. Idipsum ex eo item clare demonstratur, quia non solum in humana natura monstra contingunt, verum etiam in brutis, & in stirpibus : quod [m] supra latius apparuit. Sic ergo monstrorũ materia proxima est corpus subcæleste viuens generatim. Insuper autem quum materia proprie a Physiologo non nisi per [n] formam cognosci valeat; namque potentia non nisi per habitum cognoscitur; materia enim potentia est [o] Aristoteli

[i] 2. de gen. an. cap. 3.

[k] 4. de gen. an. cap. 3.

[l] lib. 2. c. 18.

[m] cap. 5.

[n] 1. phys. t. 69.

[o] 1. phys. t. 82. & 2. de an. t. 2.

Organizatio fit etiam in adulto viuente extra matris aluum

Monstra in brutis, & stirpib.

Materia vt a physico noscatur proprie.

Potentia noscitur habitu.

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...proximate matter of monsters is necessarily a living sublunary body. I say "sublunary" because monsters are subject to coming-to-be and passing-away, which is not true of the heavens. I say "living body" because monsters properly occur only among living beings; among inanimate things, marvels, signs, and portents may occur that in most respects resemble monsters, but are not truly monsters.

I say "living" in an unqualified sense because the structural organization of the human body takes place not only in the womb during its initial stages - when according to Aristotle the living conceptus leads the life of a plant, possessing only a vegetative soul - and as time progresses, when it additionally receives a sensitive soul, by which it subsequently becomes an animal, but also outside the womb while a human possessing a rational soul is nourished, since nourishment is converted into the substance of the body's parts and takes on their configuration. And since nature, erring in the shaping of the limbs, always produces a monster - whether it errs in the initial organization while the fetus has only a vegetative soul, in the intermediate stage while it possesses a sensitive soul and is an animal, or in the final stage after the human is born (as Aristotle has also taught us, and as will appear more fully below) - the proximate matter of a monster in general is not specifically a plant, nor an animal alone, nor a human, but a living sublunary body taken universally.

This same point is also clearly demonstrated by the fact that monsters occur not only in human nature, but also among beasts and plants, as shown more fully above. Thus, the proximate matter of monsters in general is a living sublunary body.

Furthermore, since matter can properly be known by the natural philosopher only through form - for potentiality is known only through actuality, and matter, according to Aristotle, is potentiality...

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Margin notes

On the Generation of Animals, Book 2, Chapter 3.

Organization occurs even in an adult living outside the mother's womb.

On the Generation of Animals, Book 4, Chapter 3.

Book 2, Chapter 18.

Monsters in beasts and plants.

Chapter 5.

Physics, Book 1, text 69.

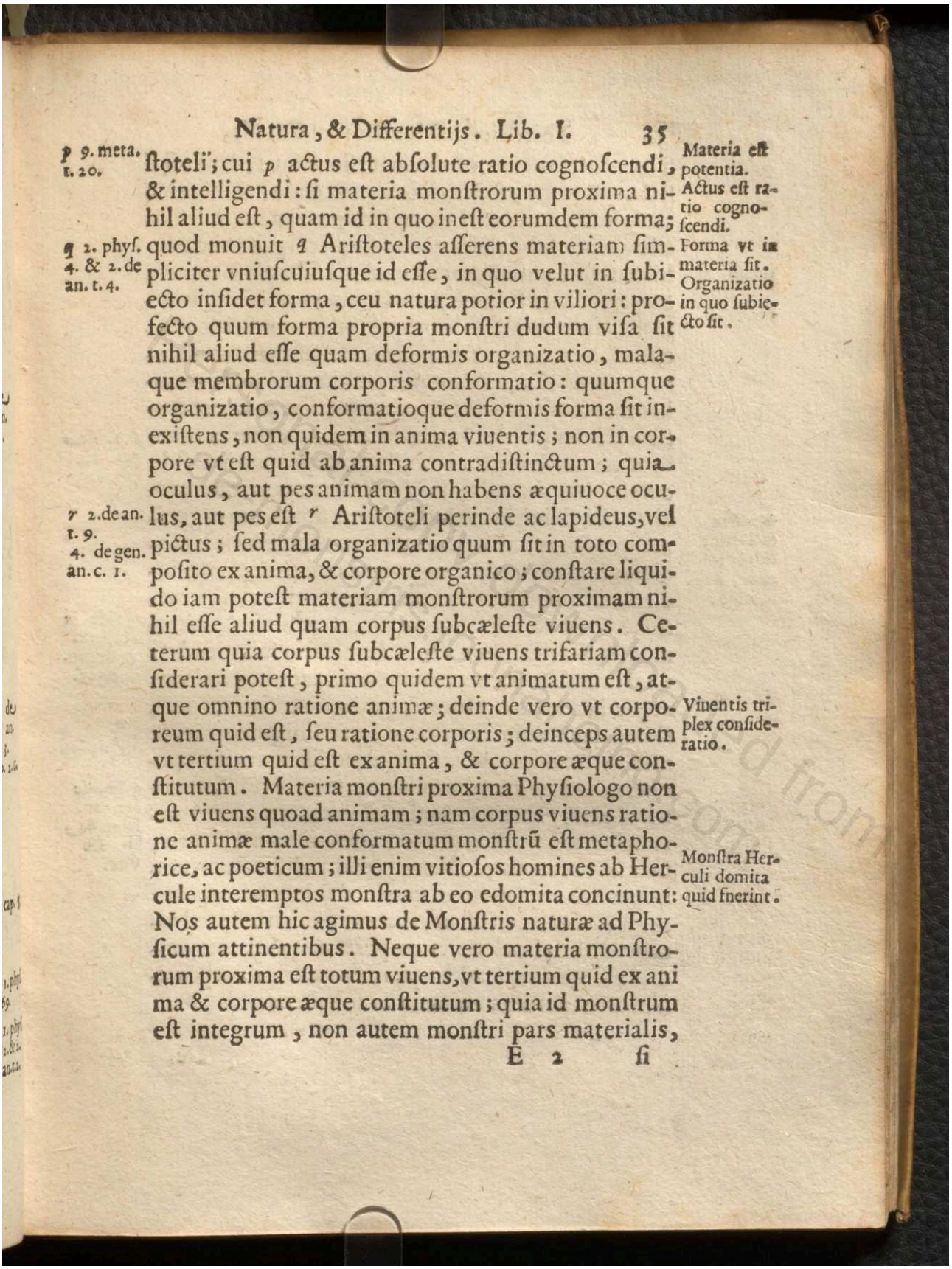
Physics, Book 1, text 82, and On the Soul, Book 2, text 2.

How matter is properly known by the natural philosopher: potentiality is known through actuality.

Translation notes

The opening word 'teria' completes 'materia' from page 57. Latin technical scholastic terms like 'habitus' and 'potentia' have been rendered as 'actuality' and 'potentiality' to maintain clear philosophical terminology in modern English.

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p 9. meta. t. 20. ſtoteli; cui p actus eſt abſolute ratio cognoſcendi, & intelligendi: ſi materia monſtrorum proxima nihil aliud eſt, quam id in quo ineſt eorumdem forma; quod monuit q Ariſtoteles aſſerens materiam ſimpliciter vniuſcuiuſque id eſſe, in quo velut in ſubiecto inſidet forma, ceu natura potior in viliori: profecto quum forma propria monſtri dudum viſa ſit nihil aliud eſſe quam deformis organizatio, malaque membrorum corporis conformatio: quumque organizatio, conformatioque deformis forma ſit inexiſtens, non quidem in anima viuentis; non in corpore vt eſt quid ab anima contradiſtinctum; quia oculus, aut pes animam non habens æquiuoce oculus, aut pes eſt r Ariſtoteli perinde ac lapideus, vel pictus; ſed mala organizatio quum ſit in toto compoſito ex anima, & corpore organico; conſtare liquido iam poteſt materiam monſtrorum proximam nihil eſſe aliud quam corpus ſubcæleſte viuens. Ceterum quia corpus ſubcæleſte viuens trifariam conſiderari poteſt, primo quidem vt animatum eſt, atque omnino ratione animæ; deinde vero vt corporeum quid eſt, ſeu ratione corporis; deinceps autem vt tertium quid eſt ex anima, & corpore æque conſtitutum. Materia monſtri proxima Phyſiologo non eſt viuens quoad animam; nam corpus viuens ratione animæ male conformatum monſtrũ eſt metaphorice, ac poeticum; illi enim vitioſos homines ab Hercule interemptos monſtra ab eo edomita concinunt: Nos autem hic agimus de Monſtris naturæ ad Phyſicum attinentibus. Neque vero materia monſtrorum proxima eſt totum viuens, vt tertium quid ex anima & corpore æque conſtitutum; quia id monſtrum eſt integrum, non autem monſtri pars materialis,

Materia eſt potentia.
Actus eſt ratio cognoſcendi.
Forma vt in materia ſit.
Organizatio in quo ſubiecto ſit.
Viuentis triplex conſideratio.
Monſtra Herculi domita quid fnerint.

q 2. phyſ. 4. & 2. de an. t. 4.

r 2. de an. t. 9. 4. de gen. an. c. 1.

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and actuality is the absolute ground for knowing and understanding anything. If, then, the proximate matter of monsters is nothing other than that in which their form resides - as Aristotle also noted when asserting that the matter of anything, strictly speaking, is that in which form dwells as if in a subject, like a superior nature in a lower one - and since the proper form of a monster was shown earlier to be nothing other than a deformed organization and defective arrangement of the body's limbs, and since this deformed organization and arrangement is an inherent form, not in the soul alone, nor in the body as something distinct from the soul (for according to Aristotle, an eye or a foot lacking a soul is an eye or foot only in name, no different from one made of stone or painted), but rather occurs in the whole composite of soul and organic body, it clearly follows that the proximate matter of monsters is nothing other than a living sublunary body.

Furthermore, a living sublunary body can be considered in three ways: first, as animated, purely with respect to the soul; second, as physical substance, or with respect to the body; and third, as a composite entity constituted equally of soul and body.

For the natural philosopher, the proximate matter of a monster is not a living creature with respect to its soul, since a living being deformed in respect of its soul is a monster only metaphorically and poetically. Indeed, poets celebrate the wicked men slain by Hercules as monsters overcome by him, whereas we are concerned here with natural monsters, which belong to the domain of physics. Nor is the proximate matter of monsters the whole living creature as a composite formed equally of soul and body, for that constitutes the complete monster itself, rather than its material part...

Margin notes

Metaphysics, book 9, text 20.

Physics, book 2, text 4; On the Soul, book 2, text 4.

On the Soul, book 2, text 9; On the Generation of Animals, book 4, chapter 1.

Matter is potentiality; actuality is the means of knowledge.

How form exists in matter; in what subject organization occurs.

A threefold consideration of a living creature.

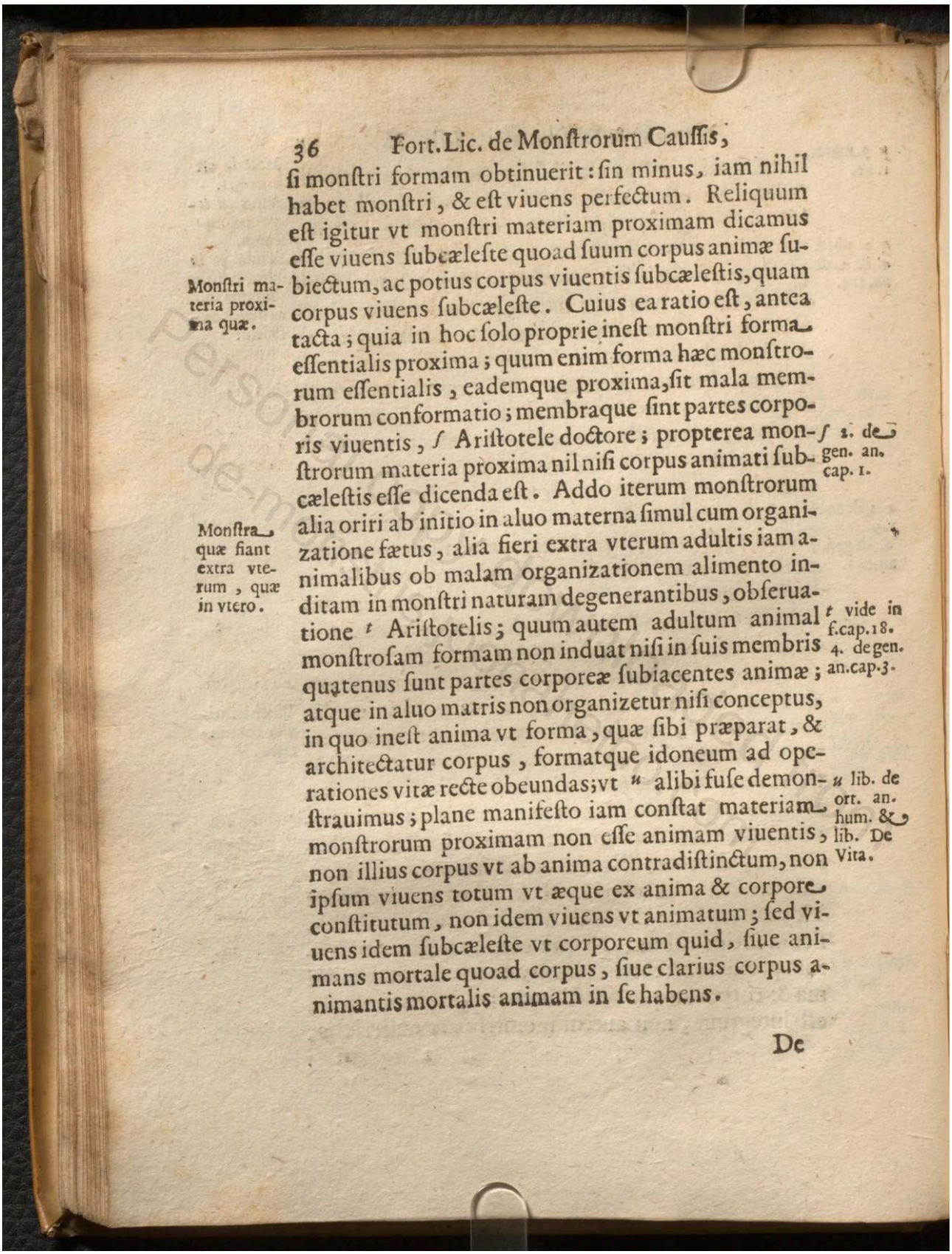
What the monsters conquered by Hercules were.

Translation notes

The opening word 'stoteli[um]' is a print continuation and OCR artifact for '[Ari]stotelem', completing the thought begun on page 58.

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ſi monſtri formam obtinuerit: ſin minus, iam nihil habet monſtri, & eſt viuens perfectum. Reliquum eſt igitur vt monſtri materiam proximam dicamus eſſe viuens ſubcæleſte quoad ſuum corpus animæ ſubiectum, ac potius corpus viuentis ſubcæleſtis, quam corpus viuens ſubcæleſte. Cuius ea ratio eſt, antea tacta; quia in hoc ſolo proprie ineſt monſtri forma eſſentialis proxima; quum enim forma hæc monſtrorum eſſentialis, eademque proxima, ſit mala membrorum conformatio; membraque ſint partes corporis viuentis, [f] Ariſtotele doctore; propterea monſtrorum materia proxima nil niſi corpus animati ſubcæleſtis eſſe dicenda eſt. Addo iterum monſtrorum alia oriri ab initio in aluo materna ſimul cum organizatione fætus, alia fieri extra vterum adultis iam animalibus ob malam organizationem alimento inditam in monſtri naturam degenerantibus, obſeruatione [t] Ariſtotelis; quum autem adultum animal monſtroſam formam non induat niſi in ſuis membris quatenus ſunt partes corporeæ ſubiacentes animæ; atque in aluo matris non organizetur niſi conceptus, in quo ineſt anima vt forma, quæ ſibi præparat, & architectatur corpus, formatque idoneum ad operationes vitæ recte obeundas; vt [u] alibi fuſe demonſtrauimus; plane manifeſto iam conſtat materiam monſtrorum proximam non eſſe animam viuentis, non illius corpus vt ab anima contradiſtinctum, non ipſum viuens totum vt æque ex anima & corpore conſtitutum, non idem viuens vt animatum; ſed viuens idem ſubcæleſte vt corporeum quid, ſiue animans mortale quoad corpus, ſiue clarius corpus animantis mortalis animam in ſe habens.

Monſtri materia proxima quæ.

Monſtra quæ fiant extra vterum, quæ in vtero.

[f] 2. de gen. an. cap. 1.

[t] vide in f. cap. 18. 4. de gen. an. cap. 3.

[u] lib. de ort. an. hum. & lib. De Vita.

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...if it has acquired the form of a monster; if not, it has nothing monstrous about it and is a fully formed living creature.

It remains, therefore, to conclude that the proximate matter of a monster is a sublunary living creature with respect to its body subject to the soul - or rather, the body of a sublunary living creature, rather than a sublunary living creature in its entirety. The reason for this, touched upon earlier, is that the proper, essential, proximate form of a monster resides in this alone. For since this essential and proximate form of monsters is a defective configuration of limbs, and the limbs are parts of a living body (as Aristotle teaches), the proximate matter of monsters must be identified as nothing other than the body of an animated sublunary creature.

I would add further that, as Aristotle observed, some monsters arise from the start in the maternal womb alongside the organization of the fetus, while others are formed outside the womb in fully grown animals when a defective structure introduced through nourishment degenerates into a monstrous condition. Now, an adult animal assumes a monstrous form only in its limbs insofar as they are physical parts subject to the soul; and in the maternal womb, nothing undergoes organization except the conceptus, in which the soul exists as form, preparing and architecting a body for itself and fashioning it to properly carry out the functions of life (as I have demonstrated at length elsewhere).

It is thus completely evident that the proximate matter of monsters is not the soul of a living creature, nor its body viewed as distinct from the soul, nor the whole living creature as composed equally of soul and body, nor that living creature merely as animated. Rather, it is that same sublunary living creature considered as a physical entity - that is, a mortal living creature with respect to its body, or, to put it more clearly, the body of a mortal living creature containing a soul within itself.

Margin notes

What the proximate matter of a monster is.

Which monsters are formed outside the womb, and which inside the womb.

On the Generation of Animals, Book I, Chapter 1.

See Book V, Chapter 18, or Chapter 3.

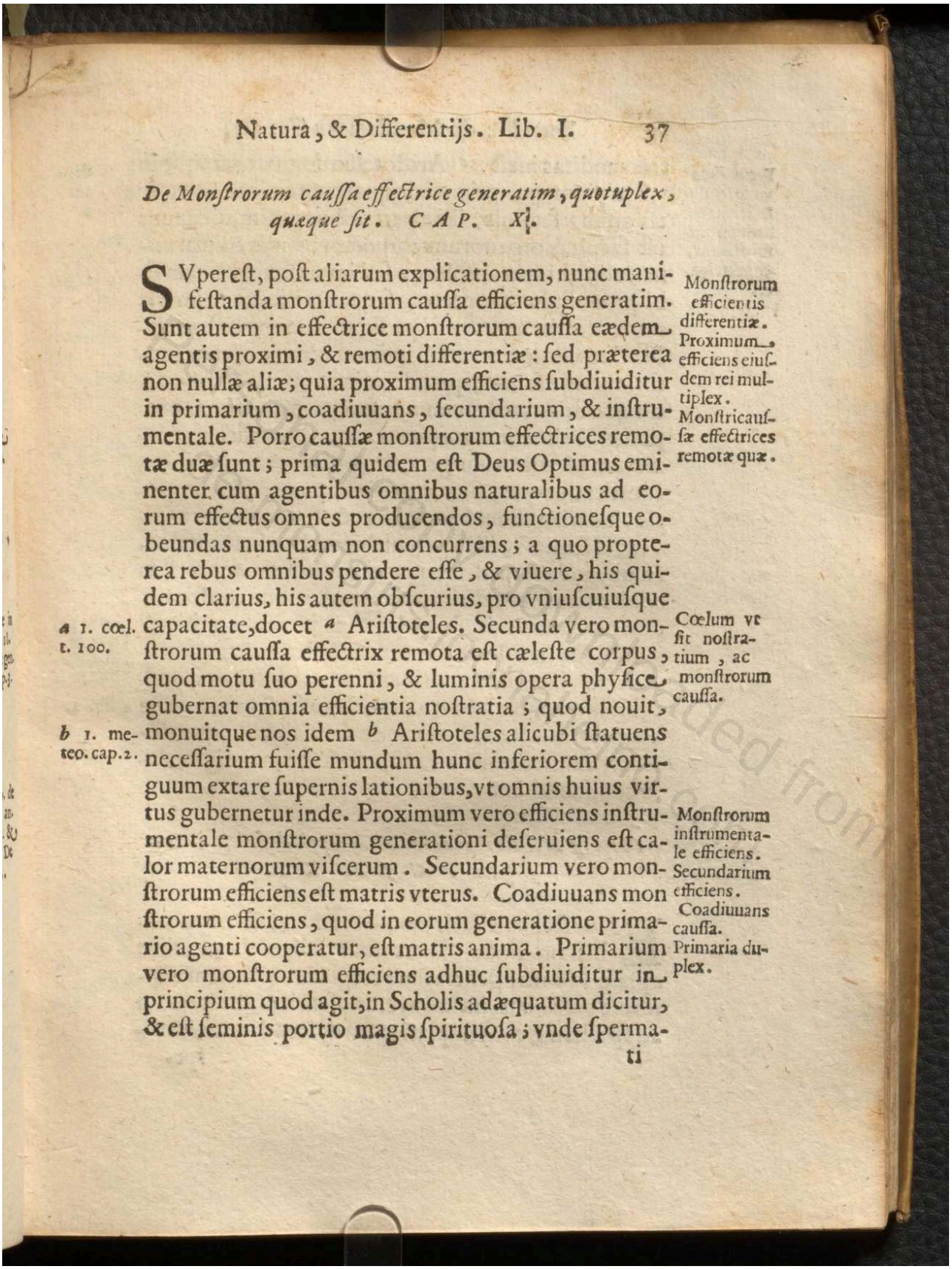
On the Origin of the Human Soul and On Life.

Translation notes

The opening fragment completes the sentence begun at the end of page 59: '...for that constitutes the complete monster itself, rather than its material part... [page 60] if it has acquired the form of a monster...'. The Latin citation tags ('f', 't', 'u') reference Liceti's own marginal citations to Aristotle (*De generatione animalium*) and his own earlier treatises (*De ortu animae humanae* and *De vita*).

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De Monſtrorum cauſſa effectrice generatim, quotuplex, quæque ſit. CAP. XI.

SVpereſt, poſt aliarum explicationem, nunc manifeſtanda monſtrorum cauſſa efficiens generatim. Sunt autem in effectrice monſtrorum cauſſa eædem agentis proximi, & remoti differentiæ: ſed præterea non nullæ aliæ; quia proximum efficiens ſubdiuiditur in primarium, coadiuuans, ſecundarium, & inſtrumentale. Porro cauſſæ monſtrorum effectrices remotæ duæ ſunt; prima quidem eſt Deus Optimus eminenter cum agentibus omnibus naturalibus ad eorum effectus omnes producendos, functioneſque obeundas nunquam non concurrens; a quo propterea rebus omnibus pendere eſſe, & viuere, his quidem clarius, his autem obſcurius, pro vniuſcuiuſque capacitate, docet [a] Ariſtoteles. Secunda vero monſtrorum cauſſa effectrix remota eſt cæleſte corpus, quod motu ſuo perenni, & luminis opera phyſice gubernat omnia efficientia noſtratia; quod nouit, monuitque nos idem [b] Ariſtoteles alicubi ſtatuens neceſſarium fuiſſe mundum hunc inferiorem contiguum extare ſupernis lationibus, vt omnis huius virtus gubernetur inde. Proximum vero efficiens inſtrumentale monſtrorum generationi deſeruiens eſt calor maternorum viſcerum. Secundarium vero monſtrorum efficiens eſt matris vterus. Coadiuuans monſtrorum efficiens, quod in eorum generatione primario agenti cooperatur, eſt matris anima. Primarium vero monſtrorum efficiens adhuc ſubdiuiditur in principium quod agit, in Scholis adæquatum dicitur, & eſt ſeminis portio magis ſpirituoſa; vnde ſperma-

ti

Monſtrorum efficientis differentiæ.

Proximum, efficiens eiuſdem rei multiplex.

Monſtri cauſſæ effectrices remotæ quæ.

Cœlum vt ſit noſtratium, ac monſtrorum cauſſa.

Monſtrorum inſtrumentale efficiens.

Secundarium efficiens.

Coadiuuans cauſſa.

Primaria duplex.

[a] 1. cœl. t. 100.

[b] 1. meteo. cap. 2.

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CHAPTER X

On the efficient cause of monsters in general: its divisions and nature.

Having explained the other causes, we must now clarify the efficient cause of monsters in general. Within the efficient cause of monsters, there exist the same distinctions between proximate and remote agents, along with several others; for the proximate efficient cause is subdivided into primary, assisting, secondary, and instrumental causes.

Furthermore, there are two remote efficient causes of monsters. The first is God Almighty in an preeminent sense, continuously concurring with all natural agents to bring about all their effects and carry out their functions. From Him, as Aristotle teaches, all things depend for their existence and life - some more clearly, others more obscurely, according to the capacity of each creature.

The proximate instrumental efficient cause serving the generation of monsters is the heat of the maternal viscera. The secondary efficient cause of monsters is the mother's womb. The assisting efficient cause of monsters, which cooperates with the primary agent during their generation, is the mother's soul. The primary efficient cause of monsters is further subdivided into the active principle - termed in the Schools the adequate principle - which is the more pneumatic portion of the seed; whence to the seed...

Margin notes

Distinctions within the efficient cause of monsters. The proximate efficient cause of a thing is manifold. What the remote efficient causes of monsters are.

a On the Heavens, Book 1, text 100.

How the heavens are the cause both of us and of monsters.

b Meteorology, Book 1, chapter 2.

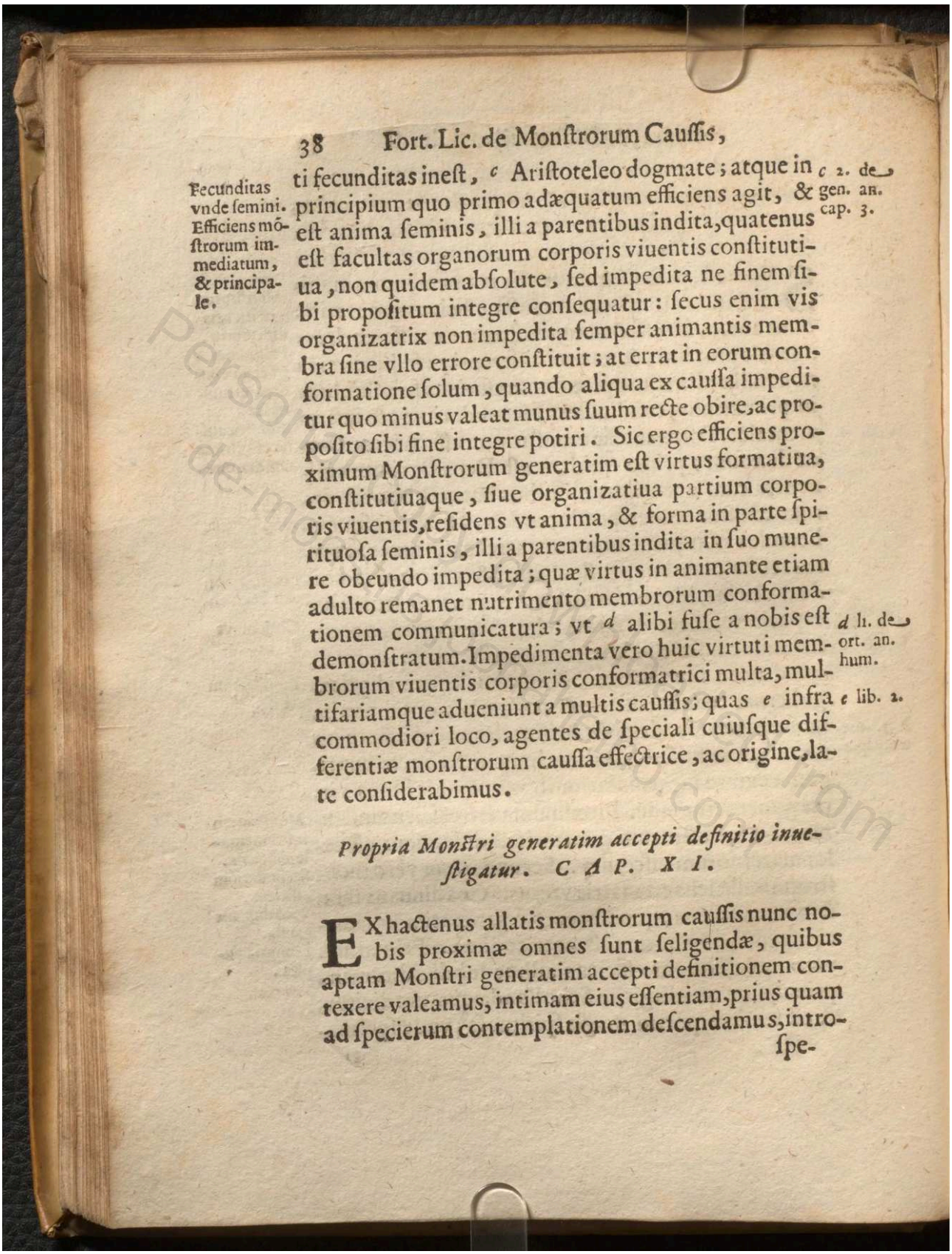
The instrumental efficient cause of monsters. Secondary efficient cause. Assisting cause. Primary cause is twofold.

Translation notes

The Latin reading 'spiritualo[?]' at the end of the page is an apparent misprint for 'spiritualis' or 'spiritualior' ('pneumatic' or 'spirit-like').

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Fecunditas vnde ſemini. Efficiens mõſtrorum immediatum, & principale.

ti fecunditas ineſt, [c] Ariſtoteleo dogmate; atque in principium quo primo adæquatum efficiens agit, & eſt anima ſeminis, illi a parentibus indita, quatenus eſt facultas organorum corporis viuentis conſtitutiua, non quidem abſolute, ſed impedita ne finem ſibi propoſitum integre conſequatur: ſecus enim vis organizatrix non impedita ſemper animantis membra ſine vllo errore conſtituit; at errat in eorum conformatione ſolum, quando aliqua ex cauſſa impeditur quo minus valeat munus ſuum recte obire, ac propoſito ſibi fine integre potiri. Sic ergo efficiens proximum Monſtrorum generatim eſt virtus formatiua, conſtitutiuaque, ſiue organizatiua partium corporis viuentis, reſidens vt anima, & forma in parte ſpirituoſa ſeminis, illi a parentibus indita in ſuo munere obeundo impedita; quæ virtus in animante etiam adulto remanet nutrimento membrorum conformationem communicatura; vt [d] alibi fuſe a nobis eſt demonſtratum. Impedimenta vero huic virtuti membrorum viuentis corporis conformatrici multa, multifariamque adueniunt a multis cauſſis; quas [e] infra commodiori loco, agentes de ſpeciali cuiuſque differentiæ monſtrorum cauſſa effectrice, ac origine, late conſiderabimus.

[c] 2. de gen. an. cap. 3.

[d] li. de ort. an. hum.

[e] lib. 2.

Propria Monſtri generatim accepti definitio inueſtigatur. CAP. XI.

EX hactenus allatis monſtrorum cauſſis nunc nobis proximæ omnes ſunt ſeligendæ, quibus aptam Monſtri generatim accepti definitionem contexere valeamus, intimam eius eſſentiam, prius quam ad ſpecierum contemplationem deſcendamus, intro-

ſpe-

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belongs its fertility, according to Aristotelian doctrine. It is also divided into the principle through which the primary adequate efficient cause acts, which is the soul of the seed, bestowed upon it by the parents, insofar as it is the faculty that builds the organs of a living body - not in an absolute sense, but when hindered from completely achieving its intended goal. Otherwise, an unhindered organizing power always forms the limbs of a living creature without error; it errs in their shaping only when impeded by some cause from properly performing its task and fully reaching its proposed end.

Thus, the proximate efficient cause of monsters in general is the formative, constitutive, or organizing power of the parts of a living body - residing as soul and form in the pneumatic portion of the seed imparted by the parents - when hindered in carrying out its function. This same power remains even in an adult creature to supply shape to the limbs through nourishment, as I have demonstrated at length elsewhere.

The obstacles that confront this shaping power of the living body's limbs are many and varied, arising from numerous causes. I shall consider these at length below in Book II, at a more suitable place, when dealing with the specific efficient cause and origin of each particular kind of monster.

CHAPTER XI
The proper definition of a monster in general is investigated.

From the causes of monsters set forth so far, we must now select all those that are proximate, so that we may weave together an appropriate definition of a monster taken in general, looking into its inner essence before descending to the study of its individual species...

Margin notes

Whence the seed derives its fertility. The immediate and principal efficient cause of monsters.

On the Generation of Animals, Book II, chapter 3.

On the Origin of the Human Soul.

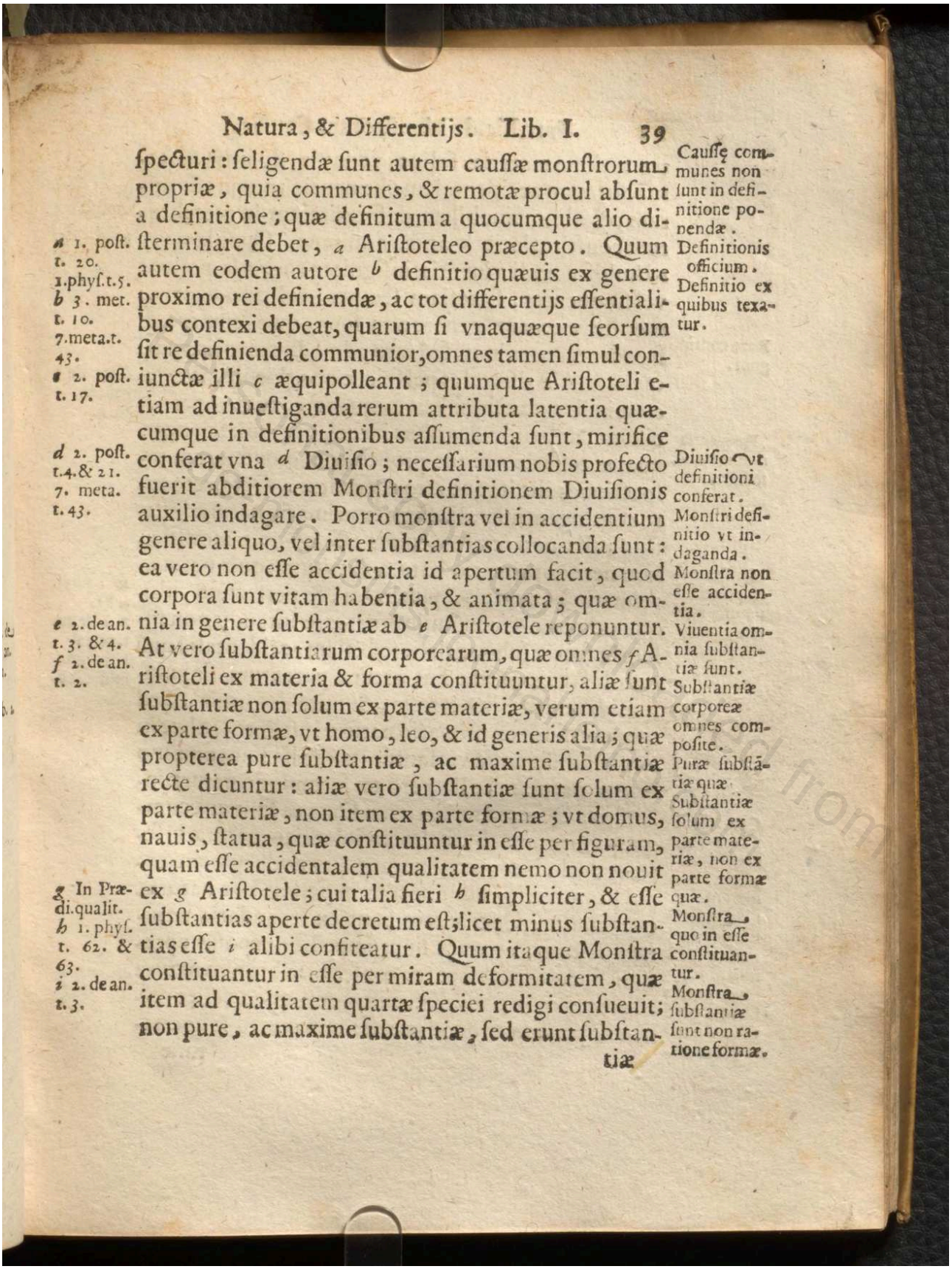
Book II.

Translation notes

In the first marginal note, 'immadiatum' is an early-modern typographical error for 'immediatum'. At the very end of the main text, the page ends mid-word on 'introspe-', which will complete as 'introspecturi' (or similar) on page 63.

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Cauſſę communes non ſunt in definitione ponendæ.

ſpecturi: ſeligendæ ſunt autem cauſſæ monſtrorum propriæ, quia communes, & remotæ procul abſunt a definitione; quæ definitum a quocumque alio diſterminare debet, *a* Ariſtoteleo præcepto. Quum autem eodem autore *b* definitio quæuis ex genere proximo rei definiendæ, ac tot differentijs eſſentialibus contexi debeat, quarum ſi vnaquæque ſeorſum ſit re definienda communior, omnes tamen ſimul conIunctæ illi *c* æquipolleant; quumque Ariſtoteli etiam ad inueſtiganda rerum attributa latentia quæcumque in definitionibus aſſumenda ſunt, mirifice conferat vna *d* Diuiſio; neceſſarium nobis profecto fuerit abditiorem Monſtri definitionem Diuiſionis auxilio indagare. Porro monſtra vel in accidentium genere aliquo, vel inter ſubſtantias collocanda ſunt: ea vero non eſſe accidentia id apertum facit, quod corpora ſunt vitam habentia, & animata; quæ omnia in genere ſubſtantiæ ab *e* Ariſtotele reponuntur. At vero ſubſtantiarum corporearum, quæ omnes *f* Ariſtoteli ex materia & forma conſtituuntur, aliæ ſunt ſubſtantiæ non ſolum ex parte materiæ, verum etiam ex parte formæ, vt homo, leo, & id generis alia; quæ propterea pure ſubſtantiæ, ac maxime ſubſtantiæ recte dicuntur: aliæ vero ſubſtantiæ ſunt ſolum ex parte materiæ, non item ex parte formæ; vt domus, nauis, ſtatua, quæ conſtituuntur in eſſe per figuram, quam eſſe accidentalem qualitatem nemo non nouit ex *g* Ariſtotele; cui talia fieri *h* ſimpliciter, & eſſe ſubſtantias aperte decretum eſt; licet minus ſubſtantias eſſe *i* alibi confiteatur. Quum itaque Monſtra conſtituantur in eſſe per miram deformitatem, quæ item ad qualitatem quartæ ſpeciei redigi conſueuit; non pure, ac maxime ſubſtantiæ, ſed erunt ſubſtantiæ

a 1. poſt. t. 20. 1. phyſ. t. 5.
b 3. met. t. 10. 7. meta. t. 43.
c 2. poſt. t. 17.
d 2. poſt. t. 4. & 21. 7. meta. t. 43.
e 2. de an. t. 3. & 4.
f 2. de an. t. 2.
g In Prædi. qualit.
h 1. phyſ. t. 62. & 63.
i 2. de an. t. 3.

Definitionis officium.

Definitio ex quibus texatur.

Diuiſio vt definitioni conferat.

Monſtri definitio vt indaganda.

Monſtra non eſſe accidentia.

Viuentia omnia ſubſtantiæ ſunt.

Subſtantiæ corporeæ omnes compoſite.

Puræ ſubſtantiæ quæ.

Subſtantiæ ſolum ex parte materiæ, non ex parte formæ quæ.

Monſtra, quo in eſſe conſtituantur.

Monſtra, ſubſtantiæ ſunt non ratione formæ.

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However, we must select the proper causes of monsters, because common and remote causes are far removed from a definition, which according to Aristotle's precept must distinguish the defined thing from everything else.

Furthermore, according to the same author, any definition must be woven together from the proximate genus of the thing being defined and from as many essential differences as are required - differences which, even if each individually is broader than the thing being defined, nevertheless together equal it in scope. And since Aristotle also holds that logical division is wonderfully useful for discovering hidden attributes that ought to be included in definitions, it is necessary for us to track down the deeper definition of a monster with the help of division.

Now, monsters must be placed either under some category of accidents or among substances. That they are not accidents is clear from the fact that they are living, animate bodies, all of which are classified under the genus of substance by Aristotle.

Yet among corporeal substances - all of which, according to Aristotle, are composed of matter and form - some are substances not only on the side of matter but also on the side of form, such as a human being, a lion, and the like. These are therefore rightly called pure substances, or substances in the fullest sense. Other substances, however, are such only on the side of matter, but not on the side of form - such as a house, a ship, or a statue - which are brought into existence through shape or figure. Everyone knows from Aristotle that shape is an accidental quality, even though he explicitly establishes that such things come into being in an unqualified sense and are substances, while elsewhere admitting that they are substances to a lesser degree.

Therefore, since monsters are brought into existence through a remarkable deformity - which is likewise customarily classified under the fourth species of quality - they are not pure or primary substances, but rather substances...

Margin notes

a 1. post. 1.phys.t.5. b 3. met. t. 10. 7.meta.t. 43.

c 2. post. t. 17.

d 2. post. t.4.& 21. 7. meta. t. 43.

e 2. de an. t. 3. & 4.

f 2. de an. t. 2.

g In Præ-di.qualit.

h 1. phys. t. 62. & 63.

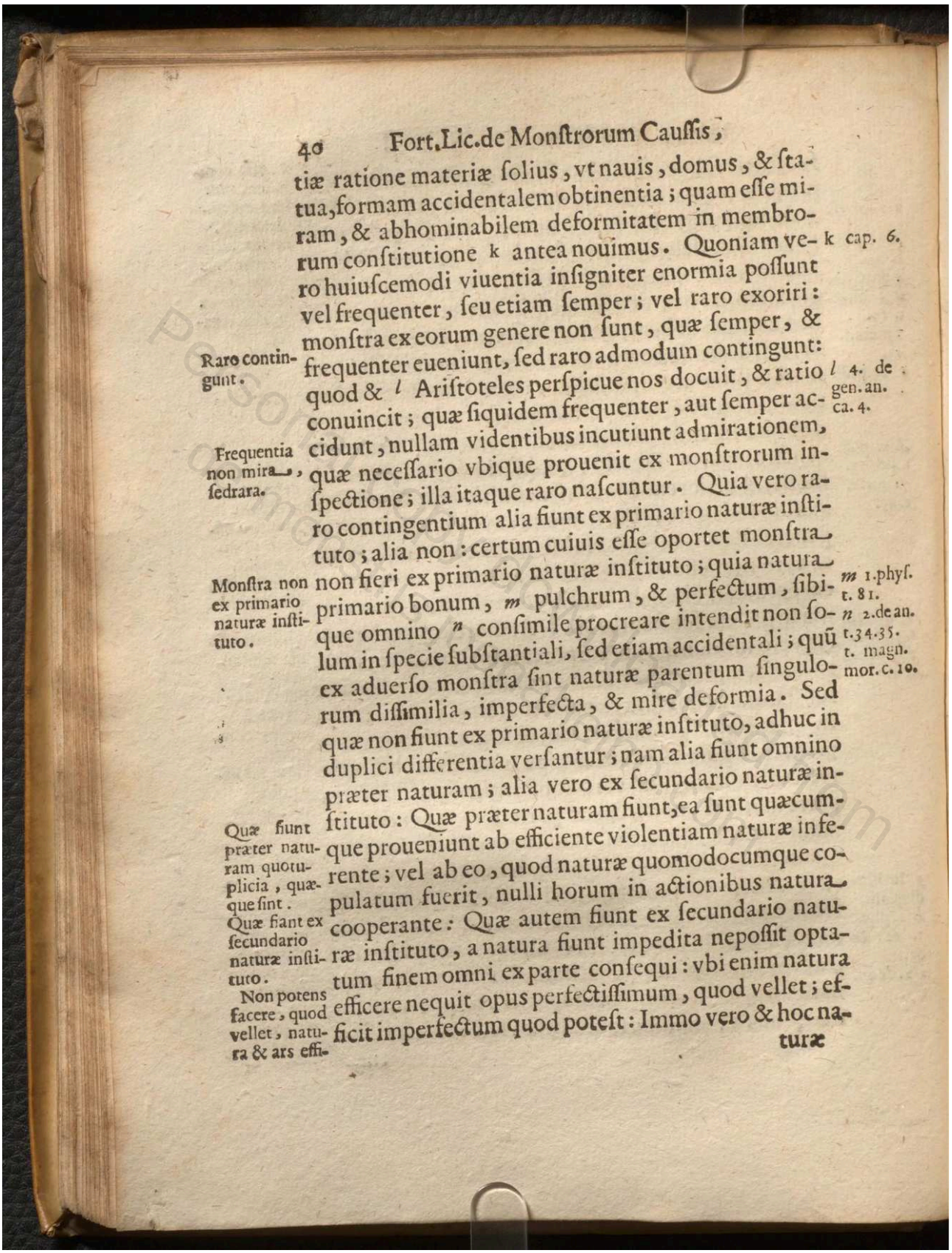
i 2. de an. t. 3.

Translation notes

The opening word 'specturi' completes 'introspe-' from the final line of page 62 ('introspecturi'). In the printed text, note marker 'h' appears misprinted as 'b' before 'simpliciter'.

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tiæ ratione materiæ solius, vt nauis, domus, & statua, formam accidentalem obtinentia; quam esse miram, & abhominabilem deformitatem in membrorum constitutione k antea nouimus. Quoniam vero huiusce modi viuentia insigniter enormia possunt vel frequenter, seu etiam semper; vel raro exoriri: monstra ex eorum genere non sunt, quæ semper, & frequenter eueniunt, sed raro admodum contingunt: quod & l Aristoteles perspicue nos docuit, & ratio conuincit; quæ siquidem frequenter, aut semper accidunt, nullam videntibus incutiunt admirationem, quæ necessario vbique prouenit ex monstrorum inspectione; illa itaque raro nascuntur. Quia vero raro contingentium alia fiunt ex primario naturæ instituto; alia non: certum cuiuis esse oportet monstra non fieri ex primario naturæ instituto; quia natura primario bonum, m pulchrum, & perfectum, sibique omnino n consimile procreare intendit non solum in specie substantiali, sed etiam accidentali; quũ ex aduerso monstra sint naturæ parentum singulorum dissimilia, imperfecta, & mire deformia. Sed quæ non fiunt ex primario naturæ instituto, adhuc in duplici differentia versantur; nam alia fiunt omnino præter naturam; alia vero ex secundario naturæ instituto: Quæ præter naturam fiunt, ea sunt quæcumque prouenium ab efficiente violentiam naturæ inferente; vel ab eo, quod naturæ quomodocumque copulatum fuerit, nulli horum in actionibus naturæ cooperante: Quæ autem fiunt ex secundario naturæ instituto, a natura fiunt impedita nepossit optatum finem omni ex parte consequi: vbi enim natura efficere nequit opus perfectissimum, quod vellet; efficit imperfectum quod potest: Immo vero & hoc naturæ

k cap. 6.

l 4. de gen. an. ca. 4.

m 1.phys. t. 81.
n 2.de an. t.34.35. t. magn. mor. c. 10.

Raro contingunt.

Frequentia non mirabilia, sed rara.

Monstra non ex primario naturæ instituto.

Quæ fiunt præter naturam quotuplicia, quæque sint.

Quæ fiant ex secundario naturæ instituto.

Non potens facere, quod vellet, natura & ars effi-

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solely by virtue of their matter, like a ship, a house, or a statue, possessing an accidental form - which, as we noted earlier, is a remarkable and abominable deformity in the structure of the limbs.

Now, since living beings with such notable abnormalities can arise either frequently (or even constantly) or, on the other hand, rarely, monsters do not belong to the category of things that happen always or frequently, but rather to those that occur very rarely. Aristotle clearly taught us this, and reason itself confirms it: for things that happen frequently or constantly evoke no wonder in onlookers, yet wonder invariably arises whenever a monster is observed. Therefore, monsters are born only rarely.

Furthermore, among rare occurrences, some happen by nature's primary intention, while others do not. It must be clear to everyone that monsters are not created by nature's primary intention; for by its primary design, nature intends to produce what is good, beautiful, perfect, and completely like itself, not only in substantial species but also in accidental qualities. Monsters, by contrast, are unlike the nature of their individual parents, imperfect, and wonderfully deformed.

Yet things that do not occur according to nature's primary intention fall into two distinct categories: some happen entirely contrary to nature, while others arise from nature's secondary intention. Those that occur contrary to nature are produced by an efficient cause that inflicts violence upon nature, or by something joined to nature in some way without nature cooperating at all in these actions.

On the other hand, things produced according to nature's secondary intention are brought about by nature when it is hindered from achieving its desired end in every respect. For where nature cannot produce the most perfect work that it wishes, it accomplishes the imperfect work that it can. Indeed, this is true both of nature and of art...

Margin notes

Chapter 6.

They occur rarely.

On the Generation of Animals, Book IV, chapter 4.

Frequent things do not cause wonder, but rare things do.

Monsters do not come from nature's primary intention.

Physics, Book I, text 81.

On the Soul, Book II, text 34, 35; Magna Moralia, chapter 19.

How many kinds of things happen contrary to nature, and what they are.

Things that arise from nature's secondary intention.

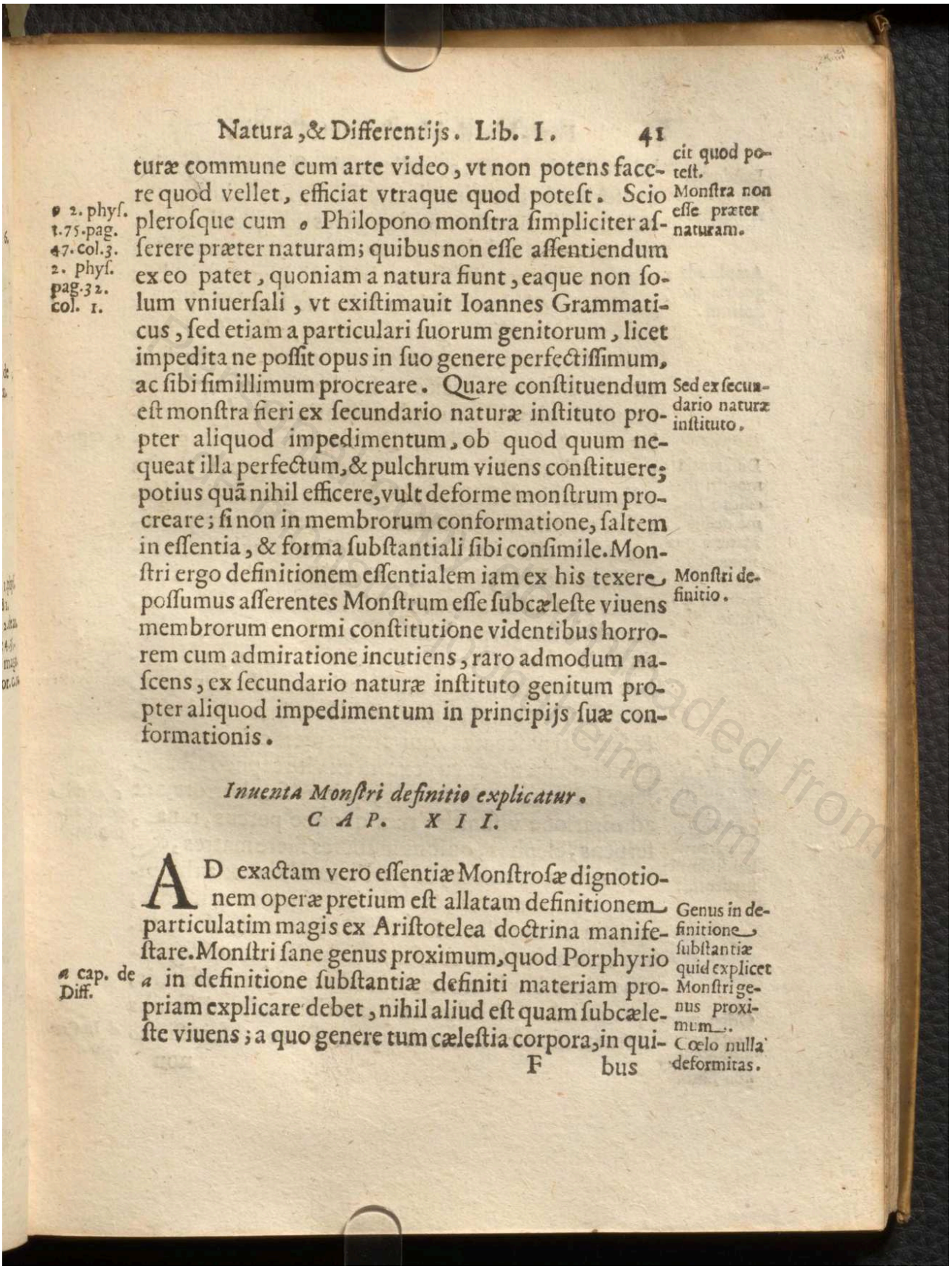
Unable to do what it wishes, nature and art accomplish [what they can].

Translation notes

At the bottom of the page, the original typography and OCR interleave portions of margin note 10 into the main body text ('effetvellet', 'naturatura', 'effet-ficit'). These printer glitches and duplicates have been resolved to restore the clear sense of the passage: 'where nature cannot produce the most perfect work that it wishes, it accomplishes the imperfect work that it can.'

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turæ commune cum arte video, vt non potens facere quod vellet, efficiat vtraque quod potest. Scio pleroſque cum o Philopono monſtra ſimpliciter aſſerere præter naturam; quibus non eſſe aſſentiendum ex eo patet, quoniam a natura fiunt, eaque non ſolum vniuerſali, vt exiſtimauit Ioannes Grammaticus, ſed etiam a particulari ſuorum genitorum, licet impedita ne poſſit opus in ſuo genere perfectiſſimum, ac ſibi ſimillimum procreare. Quare conſtituendum eſt monſtra fieri ex ſecundario naturæ inſtituto propter aliquod impedimentum, ob quod quum nequeat illa perfectum, & pulchrum viuens conſtituere; potius quã nihil efficere, vult deforme monſtrum procreare; ſi non in membrorum conformatione, ſaltem in eſſentia, & forma ſubſtantiali ſibi conſimile. Monſtri ergo definitionem eſſentialem iam ex his texere poſſumus aſſerentes Monſtrum eſſe ſubcæleſte viuens membrorum enormi conſtitutione videntibus horrorem cum admiratione incutiens, raro admodum naſcens, ex ſecundario naturæ inſtituto genitum propter aliquod impedimentum in principijs ſuæ conformationis.

cit quod poteſt.

o 2. phyſ. t. 75. pag. 47. col. 3. 2. phyſ. pag. 32. col. 1.

Monſtra non eſſe præter naturam.

Sed ex ſecundario naturæ inſtituto.

Monſtri definitio.

Inuenta Monſtri definitio explicatur.
CAP. XII.

AD exactam vero eſſentiæ Monſtroſæ dignotionem operæ pretium eſt allatam definitionem particulatim magis ex Ariſtotelea doctrina manifeſtare. Monſtri ſane genus proximum, quod Porphyrio a in definitione ſubſtantiæ definiti materiam propriam explicare debet, nihil aliud eſt quam ſubcæleſte viuens; a quo genere tum cæleſtia corpora, in qui-

a cap. de Diff.

Genus in definitione, ſubſtantiæ quid explicet

Monſtri genus proximum.

Cœlo nulla deformitas.

F bus

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that when unable to do what it wishes, each accomplishes what it can. I am aware that many, following Philoponus, simply assert that monsters are contrary to nature. We must not agree with them, however, because monsters are produced by nature - and not only by universal nature, as John Philoponus thought, but also by the particular nature of their parents, even though hindered from generating a creature most perfect in its kind and completely resembling themselves.

Therefore, we must establish that monsters are brought into being by nature's secondary intention due to some obstacle. Because of this obstacle, when nature cannot fashion a perfect and beautiful living creature, rather than achieving nothing at all, it chooses to produce a deformed monster - one that is at least similar to itself in essence and substantial form, if not in the structure of its limbs.

From these premises, we can now weave together an essential definition of a monster, stating that: A monster is a sublunary living creature that, through an abnormal structure of its limbs, strikes onlookers with horror and wonder; it is born very rarely, produced by nature's secondary intention on account of some obstacle in the principles of its shaping.

CHAPTER XII

The discovered definition of a monster is explained.

To gain a precise understanding of the monstrous essence, it is worthwhile to explain the presented definition in greater detail according to Aristotelian doctrine. The proximate genus of a monster - which according to Porphyry must explain the proper matter of the defined thing in a definition of substance - is nothing other than a sublunary living creature. From this genus both celestial bodies, in which

Margin notes

Physics, Book 2, text 75, p. 47, col. 3; Physics, Book 2, p. 32, col. 1.

Monsters are not contrary to nature.

But produced by nature's secondary intention.

Definition of a monster.

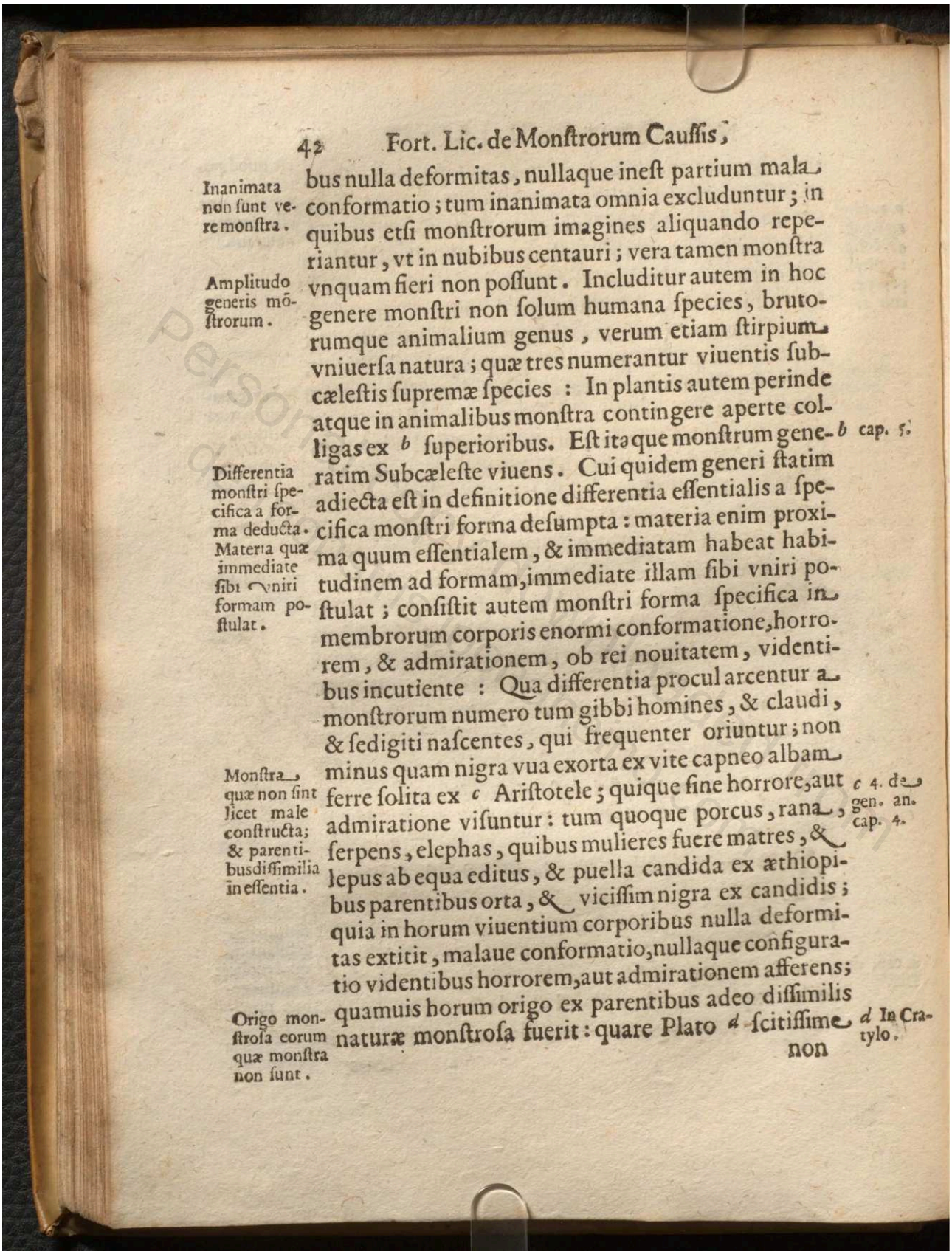
What the genus explains in the definition of a substance; the proximate genus of a monster. No deformity in heaven.

Translation notes

The sentence at the top of the page completes the thought from page 64 regarding nature and art doing what they can when prevented from achieving perfection. John Philoponus is referred to in the text by his traditional epithet Ioannes Grammaticus. The typographical error 'illaha[rc]' was interpreted as 'illam' or 'illud' in context. The signature mark 'F' and catchword 'bus' at the bottom of the page mark the break leading to the next page.

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Inanimata non sunt vere monstra.

bus nulla deformitas, nullaque ineſt partium mala conformatio; tum inanimata omnia excluduntur; in quibus etſi monſtrorum imagines aliquando reperiantur, vt in nubibus centauri; vera tamen monſtra vnquam fieri non poſſunt. Includitur autem in hoc genere monſtri non ſolum humana ſpecies, brutorumque animalium genus, verum etiam ſtirpium vniuerſa natura; quæ tres numerantur viuentis ſubcæleſtis ſupremæ ſpecies: In plantis autem perinde atque in animalibus monſtra contingere aperte colligas ex *b* ſuperioribus. Eſt itaque monſtrum generatim Subcæleſte viuens. Cui quidem generi ſtatim adiecta eſt in definitione differentia eſſentialis a ſpecifica monſtri forma deſumpta: materia enim proxima quum eſſentialem, & immediatam habeat habitudinem ad formam, immediate illam ſibi vniri poſtulat; conſiſtit autem monſtri forma ſpecifica in membrorum corporis enormi conformatione, horrorem, & admirationem, ob rei nouitatem, videntibus incutiente: Qua differentia procul arcentur a monſtrorum numero tum gibbi homines, & claudi, & ſedigiti naſcentes, qui frequenter oriuntur; non minus quam nigra vua exorta ex vite capneo albam ferre ſolita ex *c* Ariſtotele; quique fine horrore, aut admiratione viſuntur: tum quoque porcus, rana, ſerpens, elephas, quibus mulieres fuere matres, & lepus ab equa editus, & puella candida ex æthiopibus parentibus orta, & viciſſim nigra ex candidis; quia in horum viuentium corporibus nulla deformitas extitit, malaue conformatio, nullaque configuratio videntibus horrorem, aut admirationem afferens; quamuis horum origo ex parentibus adeo diſſimilis naturæ monſtroſa fuerit: quare Plato *d* ſcitiſſime non

b cap. 5.

Differentia monſtri ſpecifica a forma deducta.

Materia quæ immediate ſibi vniri formam poſtulat.

Monſtra quæ non ſint licet male conſtructa; & parentibus diſſimilia in eſſentia.

c 4. de gen. an. cap. 4.

Origo monſtroſa eorum quæ monſtra non ſunt.

d In Cratylo.

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there is no deformity or abnormal structure of parts, as well as all inanimate objects. For although images of monsters are sometimes found in inanimate things - such as centaurs in clouds - true monsters can never occur among them. Included within this genus of monster, however, are not only the human species and the genus of brute animals, but also the entire domain of plants; these three are counted as the highest species of sublunary living beings. That monsters occur in plants just as in animals you may clearly gather from Chapter 5 above.

Thus, a monster in general is a sublunary living creature. To this genus, the definition immediately attaches the essential difference derived from the monster's specific form; for since proximate matter has an essential and immediate relationship to form, it requires form to be directly united with it. The specific form of a monster consists in an abnormal structure of the body's limbs that strikes observers with horror and wonder on account of its novelty.

By this distinction, we exclude from the realm of monsters those born hunchbacked, lame, or with six fingers, who arise frequently - no less than a dark grape produced by a vine that usually bears white grapes, as Aristotle notes - and who are viewed without horror or wonder. Also excluded are a pig, frog, serpent, or elephant birthed by human mothers, a hare born of a mare, a fair-skinned child born to Black parents, and conversely a Black child born to fair-skinned parents. For in the bodies of these living beings no deformity or malformation existed, nor any structure that inspires horror or wonder in observers, even though their origin from parents of such a different nature was monstrous. For this reason, Plato most wisely does not

Margin notes

Chapter 5.

On the Generation of Animals, Book IV, Chapter 4.

In Cratylus.

Translation notes

The text smoothly completes the sentence spanning from page 65 ('in quibus...bus'). Margin headings from the printed Latin text summarizing paragraphs have been integrated into the standard text layout where appropriate.

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non absolute monstra, sed quasi, monstra, & veluti monstra nuncupauit Vitulum ab equo genitum, & equum a boue ortum. Idipsum censeas de leone ab oue genito, cuius historiam retulit [e] Cælius in antiquis suis lectionibus. Ceterum nos hic monstra proprijssime dicta definimus, non autem res quomodocumque monstrosas. Est itaque Monstrum viuens subcæleste membrorum vitiata constitutione videntes in horrorem, & admirationem illico rapiens, raro admodum enascens. At vero quia definitionis prefectæ munus est [f] Aristotelis præscripto distinguere in singula, nempe tum singula definiti attributa essentialia distincte explicare; tum rem definitam a singulis alijs disterminare; propterea in monstri, definitione haud satis est genere proximo materiam propriam, & differentia priori formam illius expressisse; verum vlterius oportet formali differentiæ duas alias adiungere, quarum altera exprimat monstrorum caussam finalem, altera effectricem; quo possit integra monstrorum essentia comprehendi. Ac sane finalis caussa monstri generatim per id insinuatur, quod monstrum fieri dicitur ex secundario naturę instituto; quum enim ex [g] Aristotelis obseruatione haud vno in loco, agentia cuncta naturalia, & speciatim viuentia nostratia omnes operationes suas in eum finem dirigant, vt pro suæ cuiusque naturæ captu æternitatem assequantur, cuius participatione Deo summo similia quoquopacto fiunt; peculiari tamen ratione viuentia caduca nequeuntia se se in indiuiduo perpetuare, per generationem sobolis sibi similis omni student ingenio æternitatem in specie consequi, eaque sibi & in essentiali, & in accidentali forma consimillima; quod est primarium

[e] lib. 13. cap. 14.

[f] 1. phys. t. 5.

[g] 2. de an. t. 34. 35. 2. de gen. an. ca. 1.

Definitionis perfectæ munus. Locus Arist. Illustratus.

Agentium cunctorum naturalium finis.

Mortalia vt æternitatem assequantur.

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call a calf sired by a horse, or a horse born from an ox, monsters in an absolute sense, but rather quasi-monsters or pseudo-monsters. You should judge the exact same concerning a lion birthed by a sheep, an account of which Caelius Rodiginus relates in his Ancient Readings. We, however, are defining monsters properly so called here, not things that are monstrous in merely any loose sense. Thus, a monster is a sublunary living creature that immediately fills onlookers with horror and wonder through an impaired structure of its limbs, born very rarely.

Yet because, according to Aristotle's rule, the function of a perfect definition is to divide into particulars - namely, both to explain each essential attribute of the defined object distinctly, and to distinguish the defined object from all other things - it is not sufficient in defining a monster to have expressed its proper matter through the proximate genus and its form through the first difference. Rather, it is necessary to join two other differences to the formal difference: one expressing the final cause of monsters, and the other their efficient cause, so that the full essence of monsters may be grasped.

Indeed, the final cause of a monster in general is implied by stating that a monster is produced according to nature's secondary intention. For as Aristotle observes in more than one place, all natural agents - and especially living creatures in our world - direct all their operations toward the end of achieving eternity according to the capacity of their respective natures, thereby becoming in some measure like the supreme God. Yet by a specific rule, mortal living creatures, unable to perpetuate themselves as individuals, strive with all their capacity to achieve eternity in their species by generating offspring like themselves - offspring as similar to them as possible in both essential and accidental form. This is the primary intention of natural agents...

Margin notes

Book 13, chapter 14.

Physics, Book 1, chapter 5.

The function of a perfect definition. A passage of Aristotle illustrated.

On the Soul, Book 2, texts 34, 35; On the Generation of Animals, Book 2, chapter 1.

The goal of all natural agents.

How mortal beings attain eternity.

Translation notes

The text ends mid-phrase with 'primarium agen-' which completes on page 68 ('tium institutum'). 'Coelius' refers to Lodovico Celio Richieri (Caelius Rodiginus), author of Antiquae Lectiones.

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agentis inſtitutum in generatione ſobolis: vbi autem nequeat, quod primario intendit, ſempiternitatem ſpeciei ſpecialiſſimæ per conſimilis omnino indiuidui generationem adipiſci; ſecundario quodam inſtituto efficiens quod efficere poteſt, ſe ſe vergit ad conſeruationem aut generis propinquioris, aut etiam ſuæ ſpeciei quomodocumque in indiuiduo, ſi in conformatione corporis diſſimili, ſaltem in identitate ſpeciei ſecundum ſubſtantialem formam non vario. Cauſſa denique monſtrorum effectrix, quæ impediuit ne agens ſubcæleſte generans prolem ſibi conſimilem ad amuſſim procrearet, ſed coactum fuerit vitiata membrorum conſtitutione monſtrum generare, vitium eſt in aliquo principio eorum, quæ animantis conformationi ſunt neceſſaria; ſiue id ſit materiæ inopia, ſiue copia, ſiue praua diſpoſitio, ſiue inſtrumentorum ineptitudo, ſiue primarij agentis imbecillitas, ſiue cooperantis affectio vehementior, ſiue quid aliud; atque ideo ſcite [h] Ariſtoteles monſtra ſanxit alicubi eſſe oblęſiones quaſdam, ſiue præuaricationes, & excurſus naturæ, ac omnino peccata eius efficientis, quod propter aliquid agit. Et ſaper has duas differentias poſtremas monſtra proprie dicta diſtinguuntur ab ijs, quæ vulgo monſtra exiſtimantur; quum habentia monſtrorum imaginem, vere tamen monſtra non exiſtant; atque huiuſmodi ſunt ſi qui ſunt Pygmei, Cyclopes, Gigantes, Monopodes, Tritones, Syrenæ, Satyri, Cinocephali, Acephali faciem in pectore obtinentes (de quibus [i] D. Auguſtinum, [k] Plinium, Iodocum [l] Hondium, Leuinum Hulſium, & Gualtherum Ralegh teſtimonium perhibuiſſe nos dudum obſeruauimus in opere noſtro [m] *De Vita*) & alia multa ſiue in mari, ſiue in

Vulgi monſtra per allatam definitionem excluduntur a monſtrorum cœtu.

[h] 2. de gen. an. cap. 4. 2. phyſ. t. 82.

[i] 16. de ciuita. Dei cap. 7.

[k] lib. 7. c. 2.

[l] Deſcrip. Reg. Guian.

[m] li. 1. c. 18.

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in generating offspring. But when nature cannot achieve what it primarily intends - namely, the immortality of its specific species through the generation of an individual that is completely like itself - it turns, by a secondary intention, to doing what it can. It bends its effort toward preserving either its proximate genus or its own species in whatever way possible within the individual, ensuring that if the creature is deformed in bodily structure, it is at least uniform in its species according to its substantial form.

Finally, the efficient cause of monsters - which prevents a sublunary generating agent from procreating offspring exactly conforming to itself, forcing it instead to produce a creature with an impaired structure of limbs - is a defect in one of the principles necessary for forming a living being. This may be a lack or excess of matter, a faulty disposition of the matter, unsuitability of the bodily organs, weakness in the primary agent, an overly strong influence of a cooperating cause, or something else. For this reason, Aristotle insightfully observed that monsters are certain slip-ups, missteps, or deviations of nature - and, above all, errors of an efficient cause acting for an end.

It is on the basis of these last two differences that monsters properly so called are distinguished from those that are commonly thought to be monsters. For although the latter possess the appearance of monsters, they are not truly such. Belonging to this class - if indeed they exist - are Pygmies, Cyclopes, Giants, Monopods, Tritons, Sirens, Satyrs, Cynocephali, and the Acephali who have their faces on their chests (about whom Saint Augustine, Pliny, Jodocus Hondius, Levinus Hulsius, and Walter Raleigh have borne witness, as we noted long ago in our work *On Life*), along with many other creatures, whether in the sea or on

Margin notes

Aristotle, *On the Generation of Animals*, Book 2, chapter 4; *Physics*, Book 2, text 82.

Popularly so-called monsters are excluded from the class of true monsters by the proposed definition.

Augustine, *The City of God*, Book 16, chapter 7.

Raleigh, *Description of the Kingdom of Guiana*, Chapter 2; Liceti, *On Life* (*De Vita*), Book 1, chapter 18.

Translation notes

The Latin text opens mid-phrase, completing the sentence begun on page 67 ('agentis institutum in generatione sobolis'). 'Saper' in 'Et saper has duas' is a clear typographical error in the 1634 print for 'super'. Liceti refers to his own earlier treatise 'De Vita' (Padua, 1607/1608).

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in mari, siue in terra viuentia, ex parentibus eam-ſpeciem, & membrorum conſtitutionem naturaliter habentibus in Africa, in Aſia, & ſpeciatim apud Indos originem ducentia; nullam etenim hæc vulgi monſtra obtinent monſtri conditionem, vna excepta membrorum ſtructura monſtrorum conſtitutionem æmulante; nam & in ſuis regionibus frequentiſſime, immo vero quotidie naſcuntur, vt apud nos homines prefecti; nullamque incolis admirationem, nullumq; inferunt horrorem; ac fiunt ex primario naturæ inſtituto, vt parentes in ſpecie per omnia conſimili perpetuentur; nec in eorum conformatione vllum reperitur vitium impediens organizantia principia. Ita ergo tota veri monſtri generatim accepti eſſentia quoad ſingulas ſui partes & cauſſas ea definitione mirifice comprehenditur, qua conſtitutum eſt Monſtrum eſſe viuens ſubcæleſte membrorum vitiata conſtitutione videntibus horrorem cum admiratione afferens, raro admodum naſcens, genitum ex ſecundario naturæ inſtituto propter aliquod impedimentum in cauſſis ſuæ originis.

Monſtri diuiſio in ſuas ſpecies ſupremas multiplex affertur, ſed aptior eligitur. CAP. XIII.

HActenus de Monſtrorum cauſſis generatim: comminus aggredi nunc oportet ad ſingulas eorum differentias, ſeu ſpecies; hæ autem Diuiſionis opera ſunt primum inueniendæ, mox ſigillatim explicandæ, atque in ſuas quæque cauſſas referendæ. Tria vero quum ſint in monſtro, penes quæ in varias ſpecies partiri poteſt, materia proxima, tempus

Monſtrorum theoria ſpecialis.

E tribus fontibus monſtri diuiſio in ſpecies.

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land - living creatures originating in Africa, Asia, and especially among the Indies, whose parents naturally possess that same species and bodily structure. For these popular monsters fulfill none of the conditions of a true monster, save for a physical structure that resembles a monstrous build. In their own regions, they are born very frequently - indeed, every day - just like fully formed human beings are among us, and they inspire neither wonder nor horror in the locals. Furthermore, they are produced according to nature's primary intention, so that their parents may perpetuate a species that is identical to themselves in every detail, and no defect is found in their formation that obstructs the organizing principles.

Thus, the complete essence of a true monster in general, regarding all its parts and causes, is wonderfully encompassed by this definition: a monster is a sublunary living creature that fills onlookers with horror and wonder through an impaired structure of its limbs, born very rarely, produced by nature's secondary intention because of some obstacle in the causes of its origin.

CHAPTER XIV

Multiple divisions of monsters into their highest species are proposed, but the most suitable is chosen.

Thus far we have treated the causes of monsters in general; we must now engage directly with their individual differences or species. Through the work of classification, these must first be identified, then explained one by one and traced back to their respective causes. Now, since there are three aspects of a monster by which it can be divided into various species - its proximate matter, the time

Margin notes

Specific theory of monsters. The division of monsters into species from three sources.

Translation notes

The original printer's text omitted 'sub' in 'viuens cœleste' during the recap of the definition, writing 'cœleste' instead of 'subcœleste' (sublunary); this has been restored to match Liceti's precise formulation.

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A materia monſtri duplex diuiſio. Prima.

pus originis, & forma eſſentialis: Quando materia monſtri proxima dudum viſa eſt eſſe ſubcæleſte viuens, ſiue corpus viuentis noſtratis; penes eam duplex diuiſio monſtri fieri poteſt: prima quidem Monſtri diuiſio eſt in tria ſuprema genera, quæ ſunt Monſtrum vegetatiuum, ſenſitiuum, & intellectiuum; ſi quidem totidem ſunt ſubcæleſtium viuentium ſupremæ ſpecies, planta, brutum animal, & homo.

Exploditur.

Verum quoniam homo ita eſt rerum omnium menſura, vt in eius origine theoria noſtratium viuentium reliquorum apte contineatur; & quia in analogis ſat eſt ſcientifico notitiam habere de præcipuo, in quo cetera omnia virtute dignoſcuntur: propterea quum in monſtrorum genere humana principem ſibi locum vendicent, de humanis Monſtris ſpeciatim agere volentes, parum ab allata diuiſione adiumenti haurire valemus: alias itaque monſtri diuiſiones conſulamus. Altera vero diuiſio monſtri a materiali principio petita erit pro varietate membrorum corporis, in quibus conformatio vitiari poteſt: penes quam licet ſolius humanæ naturæ omnia monſtrâ recenſeri valeant, vt homines monſtroſo capite, pectore, brachijs, ventre, cruribus, & id generis; minus tamen apta eſt methodo ſcientificæ, quia quum plures partes eamdem ſpeciem malæ conformationis habere poſſint, cogeremur inutiliter eaſdem monſtrorum origines, & cauſſas in varijs partibus repetere. Quare nobis vſui non ſunt Monſtri diuiſiones a materia petitæ; ad alias ergo accedamus. Porro tempus originis monſtrorum duplex obſeruatur ab [a] Ariſtotele; quippe aliqua monſtra fiunt a natura extra vterum maternum; ſic Athletas quoſdam prius bene formatos in monſtra degeneraſſe teſtatur Præceptor exi-

Quia ſat eſt nouiſſe cauſſas monſtri humani.

In primo analogato noſci cætera virtute.

Monſtri diuiſio ſecũda.

Exploditur.

Quia repetitionis inutilis origo eſt in theoria.

Monſtri diuiſio tertia: Monſtra extra matris vterum facta.

[a] 4. de gen. an. cap. 3. & 4.

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of its origin, and its essential form.

Since the proximate matter of a monster was shown earlier to be a sublunary living being - that is, the body of a creature in our world - a twofold division of monsters can be made based on matter. The first division separates monsters into three supreme genera: vegetative, sensitive, and intellectual monsters, corresponding to the three highest species of sublunary living beings: plants, brute animals, and human beings. However, because man is the measure of all things, such that the theory of all other living creatures in our world is neatly contained within human origin, and because in analogous cases it is sufficient for scientific understanding to master the primary example - in which all others are virtually comprehended - human monsters claim the principal place in this study. Therefore, since we wish to treat human monsters specifically, we derive little help from this first division, and we ought to consult other classifications.

A second division of monsters derived from the material principle is based on the variety of bodily parts in which structure can be impaired. Under this scheme, all human monsters could indeed be cataloged - such as individuals with a monstrous head, chest, arms, abdomen, legs, and the like. Yet this approach is ill-suited to scientific method: because multiple limbs can suffer from the same type of malformation, we would be forced to repeat the same causes and origins of monsters unnecessarily across different parts. Therefore, divisions of monsters derived from matter are of no practical use to us, and we must turn to others.

Furthermore, Aristotle notes a twofold time of origin for monsters. Indeed, some monsters are produced by nature outside the maternal womb; thus the Master testifies that certain athletes, who were previously well formed, degenerated into monsters...

Margin notes

First, a twofold division of monsters based on matter.

Rejected.

Because it is enough to know the causes of human monsters; in the primary analogue, the rest are known virtually.

Second division of monsters.

Rejected.

Because it leads to useless repetition in the theory.

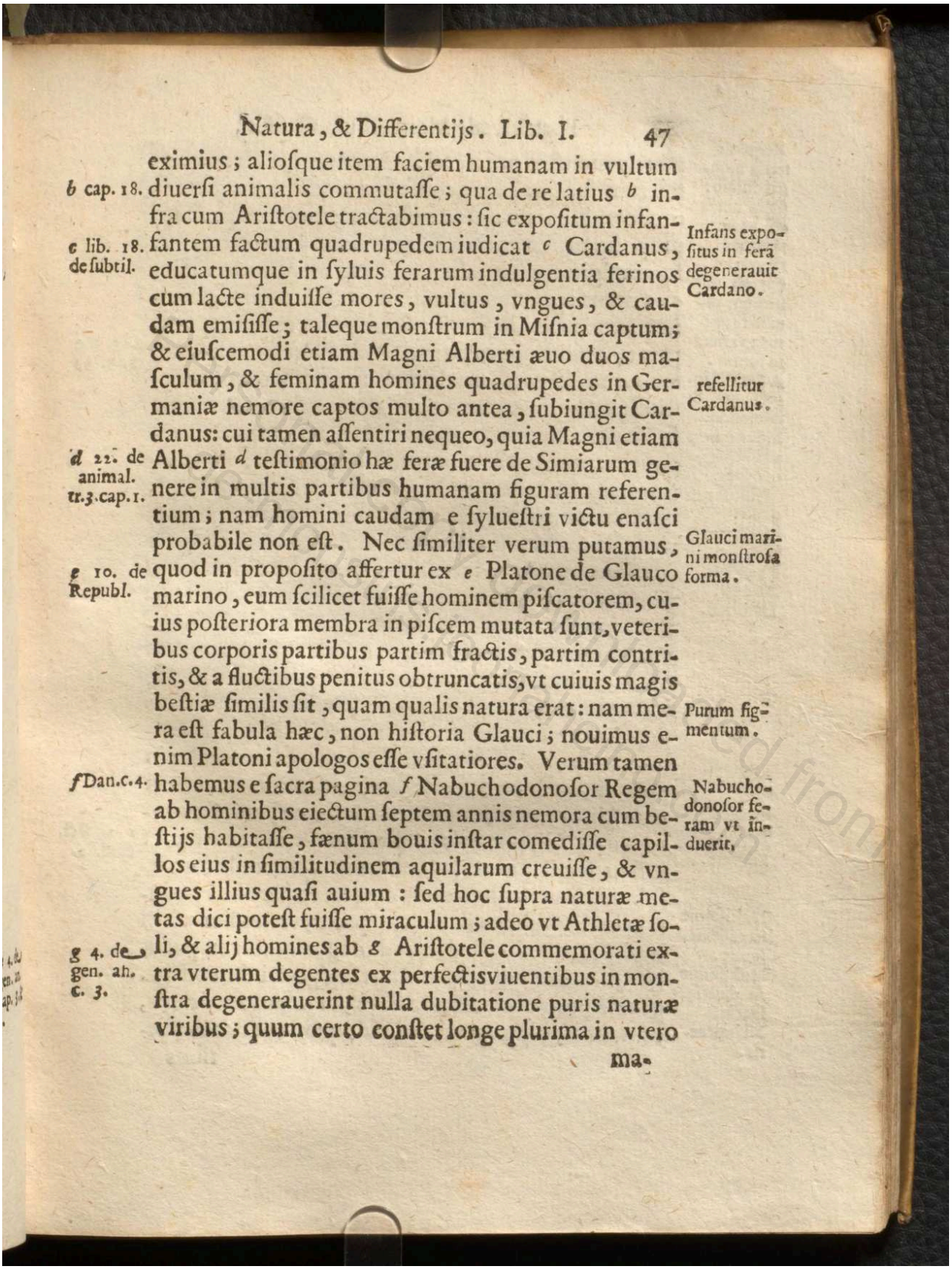
Third division of monsters: monsters formed outside the mother's womb.

Translation notes

The opening words 'of its origin, and its essential form' complete the sentence begun at the bottom of page 69 ('materia proxima, tempus originis...'). Liceti refers to Aristotle simply as 'Præceptor' ('the Master'). 'Exploditur' in the marginal notes literally means 'is driven off the stage' or 'exploded', standard early modern Latin for 'rejected'.

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eximius; alioſque item faciem humanam in vultum
b cap. 18. diuerſi animalis commutaſſe; qua de re latius b infra cum Ariſtotele tractabimus: ſic expoſitum infan-
c lib. 18. de ſubtil. fantem factum quadrupedem iudicat c Cardanus, educatumque in ſyluis ferarum indulgentia ferinos cum lacte induiſſe mores, vultus, vngues, & caudam emiſiſſe; taleque monſtrum in Miſnia captum; & eiuſcemodi etiam Magni Alberti æuo duos maſculum, & feminam homines quadrupedes in Germaniæ nemore captos multo antea, ſubiungit Cardanus: cui tamen aſſentiri nequeo, quia Magni etiam
d 22. de animal. tr. 3. cap. 1. Alberti d teſtimonio hæ feræ fuere de Simiarum genere in multis partibus humanam figuram referentium; nam homini caudam e ſylueſtri victu enaſci probabile non eſt. Nec ſimiliter verum putamus,
e 10. de Republ. quod in propoſito affertur ex e Platone de Glauco marino, eum ſcilicet fuiſſe hominem piſcatorem, cuius poſteriora membra in piſcem mutata ſunt, veteribus corporis partibus partim fractis, partim contritis, & a fluctibus penitus obtruncatis, vt cuiuis magis beſtiæ ſimilis ſit, quam qualis natura erat: nam mera eſt fabula hæc, non hiſtoria Glauci; nouimus enim Platoni apologos eſſe vſitatiores. Verum tamen
f Dan. c. 4. habemus e ſacra pagina f Nabuchodonoſor Regem ab hominibus eiectum ſeptem annis nemora cum beſtijs habitaſſe, fænum bouis inſtar comediſſe capillos eius in ſimilitudinem aquilarum creuiſſe, & vngues illius quaſi auium: ſed hoc ſupra naturæ metas dici poteſt fuiſſe miraculum; adeo vt Athletæ ſoli, &
g 4. de gen. an. c. 3. alij homines ab g Ariſtotele commemorati extra vterum degentes ex perfectis viuentibus in monſtra degenerauerint nulla dubitatione puris naturæ viribus; quum certo conſtet longe plurima in vtero

Infans expoſitus in ferã degenerauit Cardano.

refellitur Cardanus.

Glauci marini monſtroſa forma.

Purum figmentum.

Nabuchodonoſor feram vt induerit.

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- and likewise that others transformed their human face into the features of a different animal (a topic we shall treat more broadly below, following Aristotle). Similarly, Girolamo Cardano asserts that an exposed infant became a quadruped: raised in the woods through the indulgence of wild beasts, the child degenerated, taking on feral habits along with their milk, acquiring a beastly visage and claws, and even growing a tail. Cardano adds that such a monster was captured in Meissen, and that long before, in the time of Albertus Magnus, two four-legged humans - a male and a female - were captured in a German forest. Yet I cannot agree with Cardano here, because by Albertus Magnus's own testimony, these were wild beasts of the ape kind that resembled the human form in many respects; after all, it is hardly plausible that a human would grow a tail simply from living on a wild diet.

Nor do we consider true what is cited on this subject from Plato concerning Glaucus of the sea - namely, that he was once a human fisherman whose lower limbs transformed into a fish, his former body parts being broken, worn down, and completely lopped off by the waves until he resembled any beast more than his original nature. For this is mere fable, not genuine history, and we know that Plato frequently employed allegorical tales.

We do, however, read in Holy Scripture that King Nebuchadnezzar was cast out by men and lived in the woods among wild beasts for seven years, eating grass like an ox, while his hair grew like eagles' feathers and his nails like birds' claws. Yet this can be described as a miracle transcending the bounds of nature. Consequently, only those athletes and other men mentioned by Aristotle who lived outside the womb degenerated from fully formed living beings into monsters purely through natural forces, beyond any doubt - whereas it is well established that by far the vast majority arise within the maternal...

Margin notes

Chapter 18.

Book 18, On Subtlety.

On Animals, Book 22, tract 3, ch. 1.

Republic, Book 10.

Daniel, ch. 4.

On the Generation of Animals, Book 4, ch. 3.

According to Cardan, an abandoned infant degenerated into a wild beast.

Cardan is refuted.

The monstrous form of Glaucus of the sea.

Pure fiction.

How Nebuchadnezzar took on the form of a wild beast.

Translation notes

The page opens mid-word with '-mius', completing 'Præceptor eximius' from page 70. The text ends mid-word on 'ma-', which completes as 'materno' (maternal) on page 72.

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Reijcitur tertia monſtri diuiſio.
Quia nimis confuſam theoriam faceret.
Quarta mõſtrorum diuiſio recipitur a varietate formæ.
Actus diſtinguit, qui, & quomodo.
Monſtrum vniforme quod ſit.
Multiforme quod.
Monſtrum mutilum.
Excedens.
Anceps.
Difforme.
Informe.
Enorme.
Multiforme in eadem ſpecie.
Multiforme in diuerſa ſpecie.
Multigeneris.

matris monſtra procreari. Ceterum hæ duæ monſtrorum ſpecies nimis confuſam, & communem eorundem theoriam nobis exhibent; quum exquiſitam propoſiti argumenti deſideremus in hoc opere. A formæ igitur eſſentialis varietate monſtrorum ſpecies omnes præcipuas hauriamus; ſic etenim ſcientifica magis diuiſio fuerit; ſiquidem actus eſt, qui ſeparat, & diſtinguit, apud [h] Ariſtotelem; potiſſimumque actus eſſentialis ſpecificas differentias conſtituit. Quum autem eſſentialis monſtrorum forma ſit vitiata, inſueta, & mira membrorum corporis compoſitio; penes eam primo diuiditur monſtrum in vniforme, ac Multiforme: Monſtrum vniforme illud eſt, quod habet partes referentes membra viuentis vnius ſpeciei; Monſtrum vero multiforme conſtat ex partibus membra viuentium diuerſæ ſpeciei æmulantibus. Subdiuiditur autem hoc vtrumque genus monſtri proprie dicti varias in ſpecies; nam monſtrum vniforme aut eſt mutilum, vt infans abſque cruribus ortus, abſque brachijs; aut eſt excedens, vt puella biceps; aut eſt monſtrum ancipitis naturæ, vt infans duplici capite ſine pedibus; aut eſt monſtrum difforme, vt infans habens membra tranſpoſita, oculos in pectore, manum in collo, teſticulos intra ventrem reconditos; aut eſt monſtrum informe, vt infans rotundus [i] Hippocratis; aut eſt monſtrum enorme, vt infans ſemilapideus. Monſtrum vero multiforme ſubdiuiditur in illud, quod conſtat ex partibus variorum indiuiduorum in eadem ſpecie, vt mulier virili capite; atque in illud, quod coagmentatur ex partibus membra viuentium diuerſæ ſpeciei in eodem genere propinquo referentibus, vt infans ſemicanis, centaurus, minotaurus; & in id, quod conſtat ex partibus

[h] 7. me ta. t. 49.

[i] 2. ſect. epid. 2.

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womb. However, these two divisions of monsters provide us with too vague and confused a theory, whereas in this work we seek a precise understanding of our proposed subject. We should therefore derive all the principal species of monsters from the variety of their essential form. This yields a far more scientific division, since, as Aristotle teaches, actualized form is what separates and distinguishes things, and essential form above all establishes specific differences. Now, since the essential form of monsters is an impaired, unusual, and marvelous composition of bodily limbs, monsters are primarily divided on this basis into the uniform and the multiform. A uniform monster is one whose parts resemble the limbs of a living creature of a single species. A multiform monster, on the other hand, consists of parts mimicking the limbs of living creatures of different species. Each of these two categories of monsters properly so called is subdivided into several species. A uniform monster is either defective, such as an infant born without legs or arms; excessive, such as a two-headed girl; ambiguous in nature, such as an infant with two heads and no feet; deformed, such as an infant with transposed limbs, eyes on its chest, a hand on its neck, or testicles hidden inside its abdomen; shapeless, such as the 'round infant' mentioned by Hippocrates; or abnormal in substance, such as a half-stony infant. A multiform monster, meanwhile, is subdivided into one composed of parts from different individuals within the same species, such as a woman with a man's head; one joined together from parts resembling living creatures of different species within the same proximate genus, such as a half-dog infant, a centaur, or a minotaur; and one consisting of parts

Margin notes

The third division of monsters is rejected because it would yield too confused a theory.

The fourth division of monsters, based on variety of form, is accepted.

Actualized form distinguishes: which type and how.

What a uniform monster is.

What a multiform monster is.

Defective monster.

Excessive monster.

Ambiguous monster.

Deformed monster.

Shapeless monster.

Abnormal monster.

Multiform within the same species.

Multiform across different species.

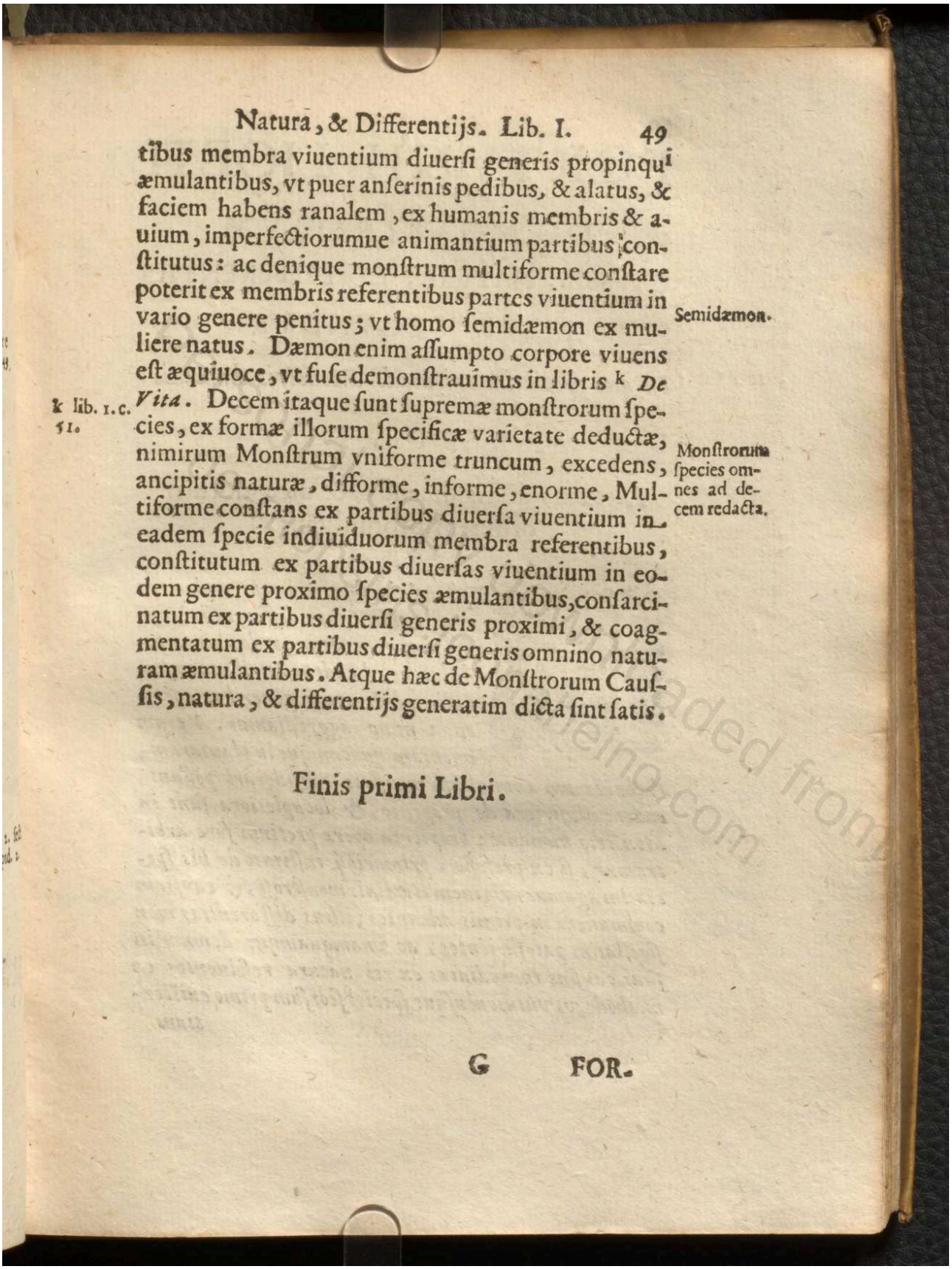
Multiform across multiple genera.

Translation notes

Latin 'actu' translated following Aristotelian terminology as 'actualized form' or 'actuality'.

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tibus membra viuentium diuersi generis propinqui æmulantibus, vt puer anserinis pedibus, & alatus, & faciem habens ranalem, ex humanis membris & auium, imperfectiorumue animantium partibus constitutus: ac denique monstrum multiforme constare poterit ex membris referentibus partes viuentium in vario genere penitus; vt homo semidæmon ex muliere natus. Dæmon enim assumpto corpore viuens est æquiuoce, vt fuse demonstrauimus in libris [k] *De Vita*. Decem itaque sunt supremæ monstrorum species, ex formæ illorum specificæ varietate deductæ, nimirum Monstrum vniforme truncum, excedens, ancipitis naturæ, difforme, informe, enorme, Multiforme constans ex partibus diuersa viuentium in eadem specie indiuiduorum membra referentibus, constitutum ex partibus diuersas viuentium in eodem genere proximo species æmulantibus, consarcinatum ex partibus diuersi generis proximi, & coagmentatum ex partibus diuersi generis omnino naturam æmulantibus. Atque hæc de Monstrorum Caussis, natura, & differentijs generatim dicta sint satis.

Semidæmon.

Monstrorum species omnes ad decem redacta.

[k] lib. 1. c. 51.

Finis primi Libri.

G FOR-

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resembling the limbs of living creatures from a different proximate genus - such as a child with goose feet, wings, and a frog-like face, composed of human limbs combined with parts of birds or lower animals. Finally, a multiform monster can consist of limbs resembling parts of living beings belonging to completely different genera altogether, such as a half-demon human born of a woman. (For a demon inhabiting an assumed body is a living creature only equivocally, as we demonstrated at length in our treatise *On Life*.)

Thus, there are ten highest species of monsters, derived from the variety of their specific form: namely, uniform monsters that are defective, excessive, ambiguous in nature, deformed, shapeless, or abnormal in substance; and multiform monsters composed of parts from different individuals within the same species, those mimicking different species within the same proximate genus, those pieced together from parts of different proximate genera, and those assembled from parts mimicking natures belonging to entirely different genera.

Let this suffice for our general discussion of the causes, nature, and differences of monsters.

End of Book One.

Margin notes

Half-demon.

Book I, chap. 1, § 1.

The species of monsters reduced to ten.

Translation notes

The Latin text at the top of page 73 begins mid-word ('tibus', completing 'partibus' from the bottom of page 72). The translation joins directly onto the conclusion of page 72.

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FORTVNII LICETI

DE MONSTRORVM CAVSSIS, NATVRA, ET DIFFERENTIIS

LIBER SECVNDVS

In quo ſpeciatim agitur de Monſtris humanis.

PRÆFATIO

Attexens dictis dicenda, & dicendorum ordinem promulgans.

EXplicatis in ſuperiori contemplatione cauſſis, natura, & differentijs Monſtrorum generatim; ordo naturæ poſtulat, vt ad eadem attributa in ſingulis monſtrorum generibus aperienda nunc aggrediamur. Verum quoniam quæcumque in plantarum, & brutorum animalium monſtris conſiderari poſſunt, eadem illuſtriora de propoſito, & locupletiora ſunt in Monſtris humanis; propterea operæ pretium fore arbitramur, ſi ex profeſſo, primarioq; inſtituto de his ſpeciatim agamus; originem Hominis monſtroſi, & cauſſam communem in primis adeuntes; illius differentias mox ſigillatim patefacientes; ac vnamquamque demum in ſuas cauſſas immediatas ex rei natura reſoluentes ea methodo, vt vniuſcuiuſque ſpeciei ſeorſum primo exiſtentiam

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FORTUNIO LICETI
ON THE CAUSES, NATURE, AND DIFFERENCES OF MONSTERS

BOOK TWO
In which human monsters are treated specifically.

PREFACE
Connecting what has been said with what remains to be said, and setting forth the order of our inquiry.

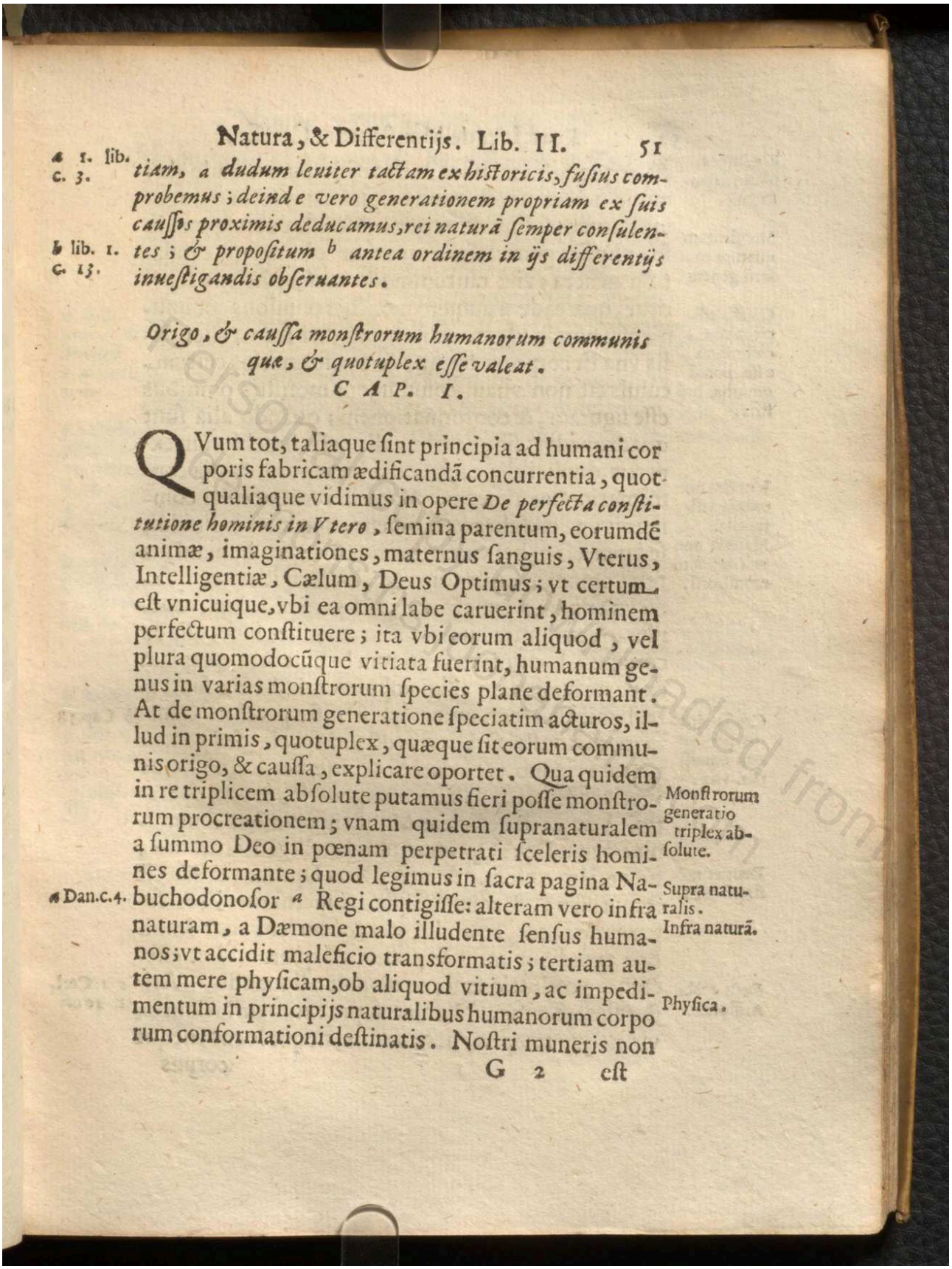
Having explained the causes, nature, and differences of monsters in general in our previous inquiry, the order of nature requires that we now proceed to reveal these same attributes in each individual kind of monster. However, since whatever can be observed in monstrous plants and brute animals is demonstrated even more clearly and abundantly in human monsters, we believe it will be worthwhile to make these human cases our primary focus. We shall begin by examining the origin of monstrous humans and their general causes; we will then reveal their individual species one by one, and finally trace each back to its immediate causes according to the nature of the matter. Following our method, we will first establish the existence of each individual species separately

Translation notes

Page 74 marks the beginning of Book Two and opens with a preface outlining Liceti's methodological program for human monsters specifically. The page ends mid-sentence ('existentiam'), which will complete on page 75.

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tiam, a dudum leuiter tactam ex historicis, fusius comprobemus; deinde vero generationem propriam ex suis caussis proximis deducamus, rei naturā semper consulentes; & propositum [b] *antea ordinem in ijs differentijs inuestigandis obseruantes.*

a 1. lib. c. 3.

b lib. 1. c. 13.

Origo, & caussa monstrorum humanorum communis que, & quotuplex esse valeat.
CAP. I.

QVum tot, taliaque sint principia ad humani corporis fabricam ædificandā concurrentia, quot qualiaque vidimus in opere *De perfecta constitutione hominis in Vtero*, semina parentum, eorumdē animæ, imaginationes, maternus sanguis, Vterus, Intelligentiæ, Cælum, Deus Optimus; vt certum est vnicuique, vbi ea omni labe caruerint, hominem perfectum constituere; ita vbi eorum aliquod, vel plura quomodocūque vitiata fuerint, humanum genus in varias monstrorum species plane deformant. At de monstrorum generatione speciatim acturos, illud in primis, quotuplex, quæque sit eorum communis origo, & caussa, explicare oportet. Qua quidem in re triplicem absolute putamus fieri posse monstrorum procreationem; vnam quidem supranaturalem a summo Deo in pœnam perpetrati sceleris homines deformante; quod legimus in sacra pagina Nabuchodonosor [a] Regi contigisse: alteram vero infra naturam, a Dæmone malo illudente sensus humanos; vt accidit maleficio transformatis; tertiam autem mere physicam, ob aliquod vitium, ac impedimentum in principijs naturalibus humanorum corporum conformationi destinatis. Nostri muneris non

Monstrorum generatio triplex absolute.

a Dan. c. 4. Supra naturalis.

Infra naturā.

Physica.

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CHAPTER I.
What the Common Cause and Origin of Human Monsters May Be, and How Many Kinds Exist.

Since so many diverse principles concur to build the framework of the human body - as we demonstrated in our work On the Perfect Formation of Man in the Womb, including the parents' semen, their souls, their imaginations, maternal blood, the uterus, the celestial Intelligence, the Heavens, and God Almighty - it is clear to everyone that when these principles are free from all flaw, they produce a perfect human being. Conversely, whenever one or more of them are corrupted in any way, they completely deform human offspring into various species of monsters. But as we prepare to address the generation of monsters specifically, we must first explain the nature and variety of their common origin and cause.

In this regard, we believe that the procreation of monsters can be classified in absolute terms into three categories: first, a supernatural origin, coming from God Almighty, who deforms human beings as punishment for sins committed - as we read in Holy Scripture happened to King Nebuchadnezzar; second, a sub-natural origin, coming from an evil demon deceiving human senses, as occurs with those transformed by sorcery; and third, a purely physical origin, arising from some defect or impediment in the natural principles destined for the formation of human bodies. It is not our task

Margin notes

Book 1, chapter 3.

Book 1, chapter 13.

Daniel, chapter 4.

Threefold absolute generation of monsters.

Supernatural.

Sub-natural.

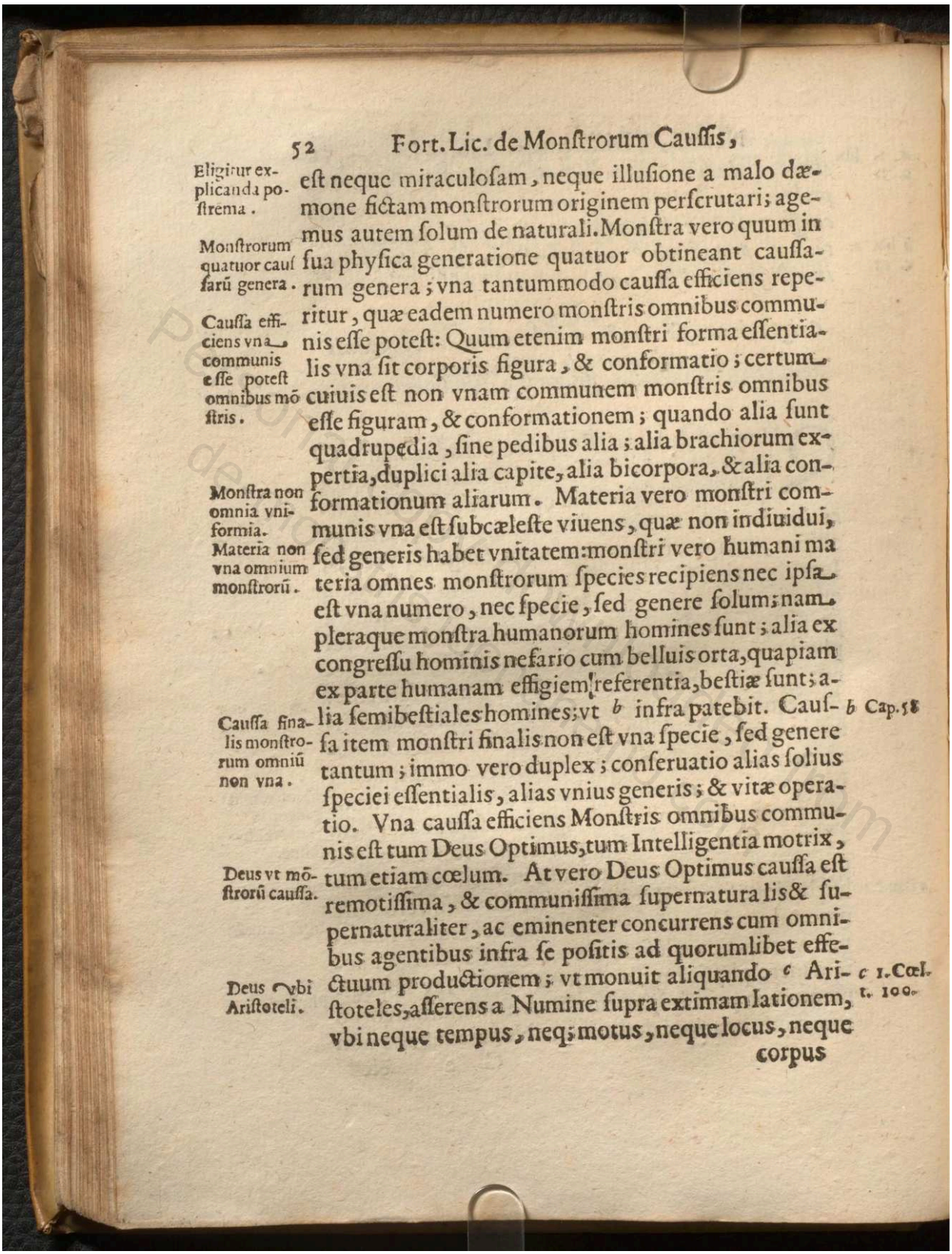
Physical.

Translation notes

The Latin text uses 'infra naturam' ('below nature') to describe demonic illusions, in contrast to 'supranaturalis' ('above nature', divine) and 'physica' ('physical', natural). The page ends mid-sentence on 'Nostri muneris non' ('It is not our task...').

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Eligitur explicanda postrema.

est neque miraculosam, neque illusione a malo dæmone fictam monstrorum originem perscrutari; agemus autem solum de naturali. Monstra vero quum in

Monstrorum quatuor causarũ genera.

sua physica generatione quatuor obtineant causarum genera; vna tantummodo causa efficiens reperitur, quæ eadem numero monstris omnibus communis esse potest: Quum etenim monstri forma essentialis vna sit corporis figura, & conformatio; certum

Causa efficiens vna communis esse potest omnibus mõstris.

cuiuis est non vnam communem monstris omnibus esse figuram, & conformationem; quando alia sunt quadrupedia, sine pedibus alia; alia brachiorum expertia, duplici alia capite, alia bicorpora, & alia con-

Monstra non omnia vniformia.

formationum aliarum. Materia vero monstri communis vna est subcæleste viuens, quæ non indiuidui,

Materia non vna omnium monstrorũ.

sed generis habet vnitatem: monstri vero humani materia omnes monstrorum species recipiens nec ipsa est vna numero, nec specie, sed genere solum; nam pleraque monstra humanorum homines sunt; alia ex congressu hominis nefario cum belluis orta, quapiam ex parte humanam effigiem referentia, bestiæ sunt; a-

Causa finalis monstrorum omniũ non vna.

lia semibestiales homines; vt [b] infra patebit. Causa item monstri finalis non est vna specie, sed genere tantum; immo vero duplex; conseruatio alias solius speciei essentialis, alias vnius generis; & vitæ operatio. Vna causa efficiens Monstris omnibus communis est tum Deus Optimus, tum Intelligentia motrix,

[b] Cap. 58

Deus vt mõstrorũ causa.

tum etiam cœlum. At vero Deus Optimus causa est remotissima, & communissima supernaturalis & supernaturaliter, ac eminenter concurrens cum omnibus agentibus infra se positis ad quorumlibet effectuum productionem; vt monuit aliquando [c] Ari-

Deus vbi Aristoteli.

stoteles, asserens a Numine supra extimam lationem, vbi neque tempus, neq; motus, neque locus, neque

[c] 1. Cœl. t. 100.

corpus

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to investigate either the miraculous origin of monsters or that fabricated by an evil demon through illusion; rather, we shall deal solely with their natural origin. Now, although monsters possess four types of causes in their physical generation, only one efficient cause can be found that is numerically identical and common to all monsters. For since the essential form of a monster consists in a single figure and conformation of the body, it is obvious to anyone that there is no single figure and conformation common to all monsters, given that some are four-legged, others legless, others lacking arms, others two-headed, others two-bodied, and others possessing still different conformations. The common material cause of monsters, on the other hand, is a living sublunary entity, which possesses unity not of an individual, but of a genus. Even the material cause of human monsters, which receives all monstrous human forms, is not numerically one, nor one in species, but only in genus. For most human monsters are humans; others, born from the abominable mating of a human with beasts, are beasts that resemble the human form in some part; still others are semi-bestial humans, as will become clear below. Likewise, the final cause of a monster is not one in species, but only in genus; indeed, it is twofold: the preservation of either the essential species alone or of a single genus, and the operation of life. There is, however, one efficient cause common to all monsters: God Almighty, the prime mover Intelligence, and the heavens. Yet God Almighty is the most remote and most general supernatural cause, concurring supernaturally and eminently with all lower agents placed beneath Him in the production of any effect whatsoever. As Aristotle noted, asserting that from the Divine Power beyond the outermost sphere - where there is neither time, nor motion, nor place, nor body

Margin notes

The natural origin chosen for explanation.

The four kinds of causes of monsters.

A single efficient cause can be common to all monsters.

Monsters are not all uniform in form.

The material cause is not identical for all monsters.

The final cause of all monsters is not single.

God as the cause of monsters.

God's realm according to Aristotle.

Footnotes

Chapter 58.

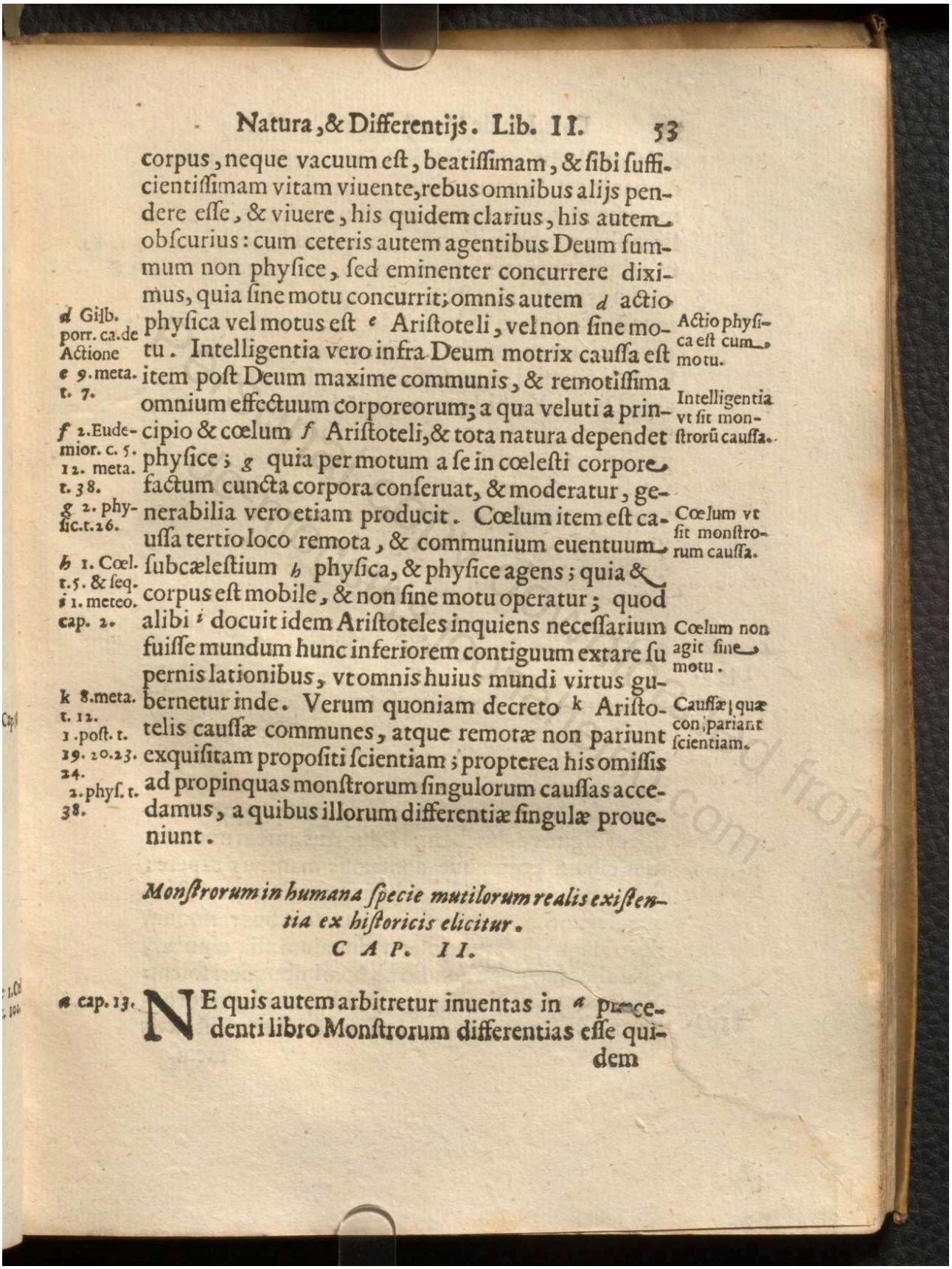
Aristotle, On the Heavens, Book I, text 100.

Translation notes

The printed Latin misprints Aristotle's name as 'Arinus' near the bottom of the page, which is corrected based on context and footnote 'c' referencing Aristotle's On the Heavens (De Caelo, Book I, text 100).

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corpus, neque vacuum est, beatissimam, & sibi sufficientissimam vitam viuente, rebus omnibus alijs pendere esse, & viuere, his quidem clarius, his autem obscurius: cum ceteris autem agentibus Deum summum non physice, sed eminenter concurrere diximus, quia sine motu concurrit; omnis autem *d* actio physica vel motus est *e* Aristoteli, vel non sine motu. Intelligentia vero infra Deum motrix causa est item post Deum maxime communis, & remotissima omnium effectuum corporeorum; a qua veluti a principio & cœlum *f* Aristoteli, & tota natura dependet physice; *g* quia per motum a se in cœlesti corpore factum cuncta corpora conseruat, & moderatur, generabilia vero etiam producit. Cœlum item est causa tertio loco remota, & communium euentuum subcælestium *h* physica, & physice agens; quia & corpus est mobile, & non sine motu operatur; quod alibi *i* docuit idem Aristoteles inquiens necessarium fuisse mundum hunc inferiorem contiguum extare supernis lationibus, vt omnis huius mundi virtus gubernetur inde. Verum quoniam decreto *k* Aristotelis causæ communes, atque remotæ non pariunt exquisitam propositi scientiam; propterea his omissis ad propinquas monstrorum singulorum causas accedamus, a quibus illorum differentiæ singulæ proueniunt.

d Gilb. porr. ca. de Actione
e 9. meta. t. 7.
f 2. Eudemior. c. 5. 12. meta. t. 38.
g 2. physic. t. 26.
h 1. Cœl. t. 5. & seq.
i 1. meteo. cap. 2.
k 8. meta. t. 12. 1. post. t. 19. 20. 23. 24. 2. phys. t. 38.

Actio physica est cum motu.
Intelligentia vt sit monstrorũ caussa.
Cœlum vt sit monstrorum caussa.
Cœlum non agit sine motu.
Caussæ quæ conpariant scientiam.

Monstrorum in humana specie mutilorum realis existentia ex historicis elicitur.

CAP. II.

a cap. 13. NE quis autem arbitretur inuentas in *a* precedenti libro Monstrorum differentias esse quidem

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nor void, living a most blessed and self-sufficient life, all other things depend for their existence and life - some more clearly, others more obscurely. We say that the supreme God concurs with all other agents not physically, but eminently, because He acts without motion; whereas according to Aristotle, every physical action either is motion or does not occur without motion.

Below God, the moving Intelligence is likewise the most general and remote cause of all corporeal effects after God Himself. According to Aristotle, both the heavens and all of nature physically depend on this Intelligence as their principle, because through the motion it creates in the heavenly body, it preserves and governs all bodies, and even produces corruptible things.

The heavens are likewise a third remote cause, acting as a physical cause of general sublunary events; for the sky is a movable body that does not operate without motion. As Aristotle taught elsewhere, this lower world had to be continuous with the upper celestial motions so that all the power of this world might be governed from above.

However, since according to Aristotle's principle general and remote causes do not yield precise scientific knowledge of the subject at hand, we shall set them aside and proceed to the proximate causes of individual monsters, from which their specific differences arise.

CHAPTER II.
The Real Existence of Human Monsters Defective in Species Is Derived from Historical Accounts.

Lest anyone should suppose that the distinctions among monsters established in the preceding book are merely

Margin notes

Gilbert de la Porrée, On Action; Aristotle, Metaphysics, Book IX, text 7.

Physical action involves motion.

Aristotle, Eudemian Ethics, Book II, ch. 5; Metaphysics, Book XII, text 38.

How Intelligence acts as a cause of monsters.

Aristotle, Physics, Book II, text 26.

How the heavens act as a cause of monsters.

Aristotle, On the Heavens, Book I, text 5 ff.; Meteorology, Book I, ch. 2.

The heavens do not act without motion.

Aristotle, Metaphysics, Book VIII, text 12; Posterior Analytics, Book I, texts 19, 20, 23, 24; Metaphysics, Book II, text 38.

Causes that yield genuine scientific knowledge.

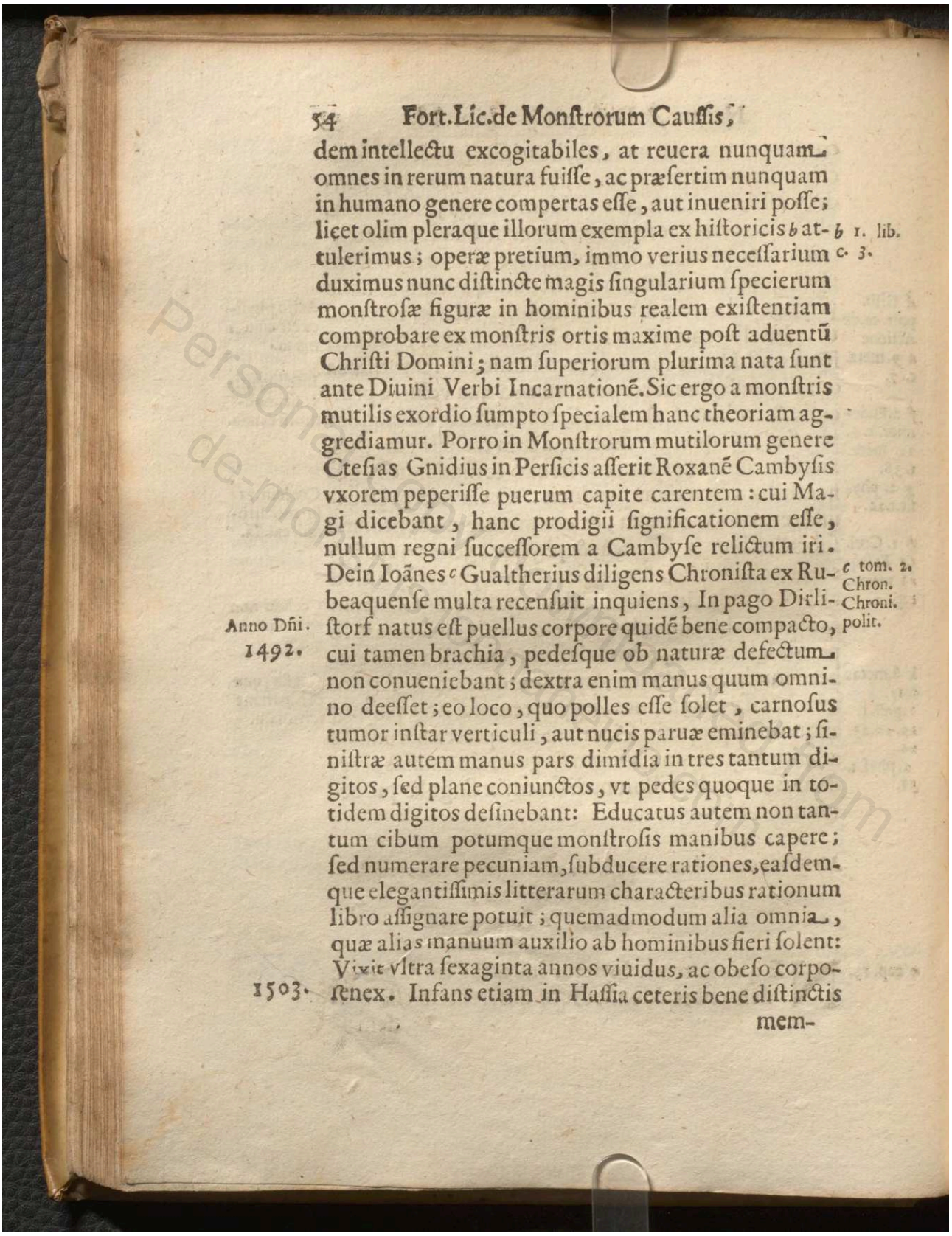
Chapter 13.

Translation notes

The Latin text of the margin citations contains typographical shorthand (e.g., '2ftef.t. 38' likely referring to Metaphysics II), which has been rendered systematically.

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dem intellectu excogitabiles, at reuera nunquam omnes in rerum natura fuisse, ac præsertim nunquam in humano genere compertas esse, aut inueniri posse; licet olim pleraque illorum exempla ex historicis[b] attulerimus; operæ pretium, immo verius necessarium duximus nunc distincte magis singularium specierum monstrosæ figuræ in hominibus realem existentiam comprobare ex monstris ortis maxime post aduentū Christi Domini; nam superiorum plurima nata sunt ante Diuini Verbi Incarnationē. Sic ergo a monstris mutilis exordio sumpto specialem hanc theoriam aggrediamur. Porro in Monstrorum mutilorum genere Ctesias Gnidius in Persicis asserit Roxanē Cambysis vxorem peperisse puerum capite carentem: cui Magi dicebant, hanc prodigii significationem esse, nullum regni successorem a Cambyse relictum iri. Dein Ioānes[c] Gualtherius diligens Chronista ex Rubeaquense multa recensuit inquiens, In pago Dirlistorf natus est puellus corpore quidē bene compacto, cui tamen brachia, pedesque ob naturæ defectum non conueniebant; dextra enim manus quum omnino deesset; eo loco, quo polles esse solet, carnosus tumor instar verticuli, aut nucis paruæ eminebat; sinistræ autem manus pars dimidia in tres tantum digitos, sed plane coniunctos, vt pedes quoque in totidem digitos desinebant: Educatus autem non tantum cibum potumque monstrosis manibus capere; sed numerare pecuniam, subducere rationes, easdemque elegantissimis litterarum characteribus rationum libro assignare potuit; quemadmodum alia omnia, quæ alias manuum auxilio ab hominibus fieri solent: Vixit vltra sexaginta annos viuidus, ac obeso corpore senex. Infans etiam in Hassia ceteris bene distinctis

[b] 1. lib. c. 3.

[c] tom. 2. Chron. Chroni. polit.

Anno Dñi. 1492.

1503.

mem-

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conceivable in the mind, but in reality never all existed in nature, and especially were never observed or could be found in the human species - even though we previously drew many examples from historians in Book One, Chapter 3 - we have judged it worthwhile, indeed necessary, to demonstrate more distinctly the real existence of monstrous human forms, species by species. We shall draw especially upon monsters born since the coming of Christ our Lord, as most of those mentioned earlier were born before the Incarnation of the Divine Word. Beginning, then, with mutilated monsters, let us enter upon this specific inquiry.

In the category of mutilated monsters, Ctesias of Cnidus asserts in his Persica that Roxane, the wife of Cambyses, gave birth to a headless boy. The Magi told Cambyses that this portent signified he would leave no heir to the throne.

Next, the diligent chronicler Johann Gualter, drawing upon Rubeaquensis, recorded many details, stating: "In the village of Dirlistorf, a boy was born with a well-formed body, yet his arms and feet were malformed owing to a natural defect. His right hand was completely missing; where the thumb normally sits, a fleshy lump protruded like a spindle-whorl or a small nut. His left hand was halved, ending in only three fingers that were entirely fused together, just as his feet likewise terminated in three toes. As he grew up, however, he was able not only to take food and drink with his monstrous hands, but also to count money, compute accounts, and write them down in an account book in an exceptionally fine script - performing every other task that people ordinarily accomplish with the help of hands. He lived for over sixty years, remaining vigorous and robust in body."

Likewise, an infant born in Hesse, who was otherwise well formed...

Margin notes

Book 1, chapter 3.

Vol. 2, Political Chronicle.

Translation notes

In the opening line, 'dem' completes 'quidem' from the bottom of page 77. In the Hesse example, the sentence cuts off mid-phrase at the bottom of the page ('ceteris bene distinctis').

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membris natus est, auribus tamen, oculis, ac naribus omnino carens, solumque oris hiatum obtinens in facie. Alius Vuittembergæ sine capite ortus. 1525.
Puellus alibi postea exoritur, qui brachijs penitus orbatus, reliqua corporis forma rectissima fruebatur; pedibus, quum ad vigesimum ætatis annum peruenisset, vice manuum mire vtebatur, accipiendo, secando, ori inserendo, nec non etiam alea, & chartis colludendo: Hunc se Lutetiæ vidisse *d* Paræus confitetur quadragenarium; quadrato corpore, omnia quæ manibus perfici solent, munia obeuntem; humeri enim trunco, & capite, colloque vibrato securim in palum oppositum tam certo, & valido ictu, quam manu quiuis alius vir eiaculabatur; aurigæ flagellum tanta vi distringebat, vt aere validius percusso resonaret; ceterum pedibus edebat, bibebat, chartis lusorijs, & talis colludebat. Tandem latro, & sicarius deprehensus ex furca strangulatus rotæ affixus est. 1528.

d lib. 23. cap. 6.

Infelici natura benigna parens brachia, manusque tradere noluerat, ne furta, & cedes patraret; in quæ tamen vitia seu siderum, temperamentiue inclinatione; seu potius mala educatione turpiter collapsus, meritas infami vitæ pœnas capite luit. Eius hanc effigiem antea vidimus.

In

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in his other limbs, was born completely lacking ears, eyes, and nostrils, possessing only the open gap of a mouth on his face. Another child was born without a head in Wittenberg. Elsewhere, a boy was born who was entirely deprived of arms, though the rest of his body was perfectly formed. By the time he reached twenty years of age, he made marvelous use of his feet in place of hands for grasping, cutting, bringing food to his mouth, and playing dice and cards.

Ambroise Paré records that he saw this man in Paris when he was forty years old, stocky in build, performing every task usually accomplished with hands. By swinging his torso, head, and neck from the shoulder, he could hurl an axe at a post opposite him with as sure and powerful a blow as any man using his hand. He cracked a coachman's whip with such force that it rang loudly through the air. In addition, he ate, drank, and played cards and dice with his feet.

Eventually, however, he was caught as a thief and murderer, hanged on the gallows, and broken on the wheel. Kind Mother Nature had withheld arms and hands from this unfortunate man to keep him from committing theft and murder; yet, whether through the influence of the stars, his temperament, or rather a bad upbringing, he fell shamefully into these vices anyway, paying with his head for his infamous life. We have previously seen an illustration of him.

Margin notes

Book 23, chapter 6.

Translation notes

Corrected several typographical errors in the original Latin printing: 'fine' for 'sine' ('without'), 'orratus' for 'orbatus' ('deprived'), and 'consitetur' for 'confitetur' ('acknowledges/records').

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In eadem specie monstri mulier eiusdem agilitatis Paræo, & alijs visa est, quæ manibus omnino carens, arrepta pede pluma litteras non tantum elegantissime pingere; sed tractare colum, nere, numerare pecuniam, ac subtilissima quæque pedum digi-
1531. tis conficere potuit. Augustæ Vindelicorum e Delrij quoque testimonio mulier primo peperit caput humanum membranis inuolutum; mox bipedem serpentem, cui Lucij piscis caput, corpus ranæ, pedes & cauda lacertæ; tertio porcellum. In villa Nepritz non procul ab oppido Vurtzensi ad Moldam sito natus est infans sine pedibus Iobi etiam f Fincelij testimonio.

e Disg. mag. to. 1. lib. 2. q. 14.

f lib. de mira.

My-

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In this same category of monster, a woman possessing similar dexterity was seen by Paré and others. Completely lacking hands, she took up a quill with her foot and was able not only to write in an extraordinarily elegant hand, but also to handle a distaff, spin thread, count money, and accomplish all manner of delicate tasks with her toes. In Augsburg, as Del Rio also testifies, a woman gave birth first to a human head wrapped in membranes; next to a two-legged serpent with the head of a pike, the body of a frog, and the legs and tail of a lizard; and thirdly to a piglet. In the village of Nepritz, not far from the town of Wurzen on the Mulde, an infant was born without feet, as recorded by Jobus Fincelius.

Margin notes

1531.

Delrio, Disquisitions on Magic, vol. 1, book 3, question 14.

Fincelius, Book of Miracles.

Translation notes

The printer's 'Delifri' in the main text and 'Dele' in the margin are typographic errors for Martin Delrio (Delrius) and his Disquisitiones Magicae.

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Myſenæ ortus eſt infans diuiſo in fronte craneo, vnico crure, ſine labijs, oris loco exiguum habens foramen, reliquo truncatus corpore. In ditione Principis Palatini Electoris, in pago Horcshan, in valle Zellina infans muliebri ſexu ortum habuit monſtroſo aſpectu, ſine oculis, carens auribus, aperto, & lato ore, corpore vbique lacero, ac in pleriſque membris excoriato ſimili. Vuidensbachi, quod parum a Schleuſinga diſtat, Fincelij quoque relatu, monſtrum natum eſt ex muliere, quod infantem abſque pedibus referebat, eorum loco habens demiſſam cuſpidem; a femoribus etiam cuſpides prominentes obtinens in hanc effigies. Anno Dñi. 1552. 1553.

H Romæ

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In Meissen, an infant was born with a skull split open at the forehead, a single leg, no lips, a tiny opening in place of a mouth, and a truncated torso.

In the territory of the Prince Elector Palatine, in the village of Horcshan in the Zell valley, a monstrous female infant was born without eyes or ears, possessing a wide, gaping mouth and a body that appeared torn all over and flayed across most of its limbs.

In Weidensbach, a short distance from Schleusingen, also according to the report of Fincelius, a monster was born to a woman that resembled a footless infant. In place of feet, it had a downward-pointing spike, and sharp projections protruded from its thighs, as depicted in this figure.

Margin notes

A.D. 1552

1553

Translation notes

The Latin text contains minor printer errors: 'fine' is an obvious misprint for 'sine' ('without eyes'), and 'effigies' stands for the accusative 'effigiem'.

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Romæ anno Domini M D LXXXV. visus est vir trigesimum secundum natus annum, coxis, & cruribus, pedibusque infantis nuper nati partes consimiles magnitudine non æquantibus, supernis membris debitam ætati molem obtinentibus. In Misnia
1554. infans natus est absq; capite, oculorum effigie in pectore expressa, Fincelij relatu. Basileæ infans natus
1556. est masculus, carens auribus, earum loco habens duo tantum foramina, sic tamen clausa, vt nihil inde au-
1557. dire potuerit: vixit octo menses. Ibidem postea infans etiã natus corpore satis quidem bene compacto, sed sine collo, monstrosa plane facie, oculis insolitæ magnitudinis, quasi in fronte sitis: superior capitis pars illi omnino deerat: in occipitio foramen erat satis

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In Rome in the year of our Lord 1585, a thirty-two-year-old man was seen whose hips, legs, and feet did not equal in size those of a newborn infant, even though his upper body and limbs were of normal size for his age.

In Meissen, according to the report of Fincelius, an infant was born without a head, with the likeness of eyes stamped upon its chest.

In Basel, a male infant was born lacking ears, having in their place only two openings, which were so closed that he could hear nothing through them; he lived for eight months. In the same city later on, an infant was born with a fairly well-formed body but without a neck, possessing an altogether monstrous face and eyes of unusual size set as if on its forehead. The upper part of its head was entirely missing, and at the back of its skull was a fairly

Margin notes

3554.

3556.

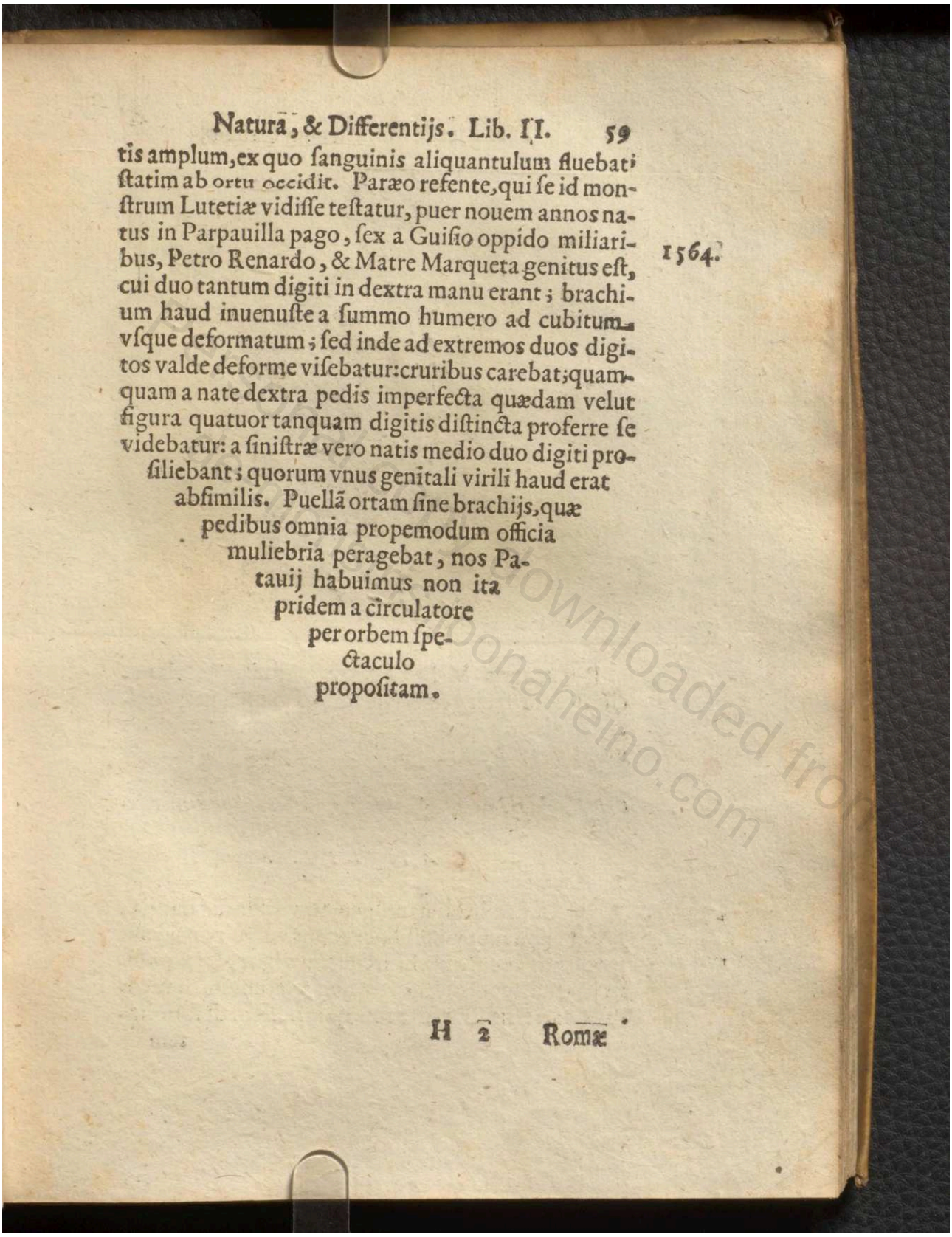
3557.

Translation notes

Emended the OCR misprint 'vius est' to 'visus est' ('was seen'). The page ends mid-sentence with 'satis', which continues on the following page.

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tis amplum, ex quo ſanguinis aliquantulum fluebat: ſtatim ab ortu occidit. Paræo refente, qui ſe id monſtrum Lutetiæ vidiſſe teſtatur, puer nouem annos natus in Parpauilla pago, ſex a Guiſio oppido miliaribus, Petro Renardo, & Matre Marqueta genitus eſt, cui duo tantum digiti in dextra manu erant; brachium haud inuenuſte a ſummo humero ad cubitum vſque deformatum; ſed inde ad extremos duos digitos valde deforme viſebatur: cruribus carebat; quamquam a nate dextra pedis imperfecta quædam velut figura quatuor tanquam digitis diſtincta proferre ſe videbatur: a ſiniſtræ vero natis medio duo digiti proſiliebant; quorum vnus genitali virili haud erat abſimilis. Puellã ortam ſine brachijs, quæ pedibus omnia propemodum officia muliebria peragebat, nos Patauij habuimus non ita pridem a circulatore per orbem ſpectaculo propoſitam. 1564.

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large hole from which a small amount of blood flowed; the child died immediately at birth.

According to Ambroise Paré, who testifies that he saw this monster in Paris, a nine-year-old boy was born in the village of Parpeville, six miles from the town of Guise, to Pierre Renard and his mother Marguerite. This boy had only two fingers on his right hand. His arm was shaped not ungracefully from the top of the shoulder down to the elbow, but from there to the two fingers at the tip it appeared severely deformed. He lacked legs entirely, although from his right buttock an imperfect, foot-like form marked with four toe-like digits seemed to extend; from the middle of his left buttock protruded two digits, one of which was not unlike a male genital organ.

Not long ago in Padua, we ourselves saw a girl born without arms, put on display as a public spectacle by an itinerant showman, who performed almost all ordinary womanly tasks with her feet.

Margin notes

1564.

Translation notes

The opening word fragment 'tis' completes 'satis' from the bottom of page 82 ('satis amplum' = fairly large).

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Romæ anno M D LXXXV. visa est octennis puella decora facie, ceteris membris bellissime formata, cui ab origine deerant crura, & coxarum partes inferiores. Reuera igitur sunt monstra mutila.

Origo, & prima caussa monstri vniformis mutili educitur ex propriæ materiæ defectu.

CAP. III.

Pygmei cur non sint monstra.

MOnstra in humano genere vniformia mutila, non sunt pumiliones, quos vulgo nuncupant Pygmæos; tum quia hi frequentes sunt, & ex pusillis parentibus orti naturam non referunt suo fine vlla ex parte frustratam; tum quia nullam deformitatem

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In Rome in the year 1585, an eight-year-old girl was seen who had a lovely face and was otherwise beautifully proportioned in all her limbs, but who had lacked legs and the lower parts of her hips from birth. Thus, mutilated monsters do truly exist.

CHAPTER 3
The Origin and Primary Cause of a Uniform Mutilated Monster Arises from a Deficiency in Its Proper Matter

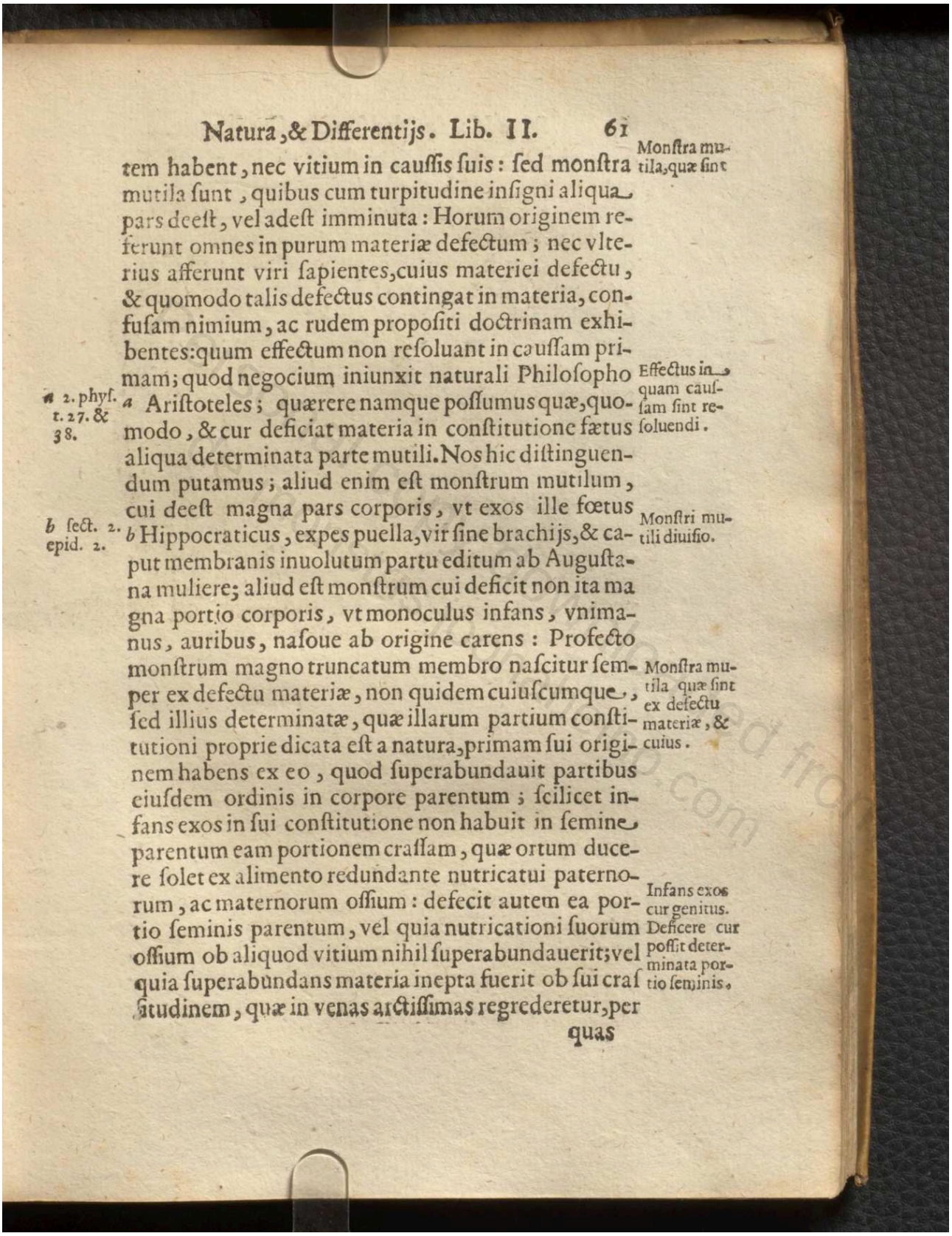
Uniform mutilated monsters in the human species are not dwarfs, whom people commonly call Pygmies. This is partly because dwarfs are common and, being born to diminutive parents, do not represent nature thwarted in its goal in any respect, and partly because they display no deformity…

Margin notes

Why Pygmies are not monsters.

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Monstra mutila, quæ sint

tem habent, nec vitium in causſis suis: sed monstra mutila sunt, quibus cum turpitudine insigni aliqua pars deest, vel adest imminuta: Horum originem referunt omnes in purum materiæ defectum; nec vlterius afferunt viri sapientes, cuius materiei defectu, & quomodo talis defectus contingat in materia, confusam nimium, ac rudem propositi doctrinam exhibentes: quum effectum non resoluant in causſam primam; quod negocium iniunxit naturali Philosopho

Effectus in quam causſam sint resoluendi.

a 2. phys. t. 27. & 38. a Aristoteles; quærere namque possumus quæ, quomodo, & cur deficiat materia in constitutione fætus aliqua determinata parte mutili. Nos hic distinguendum putamus; aliud enim est monstrum mutilum, cui deest magna pars corporis, vt exos ille fœtus

Monstri mutili diuisio.

b sect. 2. epid. 2. b Hippocraticus, expes puella, vir sine brachijs, & caput membranis inuolutum partu editum ab Augustana muliere; aliud est monstrum cui deficit non ita magna portio corporis, vt monoculus infans, vnimanus, auribus, nasoue ab origine carens: Profecto monstrum magno truncatum membro nascitur semper ex defectu materiæ, non quidem cuiuscumque, sed illius determinatæ, quæ illarum partium constitutioni proprie dicata est a natura, primam sui originem habens ex eo, quod superabundauit partibus eiusdem ordinis in corpore parentum; scilicet infans exos in sui constitutione non habuit in semine parentum eam portionem crassam, quæ ortum ducere solet ex alimento redundante nutricatui paternorum, ac maternorum ossium: defecit autem ea portio seminis parentum, vel quia nutricationi suorum ossium ob aliquod vitium nihil superabundauerit; vel quia superabundans materia inepta fuerit ob sui crassitudinem, quæ in venas arctissimas regrederetur, per

Monstra mutila quæ sint ex defectu materiæ, & cuius.

Infans exos cur genitus.

Deficere cur possit determinata portio seminis.

quas

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of their own, nor any defect in their underlying causes. Mutilated monsters, by contrast, are those in whom some part is missing or present only in diminished form, accompanied by striking ugliness.

All scholars attribute the origin of these monsters to a simple deficiency of matter. Yet wise thinkers go no further, failing to explain what specific material is lacking or how such a deficiency occurs in the matter itself. Consequently, they offer an overly confused and rudimentary account of the topic, since they do not trace the effect back to its primary cause - a task Aristotle assigned to the natural philosopher. For we must ask what material is lacking, as well as how and why it fails in the formation of a fetus mutilated in some specific part.

Here we believe a distinction must be drawn. It is one thing to have a mutilated monster that lacks a large portion of its body - such as the boneless fetus mentioned by Hippocrates, the footless girl, the man without arms, or the head wrapped in membranes born to the woman of Augsburg. It is quite another to have a monster missing a less substantial portion, such as an infant born with one eye, one hand, or lacking ears or a nose from birth.

To be sure, a monster born lacking a major limb always results from a deficiency of matter - not just any matter, but that specific matter assigned by nature to form those particular parts. This deficiency originates in the surplus matter corresponding to those same parts in the parents' bodies. For instance, a boneless fetus lacked, within the parents' seed, that dense portion of matter which normally arises from nourishment surplus to maintaining the father's and mother's bones. This portion of seed is lacking either because, due to some defect, no surplus remained after nourishing the parents' own bones, or because the surplus matter was unsuitable owing to its thickness to re-enter the narrowest veins through which

Margin notes

What mutilated monsters are.

Aristotle, Physics, Book 2, texts 27 & 38.

Hippocrates, Epidemics, section 2, book 2.

Effects must be resolved into their causes.

Division of mutilated monsters.

Which mutilated monsters result from a deficiency of matter, and of what kind.

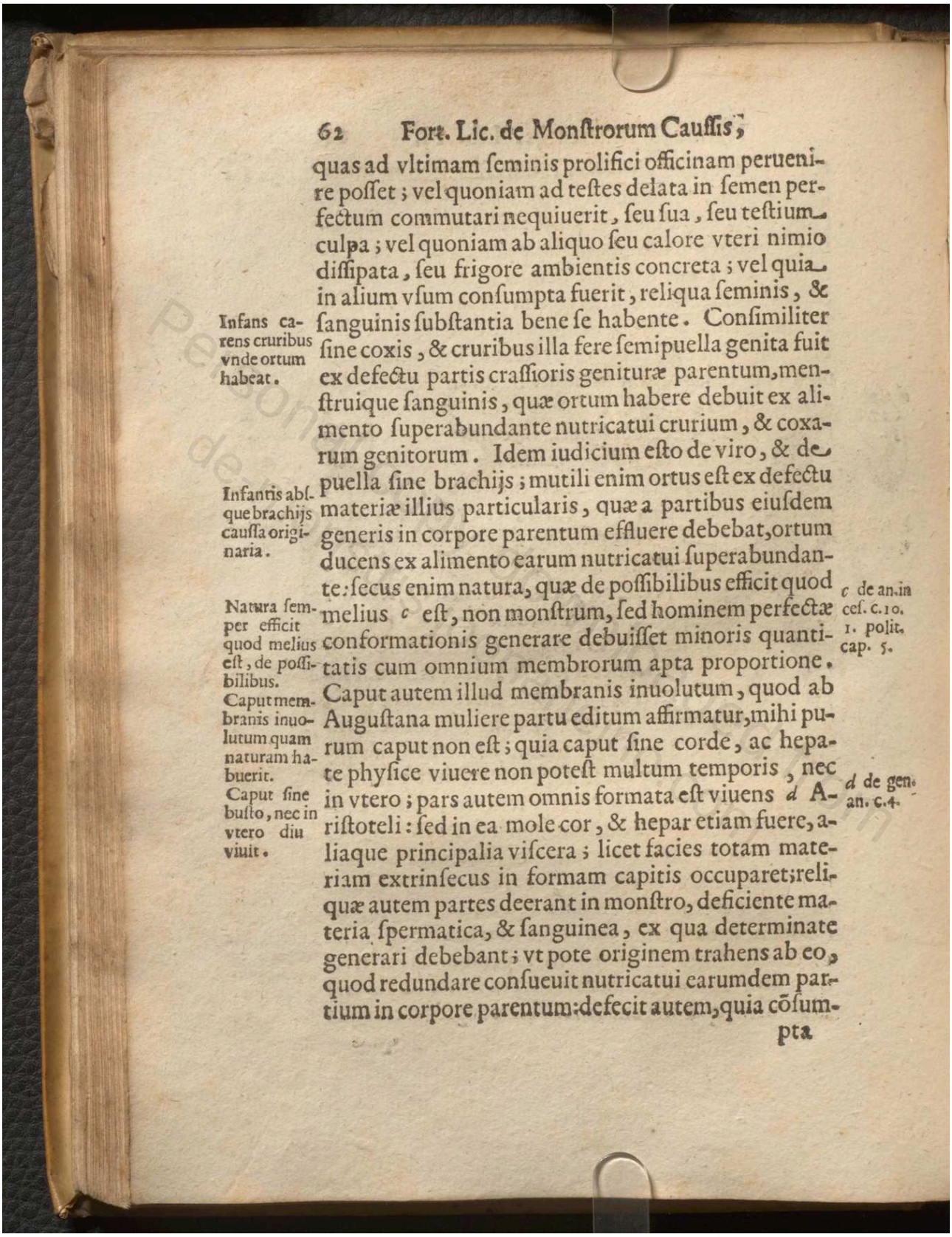
Why a boneless infant is born; why a specific portion of seed can be lacking.

Translation notes

The sentence begins mid-word from page 84 ('tem habent' finishing 'deformitatem') and ends mid-sentence at 'per quas', seamlessly connecting to the adjacent pages.

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quas ad vltimam ſeminis prolifici officinam peruenire poſſet; vel quoniam ad teſtes delata in ſemen perfectum commutari nequiuerit, ſeu ſua, ſeu teſtium culpa; vel quoniam ab aliquo ſeu calore vteri nimio diſſipata, ſeu frigore ambientis concreta; vel quia in alium vſum conſumpta fuerit, reliqua ſeminis, & ſanguinis ſubſtantia bene ſe habente. Conſimiliter ſine coxis, & cruribus illa fere ſemipuella genita fuit ex defectu partis craſſioris genituræ parentum, menſtruique ſanguinis, quæ ortum habere debuit ex alimento ſuperabundante nutricatui crurium, & coxarum genitorum. Idem iudicium eſto de viro, & de puella ſine brachijs; mutili enim ortus eſt ex defectu materiæ illius particularis, quæ a partibus eiuſdem generis in corpore parentum effluere debebat, ortum ducens ex alimento earum nutricatui ſuperabundante: ſecus enim natura, quæ de poſſibilibus efficit quod melius [c] eſt, non monſtrum, ſed hominem perfectæ conformationis generare debuiſſet minoris quantitatis cum omnium membrorum apta proportione. Caput autem illud membranis inuolutum, quod ab Auguſtana muliere partu editum affirmatur, mihi purum caput non eſt; quia caput ſine corde, ac hepate phyſice viuere non poteſt multum temporis, nec in vtero; pars autem omnis formata eſt viuens [d] Ariſtoteli: ſed in ea mole cor, & hepar etiam fuere, aliaque principalia viſcera; licet facies totam materiam extrinſecus in formam capitis occuparet; reliquæ autem partes deerant in monſtro, deficiente materia ſpermatica, & ſanguinea, ex qua determinate generari debebant; vt pote originem trahens ab eo, quod redundare conſueuit nutricatui earumdem partium in corpore parentum: defecit autem, quia cõſumpta

Infans carens cruribus vnde ortum habeat.

Infantis abſque brachijs cauſſa originaria.

Natura ſemper efficit quod melius eſt, de poſſibilibus.

Caput membranis inuolutum quam naturam habuerit.

Caput ſine buſto, nec in vtero diu viuit.

[c] de an. in ceſ. c. 10. 1. polit. cap. 5.

[d] de gen. an. c. 4.

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it could reach the ultimate workshop of fertile seed; or because, once carried to the testicles, it could not be converted into fully developed semen, whether through its own defect or that of the testicles; or because it was dissipated by excessive uterine heat or congealed by surrounding cold; or because it was consumed for some other purpose, even though the rest of the seed and blood remained sound.

Similarly, that girl born almost as half a body, lacking hips and legs, was produced from a deficiency in the denser portion of the parents' seed and menstrual blood - a portion that ought to have originated from food surplus to the nourishment of the parents' own legs and hips. The same judgment applies to the man and the girl without arms. For the birth of a mutilated offspring arises from a lack of that specific material which ought to flow from corresponding parts in the parents' body, derived from nourishment surplus to their feeding. Otherwise, nature - which always produces the best outcome possible from what is available - would have generated not a monster, but a fully formed human of smaller size, with all limbs properly proportioned.

As for that head wrapped in membranes said to have been delivered by the woman of Augsburg, I do not regard it as a head alone. A head cannot physically live for long without a heart and liver, even inside the womb, and according to Aristotle, every formed organ is a living entity. Rather, within that mass there were also a heart, liver, and other vital internal organs, even though the exterior surface shaped the entire mass into the form of a head. The remaining parts were absent in this monster because of a deficiency in the specific seminal and blood material from which they ought to have been formed - matter that normally originates as a surplus from the nourishment of those same parts in the parents' bodies. This matter was lacking, however, because it was consumed...

Margin notes

The origin of an infant born without legs.

The primary cause of an infant born without arms.

Nature always achieves the best possible result.

The true nature of the head wrapped in membranes.

A head without a torso cannot live long, even in the womb.

Aristotle, On the Progression of Animals, ch. 10; Politics, book 1, ch. 5.

Aristotle, On the Generation of Animals, book 2, ch. 4.

Translation notes

The Latin citations in the margins refer to Aristotle's 'De animalium incessu' (On the Progression of Animals) chapter 10, 'Politica' book 1 chapter 5, and 'De generatione animalium' (On the Generation of Animals) chapter 4.

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pta est in ortum spontaneum serpentis, quem mulier illa post capitis monstrum peperisse dicitur; & in constitutionem animalis alterius bruti, quod post serpentem edidit in has effigies.



Abire autem parentum semina ex mala siue sua, siue vteri qualitate in materiam, ex qua serpentes in vtero sponte nascantur, nouum non est, eo experimento comprobatum, quod *e* Paræus a *f* Leuino recepit in hanc sententiam scribente, Superioribus annis me vsa est medico mulier quædam insularis, quæ ex congressu cum nauta quum concepisset, celeriter illi adeo aluus intumuit, vt ad præscriptum a

Ex semine in vtero mulieris serpentes gigni quomodo possint.

e li. 19. c. 3. *f* de oc. mir.

natura

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...in the spontaneous generation of the serpent which that woman is said to have delivered after the monstrous head, as well as in forming the other brute animal she brought forth after the serpent in those shapes. Moreover, that the parents' seed should turn - owing to some morbid quality either in itself or in the uterus - into matter from which serpents spontaneously generate within the womb is nothing new. This is proved by an observation that Paré took from Levinus Lemnius, who wrote on the subject: 'In recent years, an island woman consulted me as her doctor. After conceiving from intercourse with a sailor, her abdomen swelled so rapidly that, compared to nature's normal schedule...

Margin notes

Book 19, chapter 3; Levinus Lemnius, On the Hidden Miracles of Nature.

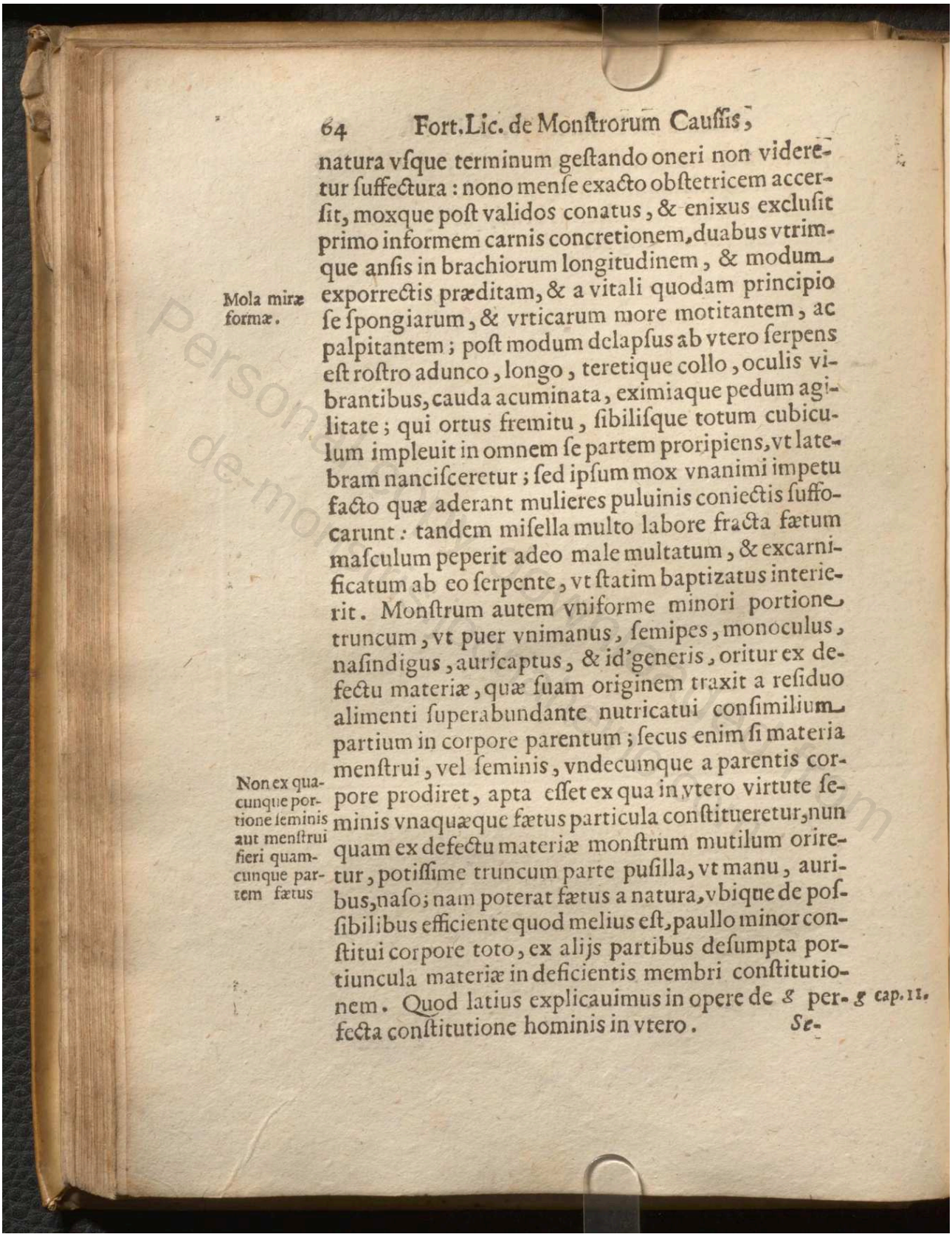
How serpents can be generated from seed in a woman's womb.

Translation notes

Emended the printer's error 'femina' to 'semina' (seed).

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natura vsque terminum gestando oneri non videretur suffectura: nono mense exacto obstetricem accersit, moxque post validos conatus, & enixus exclusit primo informem carnis concretionem, duabus vtrimque ansis in brachiorum longitudinem, & modum exporrectis præditam, & a vitali quodam principio se spongiarum, & vrticarum more motitantem, ac palpitantem; post modum delapsus ab vtero serpens est rostro adunco, longo, teretique collo, oculis vibrantibus, cauda acuminata, eximiaque pedum agilitate; qui ortus fremitu, sibilisque totum cubiculum impleuit in omnem se partem proripiens, vt latebram nanciscerétur; sed ipsum mox vnanimi impetu facto quæ aderant mulieres puluinis coniectis suffocarunt: tandem misella multo labore fracta fætum masculum peperit adeo male multatum, & excarnificatum ab eo serpente, vt statim baptizatus interierit. Monstrum autem vniforme minori portione truncum, vt puer vnimanus, semipes, monoculus, nasindigus, auricaptus, & id'generis, oritur ex defectu materiæ, quæ suam originem traxit a residuo alimenti superabundante nutricatui consimilium partium in corpore parentum; secus enim si materia menstrui, vel seminis, vndecumque a parentis corpore prodiret, apta esset ex qua in vtero virtute seminis vnaquæque fætus particula constitueretur, nunquam ex defectu materiæ monstrum mutilum oriretur, potissime truncum parte pusilla, vt manu, auribus, naso; nam poterat fætus a natura, vbique de possibilibus efficiente quod melius est, paullo minor constitui corpore toto, ex alijs partibus desumpta portiuncula materiæ in deficientis membri constitutionem. Quod latius explicauimus in opere de [g] perfecta constitutione hominis in vtero. Se-

Mola miræ formæ.

Non ex quacunque portione seminis aut menstrui fieri quamcunque partem fætus

[g] cap. 11.

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...she did not seem capable of carrying the burden all the way to term. When the ninth month had passed, she summoned a midwife. Soon after intense labor and violent strains, she first delivered a shapeless mass of flesh fitted on either side with two projections extending to the length and shape of arms, which moved and throbbingly pulsated by some vital principle in the manner of sponges and sea anemones. Shortly thereafter, a serpent slid out from her womb, featuring a hooked beak, a long, slender neck, flashing eyes, a pointed tail, and extraordinary swiftness on its feet. Once born, it filled the whole room with growling and hissing, rushing in every direction to find a hiding place; but the women present quickly joined forces and suffocated it by throwing pillows over it. Finally, the poor, wretched mother, exhausted by immense labor, gave birth to a male infant so severely mauled and shredded by that serpent that he died immediately after being baptized.

On the other hand, a uniform monster missing a smaller portion - such as a child with only one hand, half a foot, one eye, or lacking a nose or ears, and similar cases - arises from a deficiency in the specific material derived from the food surplus to the nourishment of those same parts in the parents' bodies. Otherwise, if the matter of the menstrual blood or seed, from whatever part of the parent's body it originated, were suitable for constructing every single part of the fetus in the womb through the formative power of the seed, a mutilated monster would never be produced from a deficiency of matter - especially one truncated in a minor part such as a hand, ears, or nose. For in that case, nature - which always produces the best outcome possible - could have formed the fetus slightly smaller across its entire body, taking tiny portions of material from other parts to construct the missing limb. We have explained this at greater length in Chapter 11 of our treatise On the Perfect Formation of the Fetus in the Womb.

Margin notes

A mole of wondrous shape.

Not just any part of the fetus is formed from any portion of seed or menstrual blood.

Translation notes

The reference at the end of the page to Liceti's own work contains printer corruption ('opere de & per-g cap. 11. secta constitutione'), which clearly refers to his earlier treatise 'De perfecta constitutione hominis in utero' ('On the Perfect Formation of Man in the Womb').

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Secunda cauſſa, & origo monſtri mutili oſtenditur eſſe ex debilitate, ac defectu virtutis formatricis.

CAP. IIII.

MOnſtrum idem vniforme aliquo membro mutilum, vt puer vnimanus, vnipes, monoculus, naſicarens, aurindigens, præter materiæ illarum partium propriæ defectum, ab aliqua ex propoſitis cauſſis prouenientem, fieri etiam poteſt ob imbecillitatem virtutis formatricis eorumdem membrorum: ſi etenim pars illa ſeminis parentum ſpirituoſa, cui vim conſtitutiuam fœtus ineſſe vidimus, imbecilla fuerit; reliquas partes efformare poterit, præter eas, quæ monſtro deſunt: determinate vero potius has quam alias efformare deſinit ob imbecillitatem multiplici de cauſſa: vna quidem eſt, quia portio ſeminis parentum ſpirituoſa, cui proprie talium membrorum efformatio demandata eſt, quum habeat originis ſuæ materiam a conſimilibus generantium membris; ſi quapiam ex allatis cauſſis in tota ſeminis maſſa fœtum conſtituente non reperiatur, vim ea maſſa non habebit eas partes in fœtu generandi; vt pote carens temperamento ſimili, quo earum partium naturam conſtituat: Quæ cauſſa belle ad efficientis defectum redigitur, vt prior ad inopiam materiæ. Altera vero eſt, quia in maſſa ſpirituoſa ſeminis ea portio, ad quam eiuſcemodi membrorum efformatio pertinet, ſit vel nimio calore vteri diſſoluta, & enerua-

Vt monſtrum deficiens oriatur ex defectu virtutis formatricis.

ta; vel nimio ambientis frigore proprio calore priuata, a quo fecunditatem habebat *a* Ariſtoteli; alijs partibus ſeminis intactis; vel etiam quia non vltimum ſeminis complementum in teſtibus habuerit;

a 2. de gen. an. cap. 3.

Semen vnde fecunditatē habeat.

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The second cause and origin of a mutilated monster is shown to arise from a weakness and deficiency in the formative power.

CHAPTER 4

The same uniform monster mutilated in some limb - such as a child with one hand, one foot, one eye, or lacking a nose or ears - can be produced not only by a deficiency in the specific material for those parts arising from any of the causes previously discussed, but also by a weakness in the formative power responsible for those same limbs. For if that spirituous portion of the parents' seed, which we have seen contains the fetus's constitutive power, is weak, it can still form all the remaining parts except for those missing in the monster.

It ceases to form these particular parts rather than others because of a weakness that can arise from multiple causes. One cause is that the spirituous portion of the parents' seed specifically charged with forming such limbs derives its material origin from the corresponding limbs of the parents. If, for any of the reasons mentioned, this portion is not present within the overall mass of seed constructing the fetus, that mass will lack the power to generate those parts in the fetus, as it lacks the similar temperament required to establish their nature. This cause is neatly reduced to a defect in the efficient cause, just as the former was reduced to a lack of matter.

Another cause is that, within the spirituous mass of the seed, the portion responsible for forming these limbs may be dissolved and enervated by excessive uterine heat, or robbed of its innate heat - from which, according to Aristotle, it derives its fertility - by excessive surrounding cold, while the other parts of the seed remain untouched. Alternatively, it may not have received its final maturation in the testicles, or

Margin notes

How a monster arises from a deficiency of formative power.

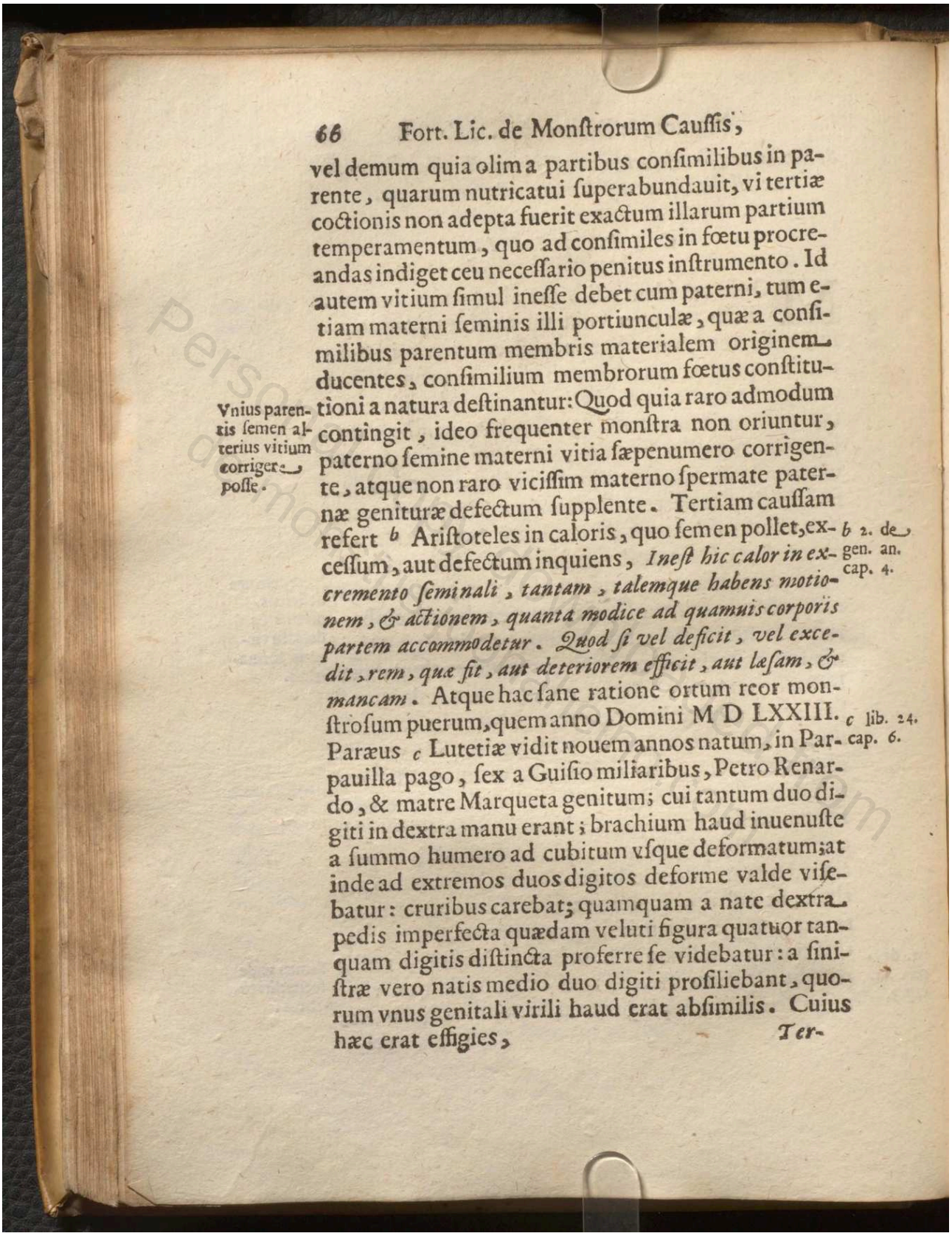
Where seed derives its fertility.

Translation notes

The text ends mid-sentence on the word 'vel' ('or'), anticipating further alternative causes on page 90.

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vel demum quia olim a partibus conſimilibus in parente, quarum nutricatui ſuperabundauit, vi tertiæ coctionis non adepta fuerit exactum illarum partium temperamentum, quo ad conſimiles in fœtu procreandas indiget ceu neceſſario penitus inſtrumento. Id autem vitium ſimul ineſſe debet cum paterni, tum etiam materni ſeminis illi portiunculæ, quæ a conſimilibus parentum membris materialem originem ducentes, conſimilium membrorum fœtus conſtitutioni a natura deſtinantur: Quod quia raro admodum contingit, ideo frequenter monſtra non oriuntur, paterno ſemine materni vitia ſæpenumero corrigente, atque non raro viciſſim materno ſpermate paternæ genituræ defectum ſupplente. Tertiam cauſſam refert [b] Ariſtoteles in caloris, quo ſemen pollet, exceſſum, aut defectum inquiens, *Ineſt hic calor in excremento ſeminali, tantam, talemque habens motionem, & actionem, quanta modice ad quamuis corporis partem accommodetur. Quod ſi vel deficit, vel excedit, rem, quæ fit, aut deteriorem efficit, aut læſam, & mancam.* Atque hac ſane ratione ortum reor monſtroſum puerum, quem anno Domini M D LXXIII. Paræus [c] Lutetiæ vidit nouem annos natum, in Parpauilla pago, ſex a Guiſio miliaribus, Petro Renardo, & matre Marqueta genitum; cui tantum duo digiti in dextra manu erant; brachium haud inuenuſte a ſummo humero ad cubitum vſque deformatum; at inde ad extremos duos digitos deforme valde viſebatur: cruribus carebat; quamquam a nate dextra pedis imperfecta quædam veluti figura quatuor tanquam digitis diſtincta proferre ſe videbatur: a ſiniſtræ vero natis medio duo digiti proſiliebant, quorum vnus genitali virili haud erat abſimilis. Cuius hæc erat effigies, *Ter-*

Vnius parentis ſemen alterius vitium corrigere poſſe.

[b] 2. de gen. an. cap. 4.

[c] lib. 24. cap. 6.

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finally, because through the power of the third concoction it failed to acquire, from the corresponding parts of the parent from whose nourishment it was surplus, the precise temperament of those parts - an instrument entirely necessary for procreating corresponding parts in the fetus.

Moreover, this defect must be present simultaneously in that small portion of both the paternal and maternal seed which, deriving its material origin from corresponding limbs of the parents, is destined by nature to form corresponding limbs in the fetus. Because this happens very rarely, monsters do not frequently arise, as the father's seed often corrects defects in the mother's, and just as often the mother's seed in turn supplies what is lacking in the father's.

Aristotle attributes a third cause to an excess or deficiency of the heat inherent in the seed, stating: "This heat is present in the seminal residue, possessing a motion and action of such degree and kind as to be moderately adapted to each part of the body. But if it either falls short or exceeds, it renders the object being formed either inferior, or damaged and defective."

I believe it was for this very reason that a monstrous boy was born whom Paré saw in Paris in the year AD 1573, when the boy was nine years old. He was born in the village of Parpuilla, six miles from Guise, to Pierre Renard and his mother Marqueta. This boy had only two fingers on his right hand; his arm was shaped not ungracefully from the top of the shoulder down to the elbow, but from there to the two fingers at the end it appeared severely deformed. He lacked legs, although from his right buttock an imperfect shape resembling a foot, divided into what seemed like four toes, appeared to project. From the middle of his left buttock, two digits protruded, one of which was not unlike a male genital organ. His likeness was as follows:

Margin notes

The seed of one parent can correct a defect in the other.

On the Generation of Animals, Book 2, chapter 4.

Book 24, chapter 6.

Translation notes

In Aristotelian physiology, the 'third concoction' (tertia coctio) is the final stage of assimilation where nutrients are converted into the specific substance of individual tissues and organs. Citation 'c' references Ambroise Paré's treatise on monsters (*Des Monstres et Prodiges*, published as Book 24 of his collected *Œuvres*).

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Tertia cauſſa, & origo monſtri mutili ſtatuitur in angustia vteri, ac loci fœtum continentis.

CAP. V.

SEd trunca etiam hominum corpora quibuſdam partibus oriuntur nullo materiæ defectu, nullaque virtutis agentis imbecillitate, ob ſolam vteri, membranæve fœtum ambientis anguſtiam in ea regione, quæ conſtituendæ partis in conceptu locus eſſe deberet: ſi namq; vterus quapiam in parte ſui nimis coarctetur, aut ob aliquem tumorē ſcyrrhoſum,

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The third cause and origin of a mutilated monster consists in the narrowness of the uterus and of the space containing the fetus.

CHAPTER 5

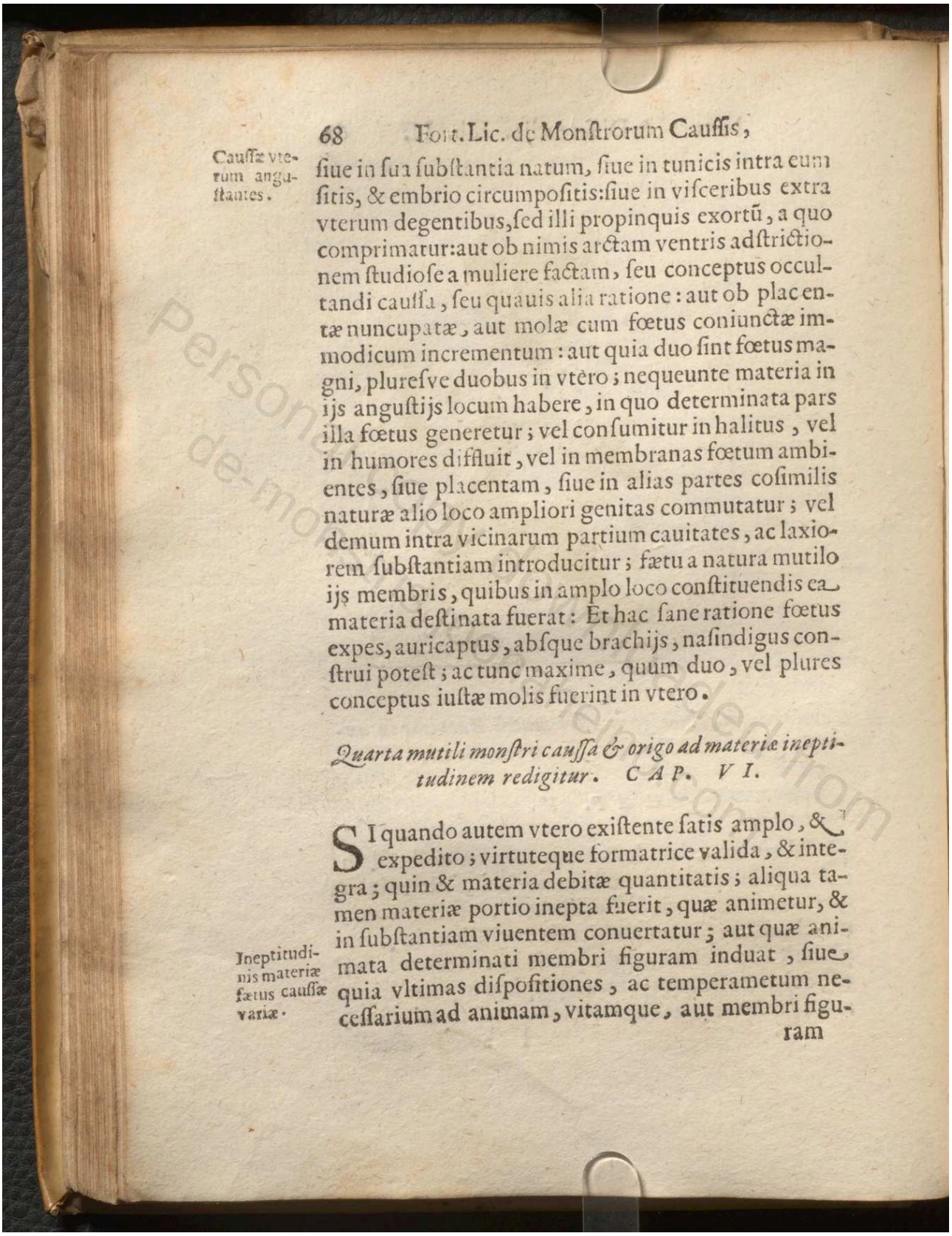
Yet human bodies can also be born missing certain parts with no deficiency of material and no weakness in the active power, purely because of narrowness in the uterus or in the membrane surrounding the fetus in that region where there ought to be room to form the part during conception. For if the uterus is excessively constricted in any part, whether owing to some scirrhous tumor…

Translation notes

The page ends mid-sentence at 'tumoré scyrrhosum' (scirrhous tumor), continuing onto page 92.

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Causſæ vterum angustantes.

ſiue in ſua ſubſtantia natum, ſiue in tunicis intra eum ſitis, & embrio circumpoſitis: ſiue in viſceribus extra vterum degentibus, ſed illi propinquis exortũ, a quo comprimatur: aut ob nimis arctam ventris adſtrictionem ſtudioſe a muliere factam, ſeu conceptus occultandi cauſſa, ſeu quauis alia ratione: aut ob placentæ nuncupatæ, aut molæ cum fœtus coniunctæ immodicum incrementum: aut quia duo ſint fœtus magni, pluresve duobus in vtero; nequeunte materia in ijs anguſtijs locum habere, in quo determinata pars illa fœtus generetur; vel conſumitur in halitus, vel in humores diffluit, vel in membranas fœtum ambientes, ſiue placentam, ſiue in alias partes coſimilis naturæ alio loco ampliori genitas commutatur; vel demum intra vicinarum partium cauitates, ac laxiorem ſubſtantiam introducitur; fætu a natura mutilo ijs membris, quibus in amplo loco conſtituendis ea materia deſtinata fuerat: Et hac ſane ratione fœtus expes, auricaptus, abſque brachijs, naſindigus conſtrui poteſt; ac tunc maxime, quum duo, vel plures conceptus iuſtæ molis fuerint in vtero.

Quarta mutili monſtri cauſſa & origo ad materiæ ineptitudinem redigitur. CAP. VI.

Ineptitudinis materiæ fœtus cauſſæ variæ.

SI quando autem vtero exiſtente ſatis amplo, & expedito; virtuteque formatrice valida, & integra; quin & materia debitæ quantitatis; aliqua tamen materiæ portio inepta fuerit, quæ animetur, & in ſubſtantiam viuentem conuertatur; aut quæ animata determinati membri figuram induat, ſiue quia vltimas diſpoſitiones, ac temperametum neceſſarium ad animam, vitamque, aut membri figuram

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whether arising within its own substance, in the membranes located inside it and surrounding the embryo, or in nearby organs outside the uterus that compress it; or owing to overly tight lacing of the abdomen deliberately practiced by the woman, whether to conceal a pregnancy or for any other reason; or owing to the excessive growth of the placenta or of a mole joined with the fetus; or because there are two large fetuses, or more than two in the womb. Since the material cannot find space in such narrow quarters to generate that specific part of the fetus, it is either consumed into vapors, dissipates into fluids, or is converted into the membranes surrounding the fetus, the placenta, or other parts of similar nature formed in a roomier location; or finally, it is drawn into the cavities and looser substance of neighboring parts, leaving the fetus naturally mutilated of those limbs that the material was destined to construct in a spacious location. Indeed, in this manner a fetus can be formed lacking feet, ears, arms, or a nose - most especially when two or more normal-sized fetuses share the womb.

The fourth cause and origin of a mutilated monster is reduced to the unsuitability of the material.

CHAPTER 6

If, however, while the uterus is sufficiently spacious and unencumbered, the formative power strong and intact, and the material present in the required quantity, some portion of the material is nevertheless unfit to be animated and converted into living substance, or, once animated, to take on the shape of a specific limb - whether because it lacks the ultimate dispositions and temperament necessary for the soul, life, or the shape of the limb

Margin notes

Causes narrowing the uterus.

Various causes for the unsuitability of the fetal material.

Translation notes

The Latin 'expes' in the list of deformities ('fœtus expes, auricaptus, absque brachijs, nasindigus') is used here to mean 'footless' (ex-pes, analogous to ex-oculus / monoculus), rather than the classical Latin meaning 'hopeless'. Printer's errors include 'consumumtur' for 'consumitur' and 'sue' for 'siue'.

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ram ſubeundam non habuerit: ſiue quia tales diſpoſitiones, ac huiuſmodi temperamentum, ob aliquam intemperiem ſibi quomodocumque ab ambiente corpore impactam, amiſerit: quando actus actiuorum Ariſtoteleo [a] decreto non fiunt niſi in patiente diſpoſito, & in propria vniuſcuiuſque materia, quæ non niſi per vltimas diſpoſitiones determinatur ad vnũquodque, ex ſe indeterminata exiſtens ad omnia; proinde ceteris materiæ portionibus bene ſe habentibus monſtrum in vtero conſtituitur ſine illo membro, cui conſtituendo pars illa materiæ inepta ſecundum naturam ideo deſtinata erat, quoniam ab eiuſdem generis membro parentis ſuam originem, & per eam conſimile temperamentum temperaturæ partis gignendæ habens, in eo vltimam ad eius naturam induendam propenſionem obtinere debebat.

2. de an. t. 24. 26.

Actus actiuorum in patiẽte diſpoſito fieri.

Materia ex ſe indeterminata, vt determinetur.

Materiæ ineptitudo vt ſit monſtrorum cauſſa.

Hac de cauſſa vnoculus infans oriri poterit ſine alterius veſtigio, vnipes, vnimanus; immo vero etiam carens inſigni mole corporis, vt captus brachijs, & cruribus, coxiſque.

Quin-

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to be assumed; or because it lost such dispositions and temperament owing to some bodily imbalance inflicted upon it in any way by the surrounding body. For the action of active causes occurs only in a suitably disposed subject and in each thing's proper material - material which, being of itself indeterminate toward all forms, is determined toward a specific one only through its ultimate dispositions. Consequently, while the other portions of the material are properly conditioned, a monster is formed in the womb missing that limb which the unfit portion of material was naturally destined to build - destined because it originated from the corresponding limb of the parent, thereby possessing a temperament like that of the part to be generated, and was meant to receive in the womb its final inclination to take on that part's nature.

For this reason, a child can be born one-eyed without any trace of the second eye, or with only one foot, or one hand; or indeed even lacking a major portion of its body, such as one deprived of arms, legs, and hips.

Margin notes

On the Soul, Book 2, texts 24, 26.

The action of active causes occurs in a disposed subject.

Matter is in itself indeterminate until determined.

How unsuitability of material causes monsters.

Translation notes

The opening fragment 'ram subeundam non habuerit' completes the word 'figuram' split from the bottom of page 92 ('figuram subeundam non habuerit').

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Quinta monstri mutili caussa, & origo est ex parente itidem truncо. CAP. VII.

POrro si parentes ambo truncati fuerint eadem aliqua suorum corporum parte ab origine; atque adeo in genere monstri contineantur; necessario prolem monstrosam susciPient eadem parte carentem; quippe conceptui nec a patre proueniet pars illa efficiens spirituosa seminis, cui dicata est eiusmodi membri conformatio; nec a matre materia eidem parti constituendæ necessaria: Quocirca ex duobus vnoculis, aut vnimanis, aut cruricaptis, brachijsue caren-

Cur, & quando ex monstrosis parentibus mõstrosi filij nascantur.

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The fifth cause and origin of a mutilated monster is when a parent is likewise mutilated.

CHAPTER 7

Furthermore, if both parents were mutilated in the exact same part of their bodies from birth - and are thus themselves included within the category of monsters - they will necessarily bear monstrous offspring lacking that same part. For the fetus will receive neither from the father that active, spirituous portion of seed assigned to shaping such a limb, nor from the mother the material necessary to construct that same part. Consequently, from two parents who are both one-eyed, or one-handed, or crippled in the legs, or lacking arms

Margin notes

Why and when monstrous children are born to monstrous parents.

Translation notes

The Latin text breaks off mid-word at the bottom of the page with 'brachijsu[e]caren-' (for 'brachijsve carentibus', meaning 'or lacking arms'), which completes on page 95.

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carentibus partus omnes enaſcentur neceſſario monſtroſi, monoculi, vnimani, crurindigi, brachijſue capti: ſi ergo carenti brachijs illi ſicario Lutetiæ ſtrangulato nupta fuiſſet mulier illa, quæ [a] Parei teſtimonio viſa etiam Lutetiæ fuit non ita pridem ſine brachijs orta; ex tali coniugio non niſi proles brachiorum exors exoriri potuiſſet.

[a] li. 24. c. 6.



Sin autem vtrique parentum eiuſdem membri mutilatio poſt ortum morbi alicuius ſæuitia contigerit, non erit neceſſarium ex illis monſtroſam pariter ſobolem procreari; poterit monſtroſa tamen ex illis itidem ſoboles prouenire ob cauſſam nuper allatam: At vero non erit hoc neceſſarium, quia fieri mutilatio

Exmonſtroſis parẽtibus cur & quando filij non monſtroſioriãtur.

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all offspring will necessarily be born monstrous - one-eyed, one-handed, lacking legs, or deprived of arms. Thus, if that woman who, according to Paré's testimony, was also seen in Paris not long ago, having been born without arms, had married that armless cutthroat executed in Paris, no offspring could have been born from such a marriage except those lacking arms. If, on the other hand, the loss of the same limb occurred in both parents after birth through the severity of some disease, it will not necessarily follow that they will produce similarly monstrous offspring. Nevertheless, monstrous offspring could still issue from them for the reason given above; yet this will not be strictly necessary, because a mutilation

Margin notes

Book 24, chapter 6.

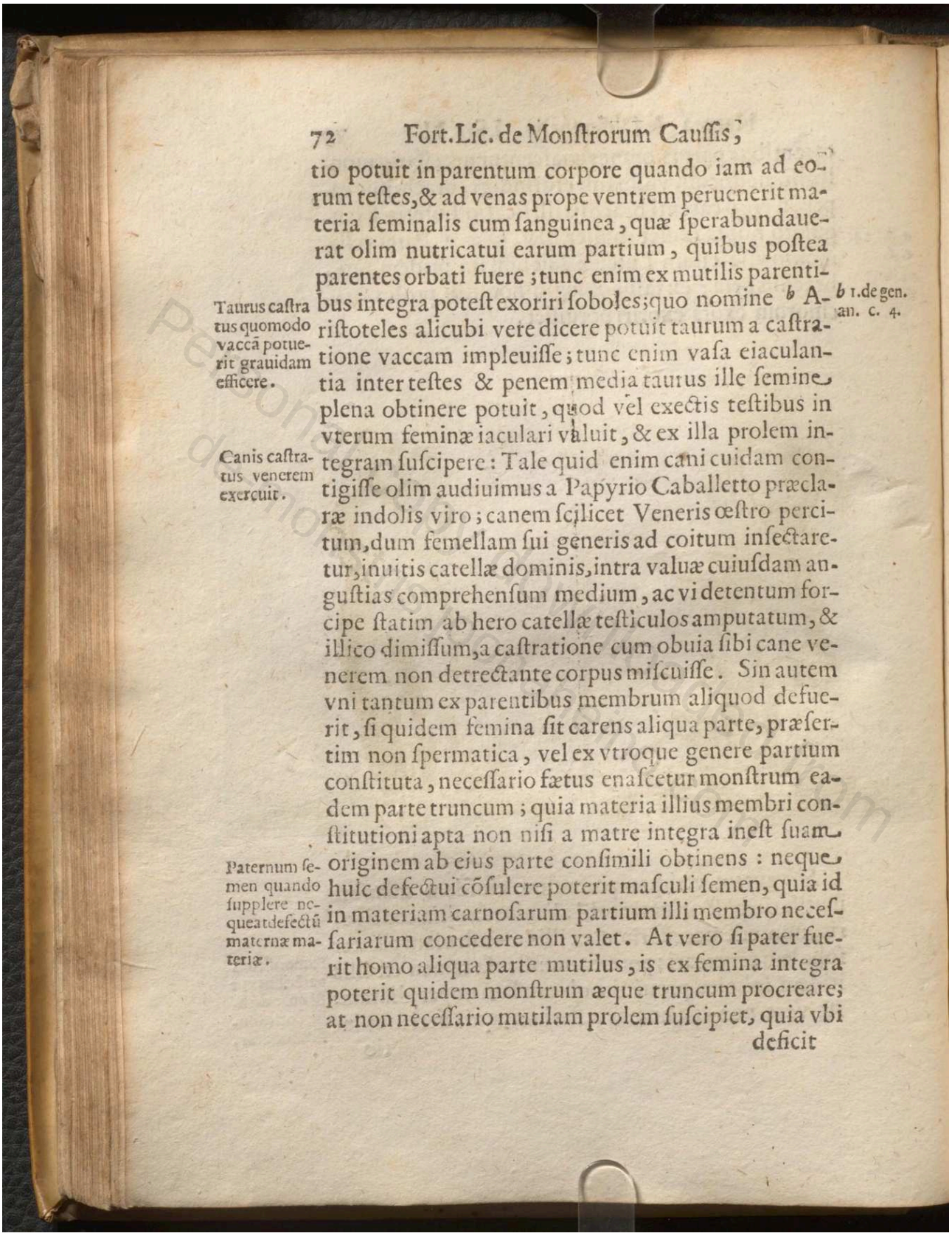
Why and when non-monstrous children are born from monstrous parents.

Translation notes

The Latin text contains minor typographical quirks, such as 'ficario' for 'sicario' (cutthroat/assassin) and 'brachiorta' printed as one word for 'brachiis orta' (born without arms).

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tio potuit in parentum corpore quando iam ad eorum testes, & ad venas prope ventrem peruenerit materia seminalis cum sanguinea, quæ sperabundauerat olim nutricatui earum partium, quibus postea parentes orbati fuere; tunc enim ex mutilis parentibus integra potest exoriri soboles; quo nomine [b] Aristoteles alicubi vere dicere potuit taurum a castratione vaccam impleuisse; tunc enim vasa eiaculantia inter testes & penem media taurus ille semine plena obtinere potuit, quod vel exectis testibus in vterum feminæ iaculari valuit, & ex illa prolem integram suscipere: Tale quid enim cani cuidam contigisse olim audiuimus a Papyrio Caballetto præclaræ indolis viro; canem scilicet Veneris œstro percitum, dum femellam sui generis ad coitum insectaretur, inuitis catellæ dominis, intra valuæ cuiusdam angustias comprehensum medium, ac vi detentum forcipe statim ab hero catellæ testiculos amputatum, & illico dimissum, a castratione cum obuia sibi cane venerem non detrectante corpus miscuisse. Sin autem vni tantum ex parentibus membrum aliquod defuerit, si quidem femina sit carens aliqua parte, præsertim non spermatica, vel ex vtroque genere partium constituta, necessario fœtus enascetur monstrum eadem parte truncum; quia materia illius membri constitutioni apta non nisi a matre integra inest suam originem ab eius parte consimili obtinens: neque huic defectui cõsulere poterit masculi semen, quia id in materiam carnosarum partium illi membro necessariarum concedere non valet. At vero si pater fuerit homo aliqua parte mutilus, is ex femina integra poterit quidem monstrum æque truncum procreare; at non necessario mutilam prolem suscipiet, quia vbi deficit

Taurus castratus quomodo vaccã potuerit grauidam efficere.

Canis castratus venerem exercuit.

Paternum semen quando supplere nequeat defectũ maternæ materiæ.

[b] 1. de gen. an. c. 4.

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could have occurred in the parents' bodies after the seminal material - along with the blood that had previously abounded for the nourishment of those parts of which the parents were later deprived - had already reached their testicles and the veins near the abdomen. For in that case, intact offspring can be born from mutilated parents. On this basis, Aristotle could truly state somewhere that a bull impregnated a cow after castration; for the bull could have retained ejaculatory vessels full of semen between his testicles and penis, which he was able to discharge into the cow's womb even after his testicles were cut off, thereby siring normal offspring with her.

Indeed, we heard from Papirio Caballetto, a man of noble character, that a similar thing once happened to a dog. A dog inflamed with mating frenzy was pursuing a female against her owners' wishes when he was caught in a narrow doorway, held fast, and had his testicles immediately cut off with shears by the bitch's master. Yet as soon as he was released, right after his castration, he immediately mated with another female dog he encountered that did not refuse him.

If, however, a limb is lacking in only one parent: if the mother lacks a part - especially one that is not purely spermatic, or one composed of both types of parts - the fetus will necessarily be born a monster missing that same part. This is because material suitable for constructing that limb is found only in a mother who is intact, deriving its origin from her corresponding part. Nor can the male seed rectify this deficiency, since it cannot supply the maternal material required for the fleshy parts of that limb.

On the other hand, if the father is mutilated in some part, he may indeed produce a similarly mutilated monster with an intact woman, but he will not necessarily have mutilated offspring; because where...

Margin notes

Aristotle, On the Generation of Animals, Book 1, Chapter 4.

A castrated dog engaged in copulation.

When the paternal seed cannot make up for a defect in the maternal material.

Translation notes

The opening fragment 'tio potuit' completes 'mutilatio' from the bottom of page 95. The printer's typo 'and illico' in the Latin text was read as 'ac illico' ('and straightway').

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deficit ſpirituoſa pars paterni ſeminis illius membri formationi deſtinata, præſto eſſe poteſt a conſimili parte materni corporis materialem generationem habens feminei ſpermatis ſpirituoſa portio, quæ in eius membri conformatione ſuppleat defectum patris; qua ratione c Ariſtoteles alibi monuit ex læſis parentibus interdum læſos, interdum non læſos filios prouenire. Ita ergo ex coitu cum monſtro mutilo monſtrum conſimile generatur.

Femina cur poſſit omnē maſculi defectū ſupplere.

c 2. de gen. an. cap. 3.

Sexta cauſſa, & origo monſtri mutili ad morbum fœtus attinere dicitur. CAP. VIII.

POſtremo loco monſtroſus partus ab integris parentibus edi poterit, nulla vel deficiente, vel inepta materia; nulla continentis vteri anguſtia; nullaque virtutis formatricis imbecillitate; vbi fœtus integer efformatus in vtero aliquem morbum patiatur, quo integra illius aliqua pars abſumatur: Vt enim homines adulti luis Venereæ veneficio plerique nares amittunt, ac virile membrum; vtque ſphaceliſmo integris brachijs aliquando, vel cruribus priuantur; vtque nimio frigore nonnulli pedibus truncantur; vt alijs membris ferro amputantur, igneue conſumuntur; qui omnes obducta vulneri, vlceriue cicatrice, monſtra mutilata nobis apparent; ita ſane tenerrimum fœtus corpuſculum in vtero aliqua parte detruncari valet, ſiue adurente inflammatione conſumpto pede, ſiue corrodente humore aliquo exeſa manu, ſiue ſphaceliſmo abſumpta virga, ſiue quomodocumque aliter alia parte detracta; qui morbus a natura, † Hippocrati medicatrice, mox qua qua ratione curatus, obducta corpori fœtus cicatrice, relinquitur puellus truncus, qui ſuo tempore naſcitur monſtrum

Monſtrum vi morbi oriatur.

† 6. epid. ſect. 5.

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the spirituous portion of the father's seed assigned to forming that limb is missing, there can still be present a spirituous portion of female seed - drawing its material origin from the corresponding part of the mother's body - to make up for the father's deficiency in shaping that limb. For this reason, Aristotle noted elsewhere that damaged parents sometimes produce damaged children and sometimes undamaged ones. In this way, mating with a mutilated monster can result in a similar monster.

The sixth cause and origin of a mutilated monster is attributed to disease of the fetus.

CHAPTER 8

Finally, a monstrous birth can issue from intact parents - even where there is no deficient or unsuitable material, no spatial constriction of the womb, and no weakness in the formative power - if a fetus that was fully formed in the womb suffers a disease that destroys one of its complete parts.

For just as many adults lose their nose or male organ to the poison of the venereal disease, or are sometimes deprived of entire arms or legs by gangrene, or lose their feet to extreme frostbite, or have other limbs amputated by iron or consumed by fire - all of whom appear to us as mutilated monsters once a scar has formed over the wound or ulcer - so too can the delicate body of a fetus in the womb lose a part. A foot might be destroyed by supervening inflammation, a hand eaten away by a corrosive humor, the penis consumed by gangrene, or any other limb removed in some manner. When nature (which Hippocrates called the healer of diseases) subsequently cures this ailment by whatever means, leaving a scar on the fetal body, the child remains mutilated and is born a monster in due course.

Margin notes

Aristotle, On the Generation of Animals, Book II, chapter 3.

Why the female can compensate for any defect in the male.

How a monster may arise from disease.

Footnotes

Hippocrates, Epidemics, Book VI, section 5.

Translation notes

The Latin text contains minor typographical errors: 'spituosa' for 'spirituosa' in the first line, 'esformatum' for 'efformatum' in Chapter 8, and 'qua qua' for 'quaqua'.

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ſtrum eo membro deſtitutum. Raro autem contingit exoriri eiuſcemodi monſtrum, quia raro contingit fætum in vtero tenellum adeo graui morbo affici, & non interimi, ſed ab amiſſo vi morbi membro integro obducta corpori cicatrice conualeſcere. Sic igitur ex vi morbi oriuntur pleraque monſtra mutila.

Monſtra mutila ex imaginationis parentum vi exoriri non poſſe. CAP. IX.

NEque vero pleriſque alijs aſſentimus, quibus omnia cuiuſque ſpeciei monſtra, atque adeo mutila, vi vehementioris phantaſiæ parentum enaſcuntur: Quum enim phantaſia quantumuis intenſa vim non habeat detrahendi quidquam materiei generandi conceptus: nec virtuti generatrici: nec formatrici ſeminis: nec loci amplitudini, vterum nimis quam par ſit anguſtando: nec ſanitati fætus, morbum membrorum conſumptorem procreando: ſed ſolum valeat figuras, & colores partium variare vehemens imaginatio: liquido iam patet nullum ab ea monſtrum mutilum poſſe procreari: at omnia in eo genere fieri a cauſſis antea propoſitis cum ſeorſum acceptis, tum etiam multo magis ſi plures in vnum conuenerint, ſiue in eadem parte, ſiue in pluribus: ſiquidem trunci monſtroſe a natura homines ſunt ſimul pluribus membris carentes: quorum vno vteri anguſtia deſtitui poſſunt, altero vi morbi priuari, altero defectu materiæ orbari, altero imbecillitate agentis cauſſæ ſpoliari: & ita de alijs. Ita ergo ex tot cauſſis phyſice naſcuntur omnia monſtra mutila: quorum originem Clariſſimi viri indifferenter referunt in vnum materiei defectum.

Monſtri vniformi.

Mon-

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lacking that limb. However, such a monster rarely comes into being, because it is uncommon for a delicate fetus in the womb to be afflicted by so severe a disease without dying, but rather to recover after losing an entire limb to the disease while a scar forms over its body. In this way, many mutilated monsters arise from the effects of disease.

CHAPTER 9

Mutilated monsters cannot arise from the power of the parents' imagination

Nor do I agree with the majority of authors who claim that monsters of every kind, including mutilated ones, are produced by the power of a vivid parental imagination. For no matter how intense an imagination may be, it lacks the power to remove anything from the material meant for generating the fetus, or to diminish the generative power or the maternal seed, or to reduce spatial capacity by unduly constricting the womb, or to harm the health of the fetus by engendering a disease that consumes its limbs. Because a powerful imagination can only alter the shapes and colors of body parts, it is abundantly clear that no mutilated monster can ever be produced by it.

Instead, all monsters of this class arise from the natural causes set forth above, whether operating individually or, even more so, combining together - whether acting upon a single body part or upon several. Indeed, some people are born monstrously mutilated, lacking several limbs at once: they may be deprived of one limb by spatial restriction of the womb, robbed of another by disease, stripped of a third by a deficiency of material, and bereft of a fourth through weakness of the active cause, and so on for the rest. Thus, all mutilated monsters arise physically from this variety of causes, even though famous authors indiscriminately attribute their origin to a single defect of material.

Margin notes

A uniform cause of a monster.

Translation notes

The opening fragment 'ftrum eo membro destitutum' completes the sentence from page 97 ('...nascitur monstrum...'). In Chapter 9, Liceti contrasts his multi-causal approach with the simplified explanation of 'illustrious authors' (such as Aristotle or Galen) who reduce mutilations solely to a defect of material.

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Monſtri Vniformis excedentis realis exiſtentia ex hiſtorijs item comprobatur. CAP. X.

AT in eodem genere monſtri vniformis ex aduerſo multa reipſa comperiri monſtra in aliqua parte aut ſecundum numerum, aut ſecundum molem mirabiliter excedentia, ijſdem hiſtoricis confirmari poteſt; namque apud eũdem Ioannem Gualtherium Infans duplici capite ortus eſt. Quin etiam Theodoſio imperante, Arcadio, & Honorio Coſſ. in orientali plaga in caſtello Emaus Paleſtinæ natus eſt puer ab vmbilico deorſum vnum corpus obtinens, ſurſum bicorporeus, duo habens pectora, duo capita proprijs pollentia ſenſibus adeo diſcreta, vt altero comedente, ac bibente, alterum abſtineret monſtri caput; altero vigilante, alterum ſomnus oppreſſum detineret; licet nonnunquam ſimul dormirent, ſimul colluderent inuicem; ſed & inter ſe aliquando rixabantur, ſeque inuicem percutiebant. Vixit monſtrum fere biennium; & alter ſemipuer alteri mortuo quatriduum ſuperuixit. Huius monſtri teſtimonium perhibuit D. [a] Auguſtinus luculentiſſimum.

Anno Dñi. 140.

398.

[a] lib. 16. de Ciu. Dei cap. 8.

Conſtantinopoli puer natus eſt quatuor pedes habens. Alter duos vertices a natiuitate obtinuit. In Thracia pariter natum infantem quatuor pedes habentem populi viderunt. Alterum ibidem duo capita gerentem; quorum vterque ferro conciſus eſt. Henrico Tertio imperante in confinio Normanniæ, ac Britanniæ portentum viſum eſt in vna, vel potius in duabus mulieribus; erant duo capita, & quatuor brachia, cetera gemina vſque ad vmbilicum: inferius ſingula omnia, comedebat, ridebat, loquebatur vna, dum altera interim abſtineret, fleret, atque

601.

1044.

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CHAPTER 10

The actual existence of uniform monsters with excessive parts is likewise proved from historical accounts

On the other hand, within this same category of uniform monsters, the same historians confirm that many monsters are indeed found that surprisingly exceed the normal human form in some body part, either in number or in size. For instance, in the work of the same Johann Walther, an infant was born with a double head.

Furthermore, during the reign of Theodosius, when Arcadius and Honorius were consuls, a child was born in the eastern region at the fortress of Emmaus in Palestine. From the navel down, the child possessed a single body, but above it was double, having two chests and two heads, each endowed with its own distinct senses. So distinct were they that while one head ate and drank, the other abstained; while one was awake, the other was overcome by sleep. Sometimes, however, they slept at the same time and played with one another, though at times they also quarreled and struck each other. The monster lived nearly two years, and when one head died, the other survived it by four days. Saint Augustine gave very clear testimony regarding this monster.

In Constantinople, a boy was born with four feet, and another possessed two crowns on his head from birth. Likewise in Thrace, people saw an infant born with four feet, and another in the same place bearing two heads, both of whom were killed with an iron blade. During the reign of Emperor Henry III, on the border of Normandy and Brittany, a marvel was seen in one woman - or rather in two: there were two heads and four arms, with everything double down to the navel, but single below it. One would eat, laugh, and speak, while the other meanwhile abstained, wept, and remained silent;

Margin notes

A.D. 140, 398.

Book 16 of The City of God, chapter 8.

601.

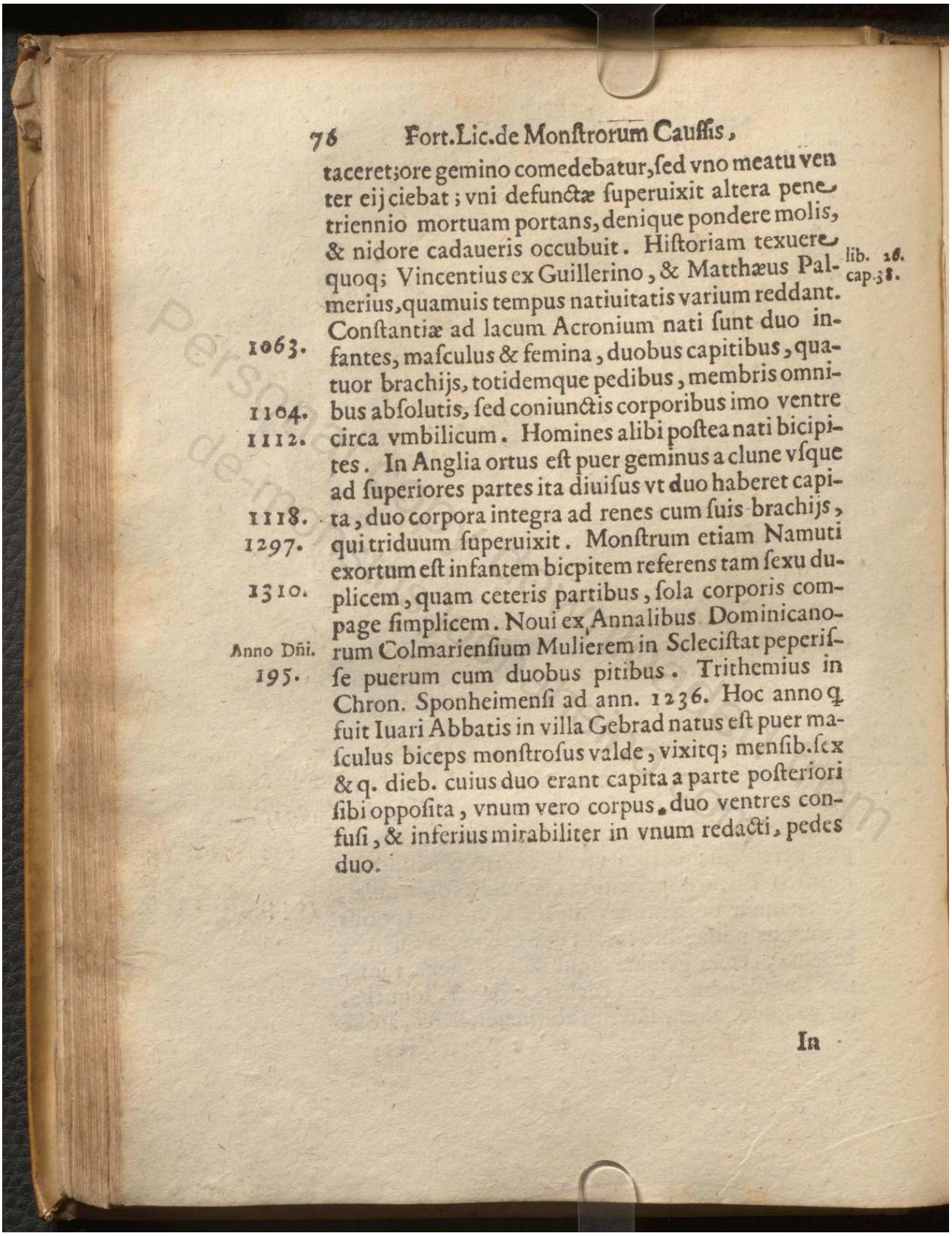
1044.

Translation notes

Corrected minor print/OCR typographical errors in the original Latin: 'Insans' for 'Infans', 'bicorporeux' for 'bicorporeus', and 'A Tin' for 'At in'.

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taceret;ore gemino comedebatur,sed vno meatu ven
ter eij ciebat; vni defunctæ superuixit altera pene
triennio mortuam portans,denique pondere molis,
& nidore cadaueris occubuit. Historiam texuere
quoq; Vincentius ex Guillerino, & Matthæus Pal-
merius,quamuis tempus natiuitatis varium reddant.
Constantiæ ad lacum Acronium nati sunt duo in-
1063. fantes, masculus & femina, duobus capitibus, qua-
tuor brachijs, totidemque pedibus, membris omni-
1104. bus absolutis, sed coniunctis corporibus imo ventre
1112. circa vmbilicum. Homines alibi postea nati bicipi-
tes. In Anglia ortus est puer geminus a clune vsque
ad superiores partes ita diuisus vt duo haberet capi-
1118. ta, duo corpora integra ad renes cum suis brachijs,
1297. qui triduum superuixit. Monstrum etiam Namuti
exortum est infantem bicpitem referens tam sexu du-
1310. plicem, quam ceteris partibus, sola corporis com-
page simplicem. Noui ex Annalibus Dominicano-
Anno Dñi. rum Colmarienſium Mulierem in Scleciſtat peperis-
195. se puerum cum duobus pitibus. Trithemius in
Chron. Sponheimensi ad ann. 1236. Hoc anno q.
fuit Iuari Abbatis in villa Gebrad natus est puer ma-
sculus biceps monstrosus valde, vixitq; mensib.sex
& q. dieb. cuius duo erant capita a parte posteriori
sibi opposita, vnum vero corpus, duo ventres con-
fusi, & inferius mirabiliter in vnum redacti, pedes
duo.

lib. 16. cap. 38.

In

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Food was consumed through two mouths, but their stomach excreted through a single passage. When one of the women died, the other survived her for nearly three years, carrying the dead body attached to her, until she finally succumbed to its heavy burden and stench. Vincent of Beauvais (drawing from William of Malmesbury) and Matteo Palmieri also recorded this case, though they report different dates for its occurrence.

At Constance, near Lake Acronius, twin infants - a male and a female - were born with two heads, four arms, and four legs. All their limbs were fully formed, but their bodies were joined at the lower abdomen around the navel.

Other two-headed human beings were subsequently born elsewhere. In England, a twin boy was born divided from the buttocks upward, having two heads and two complete upper bodies down to the kidneys, each with its own pair of arms; he survived for three days. A monster was also born at Namur resembling a two-headed infant that was double both in sex and in its other parts, but single in its basic body frame.

I also learned from the Annals of the Colmar Dominicans that a woman in Sélestat gave birth to a boy with two heads. Likewise, Trithemius notes in his Chronicle of Sponheim under the year 1236 - during the abbacy of Iwarus - that a remarkably monstrous two-headed male child was born in the village of Gebraz. He lived for six months and a few days. His two heads faced away from each other at the back, but he had a single body, two stomachs merged together and wonderfully united into one lower down, and two feet.

Margin notes

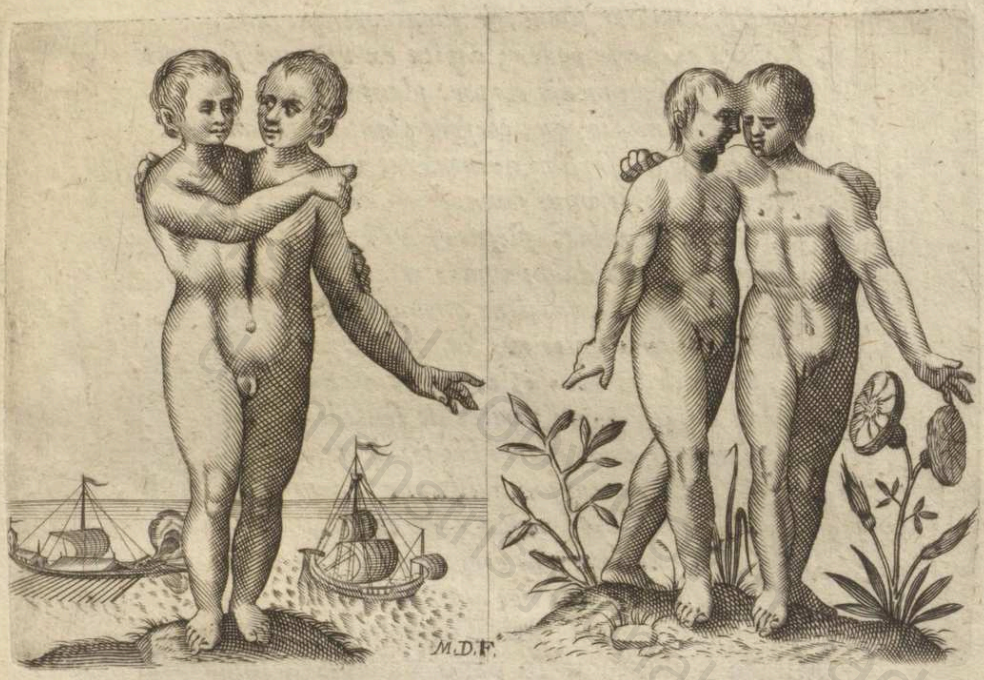
Book 26, chapter 38.

Translation notes

The Latin 'pitibus' in 'cum duobus pitibus' is a printer error/abbreviation for 'capitibus' (heads). 'Scleciftat' refers to Sélestat (Schlettstadt) in Alsace. Lake Acronius refers to Lake Constance (Obersee).

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1316. In agro Florentino puer natus bicorpori effigie, geminis capitibus, quaternis manibus, circa genitales partes ita connexus, vt in duos tantummodo pedes terminaretur; a partu matris paucos dies vixisse perhibetur: de quo *b* Franciscus Petrarcha Lyricorum italorum Summus meminit, asserens, eiusdem monstri effigiem Florentiæ in Hospitali ad scalas exculptam, epigramma sequens inscriptum habere. *b* lib. 4. rer. memorand.

„ *Hac Petrus Paulusque, vno sub corpore bini,*
„ *Fabrica naturæ mira iacemus humo.*
„ *Cuique suum fuit & manuum, fuit oris opusque;*
„ *Vesica, ast vnum ventris opusque fuit:*
„ *Iunxere*

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In 1316, in the territory of Florence, a boy was born with the appearance of two bodies, having twin heads and four hands, but so joined around the genital region that he ended in only two feet. He is said to have lived for a few days after birth. Francesco Petrarch, the greatest of Italian lyric poets, mentions this child, noting that an image of the monster was carved in Florence at the Hospital of the Steps, bearing the following inscribed epigram:

"Here we lie in the earth, Peter and Paul, two under a single body - a marvelous work of nature. Each had his own hands and mouth, and his own bladder, but there was only one stomach and..."

Margin notes

Book 4, Rerum Memorandarum.

Translation notes

The Latin 'bicropori' is a typographical error for 'bicorporis' (two-bodied). The poem breaks off mid-sentence at the end of the page with 'Iunxere' ('joined...'), which will be completed on the following page.

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„ *Iunxere extremæ partes nos corporis ambos*
„ *Quas neuter ſimul, & dicat vterque ſuas.*
„ *Neutra ex parte pedes; capita ex vtraque fuerunt*
„ *Bina; ſed e medio corpore planta fuit.*
„ *Bina fuit medio, quæ corpore planta deorſum*
„ *Pendebat, ſurſum quinta erat vna manus.*
„ *Non vero nobis vnus ſomnuſque, cibuſque,*
„ *Nec riſus nobis, fletus & vnus erat:*
„ *Somno membra dabat vnus, ridebat & alter,*
„ *Sugebatque vnus flens quoque & alter erat.*
„ *In Florentina natos nos fluminis Arni*
„ *Valle dedit Patriæ, nos pia cura Patris.*
„ *Inde alti, & Sacro pariter de fonte leuati,*
„ *Viximus ambo decem bis totidemque dies.*
„ *Quid nunc Neptunum, quid nunc Ianum que bifrontẽ*
„ *Miraris? Stygij terna quid ora Canis?*
„ *Et quid Geryonis tria corpora? ſcilicet vnum*
„ *Nos corpus, binas nos animaſque lege.*

De hoc etiam monſtro Kornmannus libro ſuo de Miraculis viuorum. In pago Vallis Arni ſuperioris nomine Tertanio mõſtrum exortum eſt duos puellos vno vmbilico ad inuicem iunctos habens, cui ab vno latere & genitalia erant membra, & bina quoque pendebant inualida crura; ab altero vero latere crus ſolum exibat imperfectum; fuitque monſtrum hephe-
1389. merum. Alibi natus eſt in Italia infans ſub vno capite quatuor brachia, totidemque crura diuaricans; cui vita exiguo tempore durauit; dequo & Ambro-
Anno Dñi. ſius [c] Paræus, & [d] Ioannes Riolanus Fil. teſtimonium perhibuere. Puella biceps in Boioaria Aqui-
1413. lonari inter Danubium, atque Alemannum fluuios in Sanderſdorf nata eſt in mola pagi, quæ & quaterna brachia, bis geminas manus, & totidem pedes habuit.

[c] li. 24, c.
[d] de mõſtr. Lut. cap. 8.

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...joined us two together in the hindmost parts of our body, which neither of us can call exclusively his own, yet both can claim as theirs. On neither side were there proper feet; at each end were twin heads, while hanging downward from the middle of the body was a pair of feet, and higher up was a fifth single hand.

We did not share the same sleep or food, nor were our laughter and weeping shared in common: one yielded his limbs to sleep while the other laughed; one nursed while the other wept. Born in the Florentine valley of the river Arno, the pious care of our father gave us to our homeland. Raised there and lifted together from the sacred font, we both lived for forty days.

Why do you now marvel at Neptune or two-faced Janus? Why at the three mouths of the Stygian hound, or the three bodies of Geryon? Read here of us: one body, but two souls.

Heinrich Kornmann also writes about this monster in his book On the Miracles of the Living. In a village in the upper Arno valley named Tertanio, a monster was born consisting of two little boys joined to one another at a single navel. On one side it possessed genital organs and two weak legs hanging down, while on the other side only a single incomplete leg emerged. This monster lived for only a single day.

Elsewhere in Italy, an infant was born with four arms and four legs branching out under a single head; its life lasted for only a short time. Both Ambroise Paré and Jean Riolan the Younger provided testimony about this child.

A two-headed girl was born in Northern Bavaria between the Danube and Altmühl rivers at Sandersdorf, in the village mill. She likewise possessed four arms, four hands, and as many feet.

Margin notes

c Book 24; d On Monsters (Paris ed.), ch. 8.

Translation notes

The poem concludes on this page, completing the epigram from Petrarch begun on page 101. The Latin phrase 'decem bis totidemque dies' (twice ten and as many days more) translates to forty days. The river 'Alemannus' refers to the Altmühl in Bavaria.

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habuit. In agro Piceno exortus est infans dentibus
sex, & facie insolitæ magnitudinis. Bernæ puella
1472. orta est vno capite, duabus posterioribus corporis
1475. partibus, totidemq; pudendis.



In Veronensi agro infantes feminæ duæ natæ sunt binis genitalibus, duplici ventre quaternis brachijs, sed sibi dorso ab imis humeris, vt inquit Paræus, ad nates vsque arctissime cohærentes; quod monstrum parentes diu multumque per Italiæ vrbes, quæstum inde sibi comparantes circumtulere.

In

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In the Picene territory, an infant was born with six teeth and a face of extraordinary size. In Bern, a girl was born with a single head, two lower bodies, and two sets of genitals.

In the territory of Verona, two female infants were born with two sets of genitals, two bellies, and four arms, but - as Paré notes - they were tightly joined along their backs from the bottom of their shoulders all the way to their buttocks. Their parents exhibited this monster extensively throughout the cities of Italy for a long time to earn a living from them.

Margin notes

1472.

1475.

Translation notes

Corrected the printer's typographical error 'visque' to 'usque' ('all the way to').

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In pago Rorbachio non procul ab Heydelberga,
1486. Paræi etiam relatu, gemini vtriusque sexus obuer-
1487. sis tergoribus annexis orti sunt. Biceps infans Pa-
tauij natus est, in quo præter naturæ luxuriem nihil
aliquoquin fuit fœdum aspectu. Romæ gemini or-
1493. ti sunt, simulque vno corpore coniuncti, aduersis
inter se manibus, ac facie; qui pauculos vixerunt
dies. Berheldiæ in ditione Principis Palatini Elec-
toris nati sunt gemini pectoribus sibi affixis, vnico
vmbilici dependentis vinculo constricti. Germaniæ
in oppido ad syluam Hirciniam sito infans duobus
capitibus, quatuor manibus, & duobus pedibus na-
tus

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In the village of Rohrbach, not far from Heidelberg - also according to Paré's account - twins of opposite sexes were born joined back to back.

A two-headed infant was born in Padua, in whom, apart from nature's extravagance, there was otherwise nothing repulsive in appearance.

In Rome, twins were born joined together in a single body, facing each other with their hands and faces opposed; they lived for only a few days.

At Berheldia, in the territory of the Elector Palatine, twins were born attached at the chest, bound together by the single tether of a hanging navel.

In a German town situated near the Hercynian Forest, an infant was born with two heads and two feet

Margin notes

1486.

1487.

1493.

Translation notes

The page ends mid-sentence ('natus') describing the infant born near the Hercynian Forest; the description continues on page 105.

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tus est. Prope Vuormatiam ad dextram Rheni partem in Villa Birstad, quæ sita est inter Vuormatiam, & Benshaim, mulier quædam enixa est duas puellas corporibus integras, sed in vertice fronte tenus inseparabiliter connexas, & sese mutuo inspicientes; eas [e] Munsterus Maguntiæ se in sua Cosmographia scribit vidisse sexennes; cogebantur simul incedere, simul cubare, ac surgere; & quum vna procederet, altera retrocedebat: nasi vtriusque se se fere contingebant: oculi vero non in directum, sed in latera tantum torqueri poterant. Vixerunt ad annum decimũ; quo tempore, quum vna defuncta resecaretur a superstite, viua hæc aut ex accepto in capite vulnere, aut potius ex vulneris fœtore & putrefactione corrupta in cerebro, paullo post etiam diem obijt extremum; cuius imaginem paullo supra vidimus. In ditione Vuerdemberga monstrum feminei sexus ortum est duplici capite, quaternis brachijs, pectore, ac ventre vno, pedibus duobus. In agri Tigurini pago Gossauu apud Heluetios mulier honesta masculos duos duobus capitibus, vno quidem corpore, vmbilici vinculo coniunctos, quatuor manibus, & quaternis pedibus enixa est. Colmariæ Imperialis Alsatiæ oppidi ad Illum fluuium siti natus est infans virili sexu, ex cuius pectore aliud integri hominis, eiusdemque sexus corpus omnibus membris absolutum ad genua vsque propendebat, solo capite in alio corpore infixo. In Germania visus est iustæ vir ætatis, cui aliud caput ex vmbilico exertum prominebat; quod in morem superioris etiam cibum assumebat: Huius meminerunt itidem Iacobus [f] Rueffus, & Ambrosius [g] Paræus.

1495. 1498. 1403. 1514. 1516. 1519.

[e] lib. 3. p. 625.

[f] lib. de homi. cõce.

[g] lib. 24. cap. 2.

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. Near Worms, on the right bank of the Rhine in the village of Bürstadt (located between Worms and Bensheim), a woman gave birth to twin girls who were complete in body but inextricably joined at the top of the head down to the forehead, facing one another. Sebastian Münster writes in his Cosmographia that he saw them in Mainz when they were six years old. They were forced to walk, lie down, and get up together; when one stepped forward, the other walked backward. Their noses nearly touched, and their eyes could not look straight ahead, but could only turn to the sides.

They lived until their tenth year. At that time, when one died and was severed from the survivor, the living girl also died shortly thereafter - either from the wound inflicted on her head or, more likely, because her brain was infected by the stench and putrefaction of the wound. (We saw an illustration of them a little earlier.)

In the territory of Württemberg, a female monster was born with a double head, four arms, a single chest and belly, and two feet.

In the Swiss canton of Zürich, in the village of Gossau, a respectable woman gave birth to twin boys with two heads and a single body joined by the bond of a navel, having four hands and four feet.

In Colmar, an imperial city of Alsace situated on the river Ill, a male child was born from whose chest hung another complete human body of the same sex, fully formed in all its limbs down to the knees, attached solely by its head embedded in the main body.

In Germany, a grown man of mature age was seen with another head protruding from his navel, which even consumed food in the manner of his upper head. Jakob Rueff and Ambroise Paré both record this case.

Margin notes

Book 3, p. 625.

1495.

1498.

1403.

1514.

1516.

Rueff, De conceptu et generatione hominis; Paré, Book 24, ch. 2.

1519.

Translation notes

The opening fragment '.' completes 'natus' from the bottom of page 104 ('natus / tus est' = 'was born'). Margin note 4 reads '1403' in the print, though likely a typographical error for a 16th-century date given the surrounding dates.

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82 Fort. Lic. de Monſtrorum Cauſſis,

Ianus Vitalis Panormitanus in ſuo Teratorizione de monſtro iſto, e cuius pectore propendebat collotenus abdito capite alter infans ait,

„ *Ecce oritur, dictu horreſco, prope curua cauernæ*
„ *Ora puer mentis mens haud ignara Deorum*
„ *Protinus ergo ingens telluris creuit aceruus*
„ *Tollitur ex ima gramen compage reuulſum*
„ *Mox ruit abrupto cumulo; mirantur ariſtæ,*
„ *Mirantur glebæ, Cyprios tum terra capillos*
„ *Decepit, aurati dudum patuere cylindri*
„ *Nec monſtris ſimiles pauidis, creſcitque tuendo*
„ *Ocius, & truncum ſub pectore librat inanem*
„ *Egreſſus puer, & ſine nomine pectore corpus*
„ *Imminet, huic collum caput eſt, & brachia parua*
„ *Pro manibus ſunt, terga polum ſpectare videntur.*



Ex

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Giammattei Vitali of Palermo, in his poem Teratorizios, writes as follows concerning that monster from whose chest hung another infant, its head hidden up to the neck:

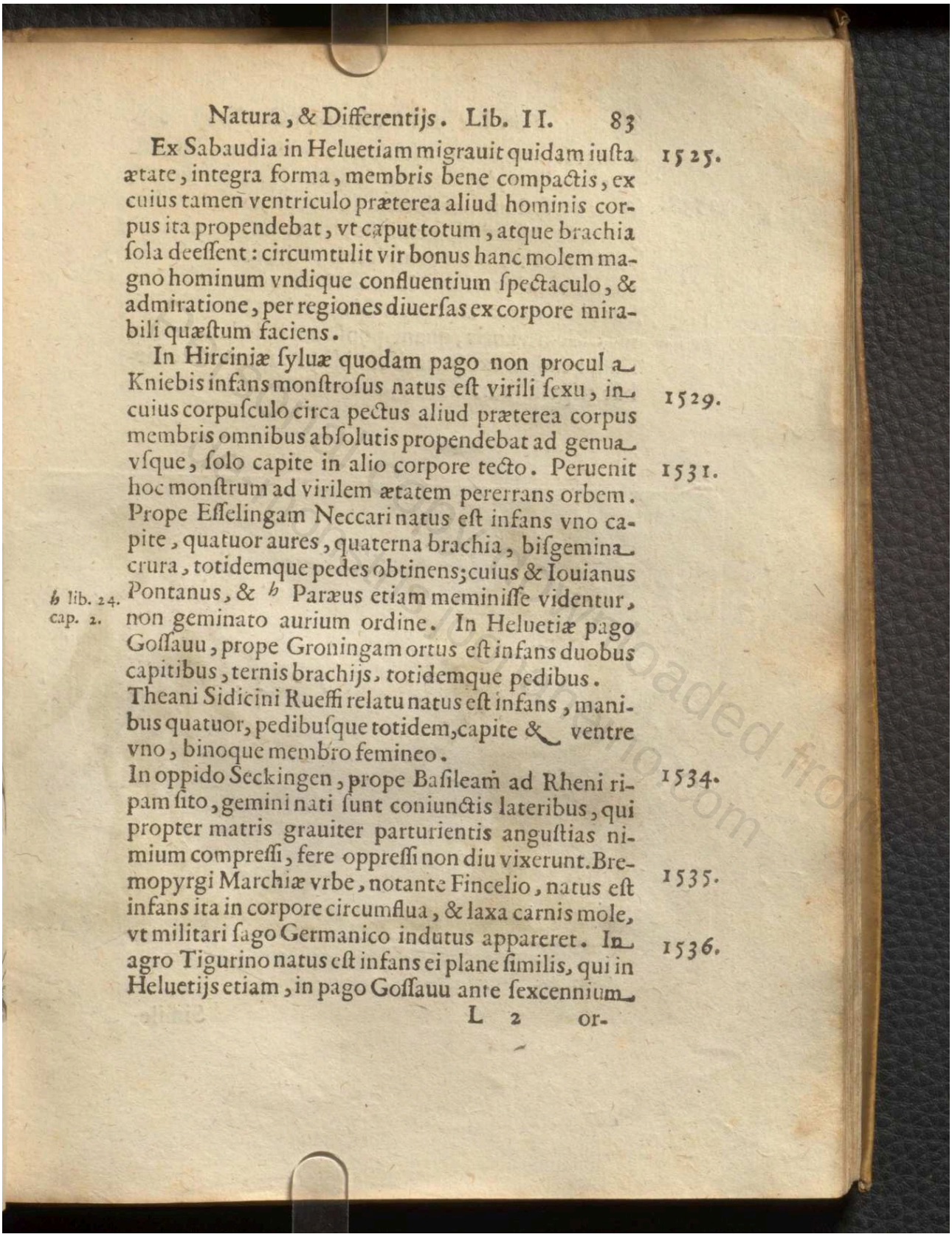
“Behold - I shudder to tell it - near a curved cave
A child comes forth, his mind by no means ignorant of the gods.
Immediately a huge mound of earth arose;
Grass was torn up and lifted from its deepest roots,
Then soon collapsed as the heap broke apart.
The ears of grain marveled, the soil marveled;
Then the earth revealed golden strands like Cyprian locks,
And golden forms lay open to view -
In no way resembling terrifying monsters.
As we watch, he grows rapidly,
Balancing a lifeless torso beneath his chest.
Emerging into the world, an unnamed body
Hangs over his chest; its neck serves as its head,
Small arms take the place of hands,
And its back seems turned toward the sky.”

Translation notes

Ianus Vitalis Panormitanus refers to the Sicilian humanist and poet Giammattei Vitali (Giovanni Matteo Vitali of Palermo). 'Teratorizios' is his poetic work on portents and miraculous births.

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Ex Sabaudia in Heluetiam migrauit quidam iusta ætate, integra forma, membris bene compactis, ex cuius tamen ventriculo præterea aliud hominis corpus ita propendebat, vt caput totum, atque brachia sola deessent: circumtulit vir bonus hanc molem magno hominum vndique confluentium spectaculo, & admiratione, per regiones diuersas ex corpore mirabili quæstum faciens. 1525.

In Hirciniæ syluæ quodam pago non procul a Kniebis infans monstrosus natus est virili sexu, in cuius corpusculo circa pectus aliud præterea corpus membris omnibus absolutis propendebat ad genua vsque, solo capite in alio corpore tecto. Peruenit hoc monstrum ad virilem ætatem pererrans orbem. 1529. 1531.

Prope Esselingam Neccari natus est infans vno capite, quatuor aures, quaterna brachia, bisgemina crura, totidemque pedes obtinens; cuius & Iouianus Pontanus, & [b] Paræus etiam meminisse videntur, non geminato aurium ordine. In Heluetiæ pago Gossauu, prope Groningam ortus est infans duobus capitibus, ternis brachijs, totidemque pedibus.

[b] lib. 24. cap. 2.

Theani Sidicini Rueffi relatu natus est infans, manibus quatuor, pedibusque totidem, capite & ventre vno, binoque membro femineo.

In oppido Seckingen, prope Basileam ad Rheni ripam sito, gemini nati sunt coniunctis lateribus, qui propter matris grauiter parturientis angustias nimium compressi, fere oppressi non diu vixerunt. 1534.

Bremopyrgi Marchiæ vrbe, notante Fincelio, natus est infans ita in corpore circumflua, & laxa carnis mole, vt militari sago Germanico indutus appareret. 1535.

In agro Tigurino natus est infans ei plane similis, qui in Heluetijs etiam, in pago Gossauu ante sexcennium 1536.

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A man of full age, normal shape, and well-proportioned limbs migrated from Savoy to Switzerland. From his belly, however, hung another human body that lacked only a head and arms. This honest man carried this strange burden from place to place as a spectacle for crowds gathering in great wonder, making a living across various regions from his marvelous body.

In a village of the Hercynian Forest not far from Kniebis, a monstrous male infant was born. From its small chest hung another body, complete in all its limbs down to the knees, with only its head hidden inside the main body. This monster reached adulthood, traveling widely across the world.

Near Esslingen am Neckar, an infant was born with one head, four ears, four arms, four legs, and four feet. Both Giovanni Gioviano Pontano and Ambroise Paré seem to mention this child, though without noting the doubled set of ears.

In the Swiss village of Gossau, near Grüningen, an infant was born with two heads, three arms, and three feet. According to Jakob Rueff's report, an infant was born at Teano Sidicino with four hands, four feet, a single head and belly, and double female genitalia.

In the town of Säckingen, situated on the bank of the Rhine near Basel, twins were born joined at their sides. Because of the difficulty and narrowness of the birth during their mother's severe labor, they were excessively compressed, nearly crushed, and did not live long.

In the March town of Bremopyrgum, as Jobus Fincelius notes, an infant was born with such an overflowing and loose mass of flesh around its body that it appeared to be wearing a German military cloak. In the territory of Zürich, an infant was born entirely similar to the one born in Switzerland in the village of Gossau six years earlier.

Margin notes

b Book 24, chapter 2.

Translation notes

Correction of printer OCR typos: 'insans' corrected to 'infans' throughout; 'Heluetimæ' corrected to 'Helvetiae'.

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ortus est, vno corpore scilicet, duobus capitibus, tribus manibus, totidemque pedibus. Natus est homo,
1538. & ad perfectam viri staturam excreuit, capite, ac humeris tantummodo geminus, ita vt caput alterum ante, alterum retro prospiceret, mira inter se similitudine; barbis etiam, & oculis se se mutuo referentibus; idem erat vtrisque cibi appetitus, vox simillima; idem vxoris, quam monstrum habebat, desiderium; eadem excernendi cupiditas: annum excedebat trigesimum.



Simile

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had been born - namely, with a single body, two heads, three hands, and as many feet.

Another man was born who grew to full adult stature, doubled only at the head and shoulders, so that one head faced forward and the other looked backward. They bore a striking resemblance to one another, with matching beards and eyes. Both heads shared the same appetite for food, possessed nearly identical voices, felt the same desire for the wife whom the monster had taken, and experienced the same urge to eliminate waste. He lived past thirty years of age.

Margin notes

1538.

Translation notes

The printed text reads 'trigemisum', an obvious typographic error for 'trigesimum' (thirtieth year).

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Simile monſtrum in Bauaria conſpectum eſt; fuit mulier viginti ſex annorum, duobus capitibus, quorum vnum ſatis deforme erat; hæc dum mendici habitu oſtiatim ſibi victum quæreret, ne grauidæ conſimilia monſtra id admirantes parerent, dato viatico iuſſa eſt e finibus abire. Fœtum natum vidit Haſſia geminis capitibus reflexis in dorſum; quorum ſeſe facies obuerſæ inuicem minaci vultu conſpexerunt. Friburgi Myſorum editi gemelli totius thoracis anterioris cohæſu inuicem iunctis. Textoris vxor in Miſniæ Friburgo in vico Franciſcano gemellos peperit anterioribus corporis partibus in mutuo complexu coniunctos. In Ducatu Vuirtembergenſi nati ſunt gemini coalitu pectoris ad vmbilicum vſque connexi. Schauffiæ Heluetiorum ortæ ſunt infantes duæ vno ſolido corpore a collo ad vmbilicum vſque, vmbilici ſubtus vinculo propendente; ceterum capitibus geminis, quaternis brachijs, totidemque pedibus monſtrum pollebat. In pago Rinach non procul a Baſilea Rauracorum, mulier geminos edidit concretis corporibus duobus ſupra vmbilicum, quaternis brachijs; quæ tamen corpora a lumbis in duos pedes coniuncta deſinebant; fuit Monſtrum à Munſtero deſcriptum, & poſtea quoque a Stumpfio. Mediolani, referente [i] Cardano, puella biceps orta eſt, reliquis membris vnum corpus referentibus; nam bina crura, bina brachia, vulua vna fuit: Sed quum Gabriel Cuneus Chirurgus mortuam diſſecauiſſet, primo quidem gulam interiorem (ſunt qui Meri vocant) & cum ea ventriculum inuenit duplicem; qui tamen in fundo coibant; ibi etenim pylorus vnus; nihilominus ex eo inteſtina gemina exoriebantur, vt illorum vterque ordo duplicatus eſſet,

1540.

1541.

1542.

1543.

[i] lib. 14. rer. var. cap. 77.

vno

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A similar monster was seen in Bavaria: a woman twenty-six years of age with two heads, one of which was quite deformed. As she went from door to door begging for her livelihood, she was given money for her journey and ordered to leave the territory, lest pregnant women, marveling at her sight, should give birth to similar monsters.

Hesse saw the birth of a child with twin heads bent back toward the spine, whose faces turned toward each other with a menacing expression. In Freiberg in Meissen, twins were born joined together by the fusion of the entire front of the chest. In the same town of Freiberg, near the Franciscan monastery, a weaver's wife gave birth to twins joined at the front parts of their bodies in a mutual embrace. In the Duchy of Württemberg, twins were born connected by a fusion of the chest down to the navel.

In Schaffhausen, Switzerland, twin female infants were born with a single solid body from the neck down to the navel, beneath which hung the tether of an umbilical cord; otherwise, the monster possessed twin heads, four arms, and four legs.

In the village of Reinach, not far from Basel, a woman gave birth to twins whose two bodies were fused above the navel, having four arms; from the loins down, however, their joined bodies ended in just two legs. Sebastian Münster described this monster, and later Johannes Stumpf did as well.

In Milan, as Girolamo Cardano reports, a two-headed girl was born whose remaining limbs presented a single body, having two legs, two arms, and a single vulva. But when the surgeon Gabriel Cuneo dissected her after death, he found first a doubled inner esophagus (which some call the *meri*) and with it a doubled stomach, which nevertheless joined together at the bottom, where there was a single pylorus; nevertheless, from this single pylorus arose a double set of intestines, so that both intestinal tracts were doubled,

Margin notes

1540.

1541.

1542.

1543.

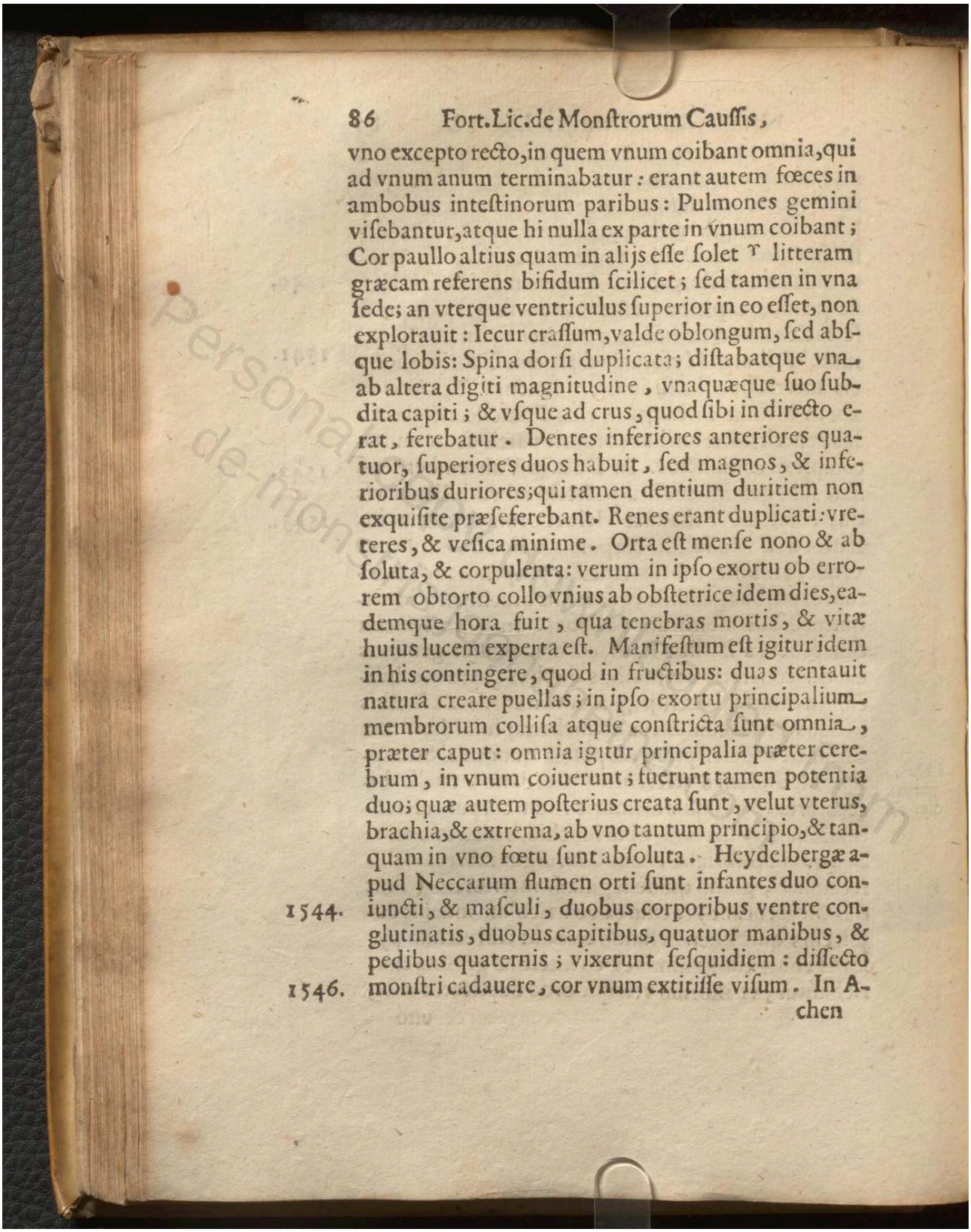
lib. 14. rer. var. cap. 77.

Translation notes

The term 'Meri' (Latinization of Arabic 'al-mirī') was a common medieval and early modern medical term for the esophagus. Places mentioned include Freiberg in Meissen (Friburgi Misnorum), Schaffhausen (Schauffia Helvetiorum), and Reinach near Basel (Rinach non procul a Basilea).

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vno excepto recto,in quem vnum coibant omnia,qui ad vnum anum terminabatur: erant autem fœces in ambobus inteſtinorum paribus: Pulmones gemini viſebantur,atque hi nulla ex parte in vnum coibant; Cor paullo altius quam in alijs eſſe ſolet ϒ litteram græcam referens bifidum ſcilicet; ſed tamen in vna ſede; an vterque ventriculus ſuperior in eo eſſet, non explorauit: Iecur craſſum,valde oblongum, ſed abſque lobis: Spina dorſi duplicata; diſtabatque vna ab altera digiti magnitudine, vnaquæque ſuo ſubdita capiti; & vſque ad crus, quod ſibi in directo erat, ferebatur. Dentes inferiores anteriores quatuor, ſuperiores duos habuit, ſed magnos, & inferioribus duriores;qui tamen dentium duritiem non exquiſite præſeferebant. Renes erant duplicati:vreteres, & veſica minime. Orta eſt menſe nono & abſoluta, & corpulenta: verum in ipſo exortu ob errorem obtorto collo vnius ab obſtetrice idem dies,eademque hora fuit, qua tenebras mortis, & vitæ huius lucem experta eſt. Manifeſtum eſt igitur idem in his contingere, quod in fructibus: duas tentauit natura creare puellas; in ipſo exortu principalium membrorum colliſa atque conſtricta ſunt omnia, præter caput: omnia igitur principalia præter cerebrum, in vnum coiuerunt; fuerunt tamen potentia duo; quæ autem poſterius creata ſunt, velut vterus, brachia,& extrema, ab vno tantum principio,& tanquam in vno fœtu ſunt abſoluta. Heydelbergæ apud Neccarum flumen orti ſunt infantes duo con-
1544. iuncti, & maſculi, duobus corporibus ventre conglutinatis, duobus capitibus, quatuor manibus, & pedibus quaternis; vixerunt ſeſquidiem: diſſecto
1546. monſtri cadauere, cor vnum extitiſſe viſum. In Achen

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with the exception of the single rectum, into which everything merged and which ended at a single anus. Feces were present in both pairs of intestines. Twin lungs were visible, and these were nowhere joined together. The heart was positioned somewhat higher than usual, shaped like the Greek letter gamma - that is, bifurcated - yet situated in a single location; whether both upper ventricles were present within it, he did not determine. The liver was thick and quite long, but lacked lobes. The spine was doubled; each column was separated from the other by a finger's breadth, positioned beneath its respective head, and extended down to the sacrum. She had four front lower teeth and two upper ones, which were large and harder than the lower, though they did not display the true hardness of fully formed teeth. The kidneys were doubled, but not the ureters or the bladder. She was born in the ninth month, fully formed and plump; but at the moment of birth, due to a mistake when the midwife twisted the neck of one head, the very hour she saw the light of life was also her descent into the darkness of death. It is clear, therefore, that the same thing happens here as in fruit: nature attempted to create two girls, but at the very origin of the principal organs, everything except the heads was compressed and constricted together. Thus all the principal organs except the brain fused into one, though in potentiality they were two; whereas the structures formed later, such as the uterus, arms, and extremities, were completed from a single starting point as in a single fetus. In Heidelberg on the Neckar River, two joined male infants were born, with two bodies fused at the belly, two heads, four hands, and four feet. They lived for a day and a half; when the monster's corpse was dissected, it was found to have only one heart. In Aachen

Margin notes

Resembling the Greek letter gamma (Γ).

1544.

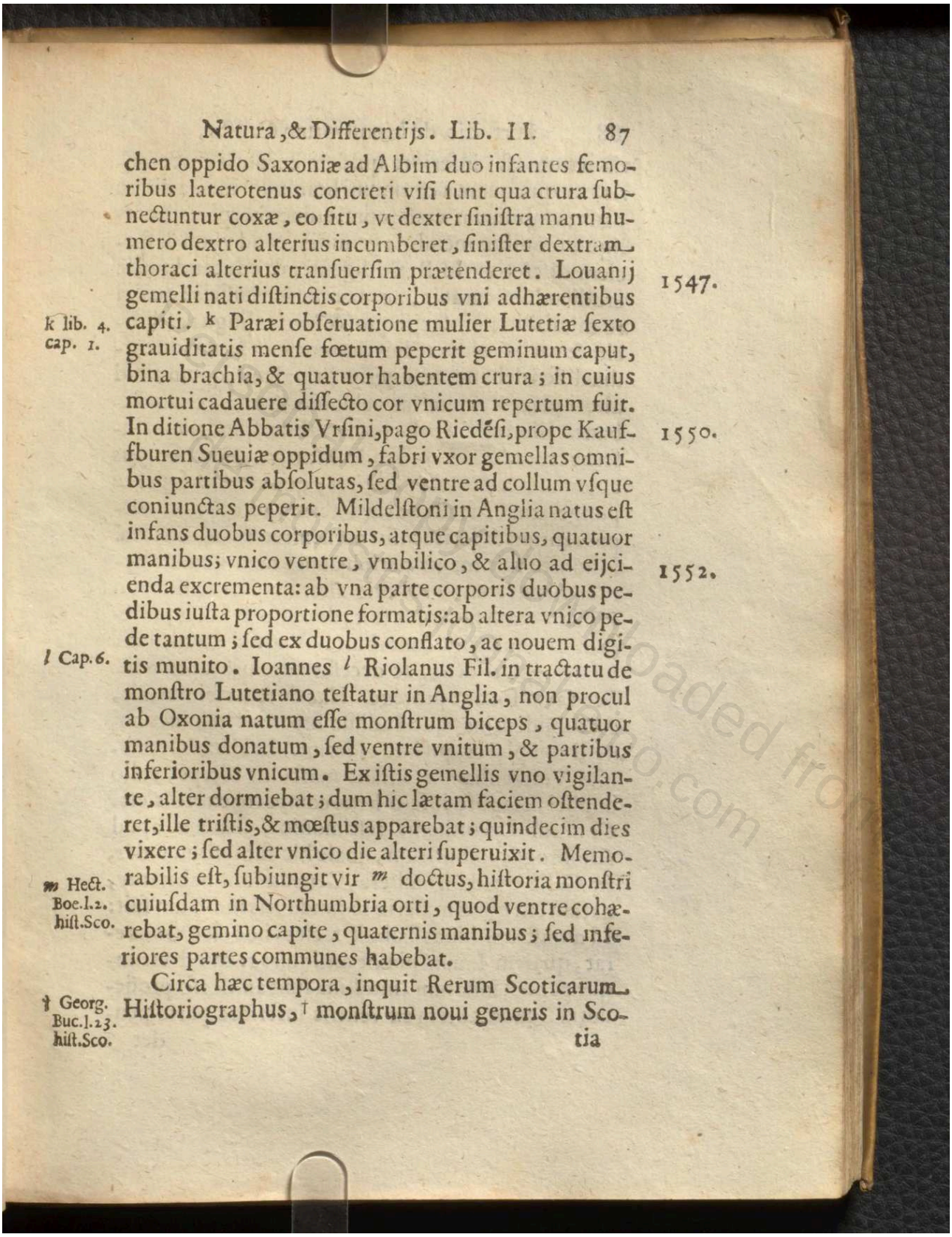
1546.

Translation notes

The printed Latin body contains 'r' for the Greek lowercase letter gamma (Γ), representing a bifurcated structure. The word 'cruc' is an abbreviated or printed truncation referring to the sacrum (os sacrum).

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chen oppido Saxoniæ ad Albim duo infantes femoribus laterotenus concreti visi sunt qua crura subnectuntur coxæ, eo situ, vt dexter siniſtra manu humero dextro alterius incumberet, siniſter dextram thoraci alterius transuersim prætenderet. Louanij 1547.
gemelli nati distinctis corporibus vni adhærentibus
k lib. 4. cap. 1. capiti. [k] Paræi obseruatione mulier Lutetiæ sexto grauiditatis menſe fœtum peperit geminum caput, bina brachia, & quatuor habentem crura; in cuius mortui cadauere dissecto cor vnicum repertum fuit. In ditione Abbatis Vrsini, pago Riedẽsi, prope Kauffburen Sueuiæ oppidum, fabri vxor gemellas omnibus partibus absolutas, sed ventre ad collum vsque coniunctas peperit. 1550.
Mildelstoni in Anglia natus est infans duobus corporibus, atque capitibus, quatuor manibus; vnico ventre, vmbilico, & aluo ad eijcienda excrementa: ab vna parte corporis duobus pedibus iusta proportione formatis: ab altera vnico pede tantum; sed ex duobus conflato, ac nouem digi-
l Cap. 6. tis munito. Ioannes [l] Riolanus Fil. in tractatu de monstro Lutetiano testatur in Anglia, non procul ab Oxonia natum esse monstrum biceps, quatuor manibus donatum, sed ventre vnitum, & partibus inferioribus vnicum. Ex istis gemellis vno vigilante, alter dormiebat; dum hic lætam faciem ostenderet, ille tristis, & mœstus apparebat; quindecim dies vixere; sed alter vnico die alteri superuixit. Memo-
m Hect. Boe. l. 2. hist. Sco. rabilis est, subiungit vir [m] doctus, historia monstri cuiusdam in Northumbria orti, quod ventre cohærebat, gemino capite, quaternis manibus; sed inferiores partes communes habebat.

Circa hæc tempora, inquit Rerum Scoticarum
† Georg. Buc. l. 23. hist. Sco. Historiographus, [†] monstrum noui generis in Scotia

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- a town in Saxony on the Elbe - two infants were seen fused side by side at the thighs where the legs connect to the hip. They were positioned so that the child on the right rested his left hand on the other's right shoulder, while the one on the left extended his right hand across the other's chest.

In Louvain, twins were born with separate bodies attached to a single head.

According to Ambroise Paré, a woman in Paris gave birth in her sixth month of pregnancy to a fetus with a twin head, two arms, and four legs; when its body was dissected after death, only a single heart was found.

In the territory of the Abbot of Ursberg, in the village of Rieden near the Swabian town of Kaufbeuren, a blacksmith's wife gave birth to twin girls complete in all their parts, but fused from the belly up to the neck.

In Middleton, England, an infant was born with two bodies, two heads, and four hands, but only a single belly, umbilical cord, and lower intestine for discharging waste. On one side of the body were two normally proportioned feet; on the other side was a single foot, but formed from two fused together and bearing nine toes.

Jean Riolan the Younger, in his treatise on the Paris monster, records that in England, not far from Oxford, a two-headed monster was born with four hands, but joined at the belly and single in its lower parts. Of these twins, while one was awake, the other slept; when one showed a cheerful face, the other appeared sad and sorrowful. They lived for fifteen days, though one survived the other by a single day.

That learned author adds that the story of another monster born in Northumberland is equally memorable: it was joined at the belly, with two heads and four hands, but shared its lower parts.

"Around this time," according to the historian of Scottish affairs, "a monster of a new kind appeared in Scotland...

Margin notes

Paré, Book 4, chapter 1.

Chapter 6.

Hector Boece, History of Scotland, Book 2.

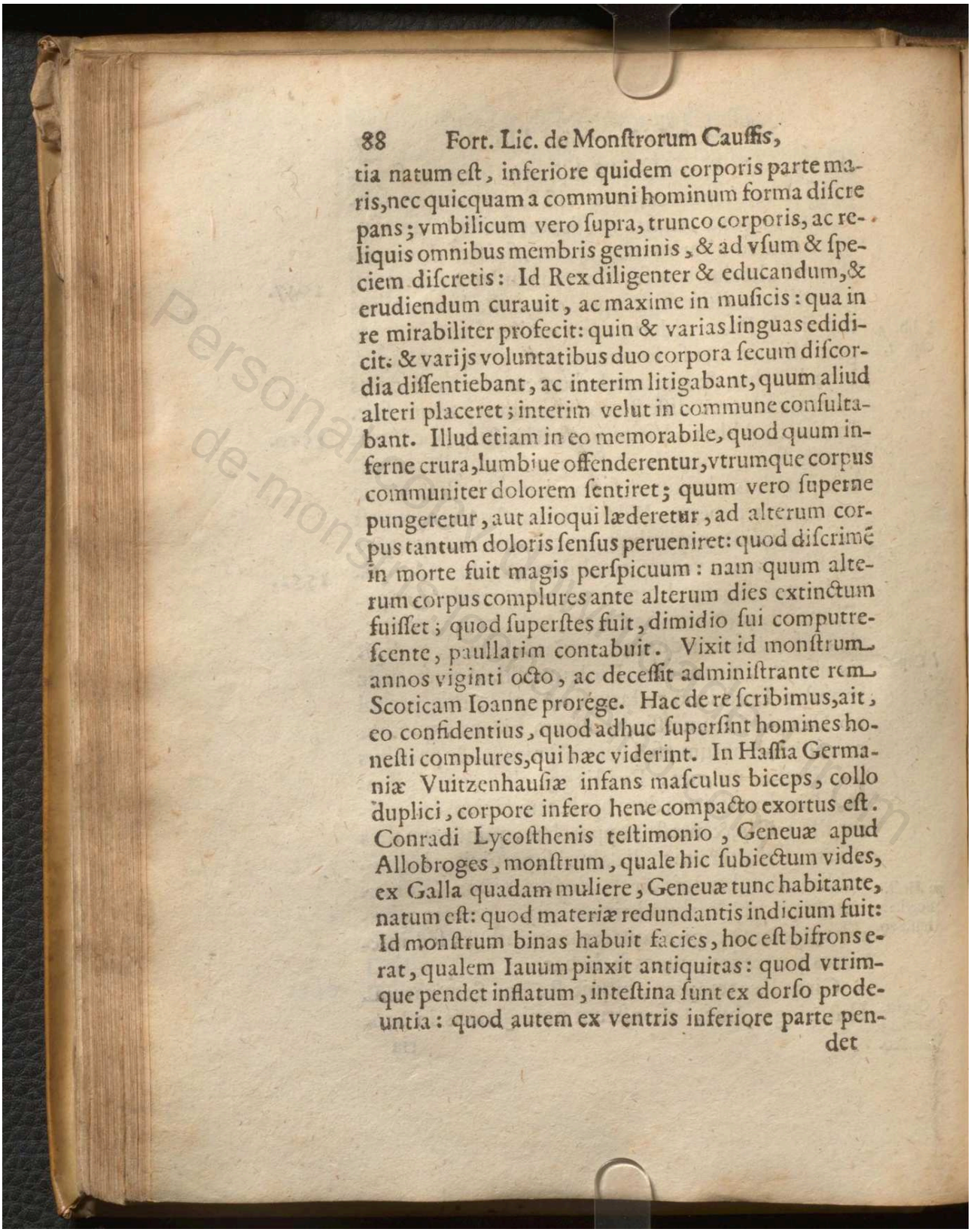
George Buchanan, History of Scotland, Book 23.

Translation notes

The text begins mid-word ('chen') following 'In A-' at the bottom of page 110, referring to Aken an der Elbe in Saxony. 'Abbatis Ursini' refers to the Abbot of Ursberg.

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tia natum est, inferiore quidem corporis parte maris, nec quicquam a communi hominum forma discrepans; vmbilicum vero supra, trunco corporis, ac reliquis omnibus membris geminis, & ad vsum & speciem discretis: Id Rex diligenter & educandum, & erudiendum curauit, ac maxime in musicis: qua in re mirabiliter profecit: quin & varias linguas edidicit: & varijs voluntatibus duo corpora secum discordia dissentiebant, ac interim litigabant, quum aliud alteri placeret; interim velut in commune consultabant. Illud etiam in eo memorabile, quod quum inferne crura, lumbiue offenderentur, vtrumque corpus communiter dolorem sentiret; quum vero superne pungeretur, aut alioqui læderetur, ad alterum corpus tantum doloris sensus perueniret: quod discrimẽ in morte fuit magis perspicuum: nam quum alterum corpus complures ante alterum dies extinctum fuisset; quod superstes fuit, dimidio sui computrescente, paullatim contabuit. Vixit id monstrum annos viginti octo, ac decessit administrante rem Scoticam Ioanne prorege. Hac de re scribimus, ait, eo confidentius, quod adhuc supersint homines honesti complures, qui hæc viderint. In Hassia Germaniæ Vuitzenhausiæ infans masculus biceps, collo duplici, corpore infero hene compacto exortus est. Conradi Lycosthenis testimonio, Geneuæ apud Allobroges, monstrum, quale hic subiectum vides, ex Galla quadam muliere, Geneuæ tunc habitante, natum est: quod materiæ redundantis indicium fuit: Id monstrum binas habuit facies, hoc est bifrons erat, qualem Iauum pinxit antiquitas: quod vtrimque pendet inflatum, intestina sunt ex dorso prodeuntia: quod autem ex ventris inferiore parte pendet

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was born, male in the lower part of its body and in no way differing from the ordinary human shape; but above the navel, the trunk of the body and all other limbs were doubled, distinct in both function and appearance. The King took great care to have it raised and educated, especially in music, in which it made remarkable progress; it even learned several languages. Driven by different wills, the two bodies disagreed and sometimes quarreled with each other when something pleased one but not the other, while at other times they held counsel together as if by common agreement.

Another memorable detail was that when it was injured below - in the legs or loins - both bodies felt the pain jointly; but when it was pricked or otherwise hurt above, the sensation of pain reached only that individual body. This distinction became even clearer at death: for when one body died several days before the other, the surviving half slowly wasted away as its dead counterpart decayed. This monster lived for twenty-eight years and died while John was ruling Scotland as regent. "We write about this matter," he says, "all the more confidently because many honorable men who witnessed these things are still alive."

In Witzenhausen in Hesse, Germany, a two-headed male infant was born with a double neck and a well-formed lower body.

According to Conrad Lycosthenes, in Geneva among the Allobroges, a monster such as the one pictured below was born to a French woman living in Geneva at that time - a clear indication of redundant matter. This monster had two faces, being two-faced just as antiquity depicted Janus. The inflated masses hanging down on both sides are intestines issuing from the back, while what hangs from the lower part of the belly...

Translation notes

Emended typographical/OCR errors from early print: 'vum' to 'usum' ('ad usum et speciem'), 'bisronserat' to 'bisfrons erat', 'Iauum' to 'Ianum', and 'hene' to 'bene'.

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det, id iecur eſt, ex feminæ vulua prolapſum: monſtrum hoc vtrumque habet ſexum, ad dextram mas eſt, ad læuam femina: Ad viuum expreſſit Gaſpar Maſerius pictor, qui tum ibidem cum multis alijs aderat. Eidem Lycoſtheni, apud amœnum illud & ambitioſum Antiochiæ ſuburbanum, viſu relatuque horrendum natum eſt Conſtantij Imperatoris temporibus monſtrum, infans ſcilicet ore gemino, dentibus cum binis, & barba, quatuor oculis, breuiſſimis duabus auriculis in has effigies.



Herbeslebij in Thuringiæ pago gemellæ natæ sũt ventre concreto, ac faſcia carnea in vnum quaſi colligatæ, medio corpore ſe mutuis amplexibus retinentes, 1553.

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is the liver, protruding from the female vulva. This monster possesses both sexes, being male on the right side and female on the left. The painter Gaspar Maseri, who was present there at the time along with many others, depicted it from life.

According to the same Lycosthenes, in that pleasant and grand suburb of Antioch during the reign of Emperor Constantius, a monster terrifying both to behold and to describe was born: namely, an infant with a double mouth, two teeth, a beard, four eyes, and two very short ears, as depicted in the illustration here.

In the village of Herbseleben in Thuringia, twin girls were born with fused bellies, bound together as if into one by a fleshy band, holding each other in a mutual embrace around the middle of their bodies,

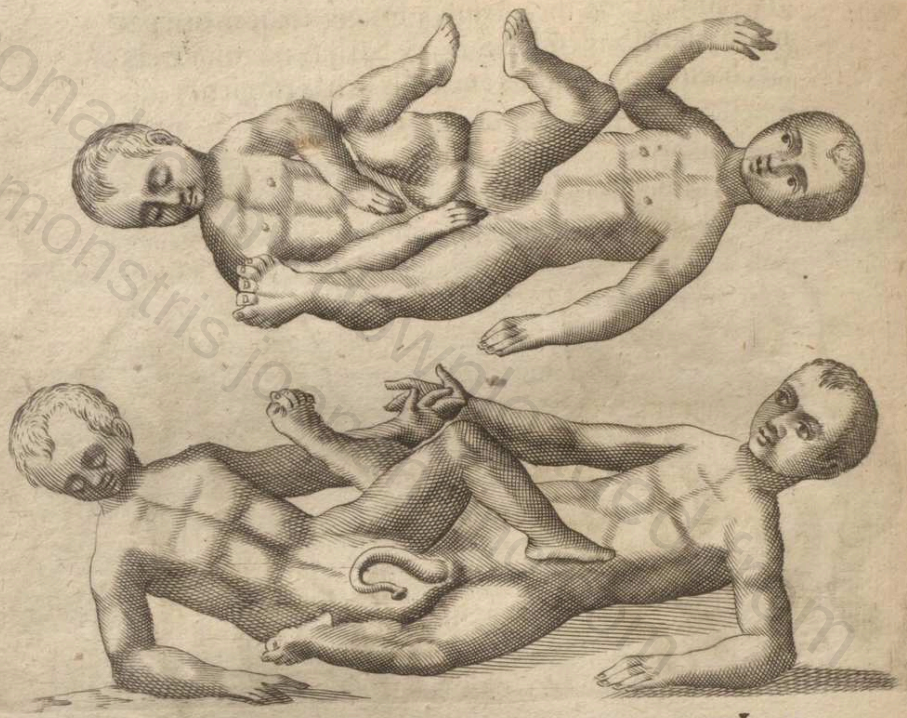
Translation notes

The top of the page begins mid-word with 'det', completing the clause started at the bottom of page 112 ('quod autem ex ventris inferiore parte pendet...').

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nentes: quæ paucas post horas obierunt. In Misniæ pago Zieheſt, non longe a Pimauu natus est infans duo habens capita. *n* Paræus autem Lutetiæ in 1555. 1570. vico Grauillierorum ex Petro Germano, & Mathea Petronilla natos esse ait duos infantes perineo ad nates coniunctos, communem vmbilicum in loco sexus obtinentes: sexum illis distinctum fuisse asserens. *n* li. 14. c. 2.



Anno Dñi. 1572. Addit in Viabani Parœcia, qua Carnutum Lutetia itur, in pagulo Paruarum Bordarum, Cyprianam Girandam Iacobi Mercatoris agricolæ vxorem pepe risse gemellas ad nates iunctas; quibus vnicum fuit commune femineum pudendum; vnicum abdomen;

&

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and died a few hours later.

In Ziehest, a village in Meissen not far from Pirna, an infant was born with two heads.

Ambroise Paré reports that in Paris, on the Rue des Gravilliers, two infants were born to Pierre Germain and Mathurine Petronille, joined from the perineum to the buttocks. They possessed a common navel in the region where the genitals normally reside, though Paré asserts that their sexes were distinct.

He adds that in the year of our Lord 1572, in the parish of Viaban - in the region of Chartres on the way to Paris - in the small hamlet of Les Petites-Bordes, Cyprienne Girande, wife of the farmer Jacques Marchand, gave birth to twin girls joined at the buttocks. They had a single shared female genital organ, a single abdomen, and

Margin notes

Book 14, chapter 2.

Translation notes

The printer's 'Pimuu' is an OCR/type error for 'Pirna' (near Meissen). 'Viabani' refers to Viaban (in Eure-et-Loir/Chartres region). 'Iacobi Mercatoris agricolae' translates the Latinized name back to the French original Jacques Marchand.

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& in eius medio vnicum vmbilicum: ceterum duo pectora, quaterna brachia, sed terna crura monstro fuisse; illudque pauculos superuixisse dies. In insula obscuri lacus, Ferrarienſi ditione, ortum est ex muliere monstrum vno capite, cui ad occipitium frustum grande carnis dependebat: in ore duæ linguæ, acuta latiori insidebat: vno collo, duobus pectoribus in vnum iunctis: ex anteriori parte duas mammas exerens: ex altera nullas; quaternis brachijs hinc inde pendentibus: epigastrijs paullo infra vmbilicum disiunctis: sexu femineo distincto vtrique ventri a natura concesso. Doctissimus Riolanus filius disertum edidit opusculum De monstro nato Lutetiæ, quod coagmentatum fuit ex duabus puellis amplexu mutuo, sterno, & ventre ad vmbilicum vsque coniunctis; in quibus dissectis repertum est cor, & iecur vnum. Nouissime autem nos Patauij puellum quadrimum vidimus circumferri capite maximo, nullam fere cum pusillo corpore proportionem habente. Amiterni Rueffo natus est puer tribus pedibus.

1579.

1605.

1611.

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in its center a single navel. However, the monster had two chests, four arms, but only three legs, and it survived for only a few days.

In the territory of Ferrara, on an island in a dark lake, a woman gave birth to a monster with a single head, from the back of which hung a large lump of flesh. Inside its mouth were two tongues, a pointed one resting atop a broader one. It had a single neck and two chests joined into one, featuring two breasts on the front side and none on the back, with four arms hanging down on either side. Below the navel, the lower abdomen divided into two, with nature bestowing a distinct female genital organ upon each of the two bellies.

The most learned Jean Riolan the Younger published an eloquent short treatise, On the Monster Born in Paris, concerning a fetus composed of two girls joined in a mutual embrace from the breastbone and belly down to the navel; when dissected, a single heart and a single liver were found within them.

Most recently, here in Padua, we ourselves saw a four-year-old boy being carried about who had an enormous head that bore almost no proportion to his tiny body.

According to Rueff, a boy with three feet was born in Amiternum.

Margin notes

1579.

1605.

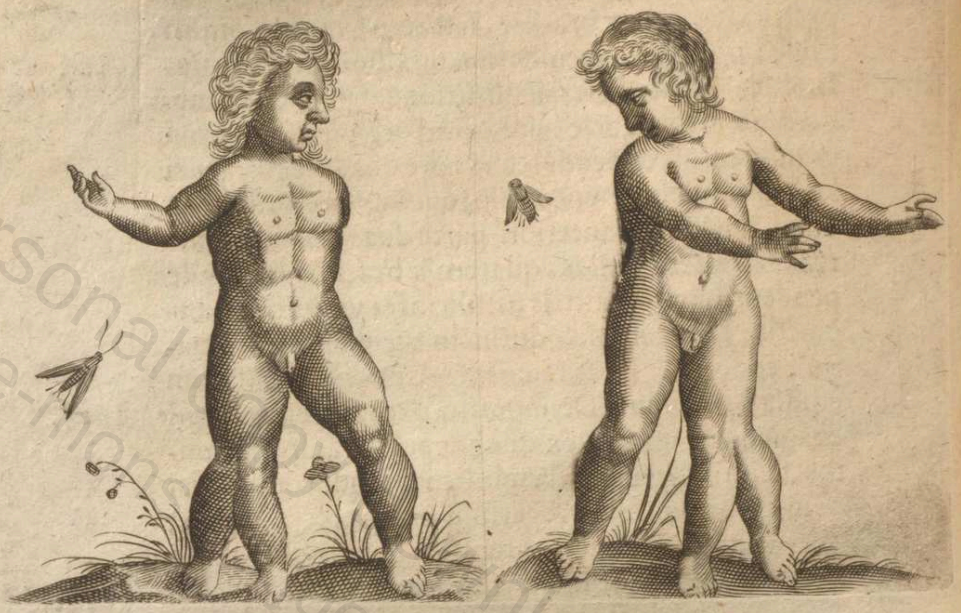
1611.

Translation notes

The opening sentence completes the clause from page 114 describing the twin girls born in Les Petites-Bordes in 1572. Rueff refers to Jakob Rueff (1500-1558), author of the widely cited obstetrical work De Conceptu et Generatione Hominis.

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Reperiuntur itaque in natura rerum Monstra vniformia excedentia tum in discreta, tum in continua membrorum quantitate.

Monstri excedentis natura, & causa prima elicitur ex parentum phantasia. CAP. XI.

Gigantes nõ esse monstra & cur.

MOnstra vero in humano genere vniformia excedentia non sunt vastæ molis Gigantes proportionatam corporis, ac membrorum rectam conformationem habentes; quippe in eorum origine nullus adest error vllius causſæ naturalis; quum Aristotele [a] doctore monstra generatim sint naturæ peccata, & oblæsiones ob vitium in aliquo principio ex

Monstra quid sint.

[a] 2. phys. t. 82. & 4. de gen. an. cap. 3.

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Thus, in the order of nature, uniform monsters of excess are found involving both the discrete and the continuous quantity of limbs.

CHAPTER XI
The Nature of the Excessive Monster, and Its Primary Cause Derived from the Imagination of the Parents

Uniform monsters of excess in the human species are not giants of immense size who possess properly proportioned bodies and correctly formed limbs. Indeed, in the origin of giants there is no error on the part of any natural cause; whereas, according to the teaching of Aristotle, monsters in general are errors and aberrations of nature arising from a defect in some principle from

Margin notes

That giants are not monsters, and why.

What monsters are.

Footnotes

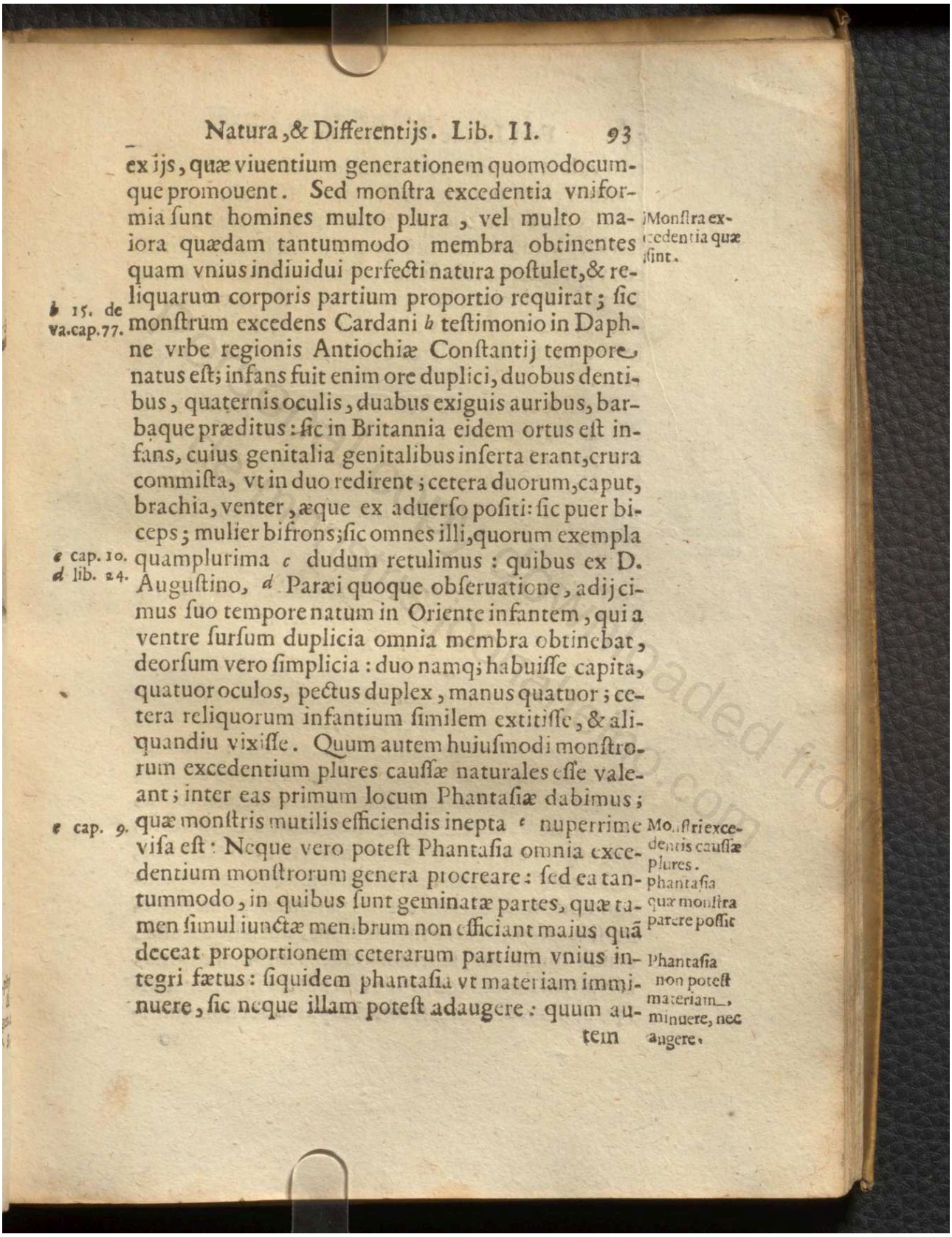
Aristotle, Physics II, text 82; On the Generation of Animals IV, ch. 3.

Translation notes

The printed word 'oblasiones' appears to be a printer's error or archaic spelling for 'oberrationes' (aberrations/deviations), matching the standard Renaissance Latin translation of Aristotle's hamartemata ('peccata et oberrationes naturae'). The sentence ends mid-thought at 'ex' at the bottom of the page.

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ex ijs, quæ viuentium generationem quomodocumque promouent. Sed monstra excedentia vniformia sunt homines multo plura, vel multo maiora quædam tantummodo membra obtinentes quam vnius indiuidui perfecti natura postulet, & reliquarum corporis partium proportio requirat; sic monstrum excedens Cardani *b* testimonio in Daphne vrbe regionis Antiochiæ Constantij tempore natus est; infans fuit enim ore duplici, duobus dentibus, quaternis oculis, duabus exiguis auribus, barbaque præditus: sic in Britannia eidem ortus est infans, cuius genitalia genitalibus inserta erant, crura commista, vt in duo redirent; cetera duorum, caput, brachia, venter, æque ex aduerso positi: sic puer biceps; mulier bifrons; sic omnes illi, quorum exempla quamplurima *c* dudum retulimus: quibus ex D. Augustino, *d* Paræi quoque obseruatione, adijcimus suo tempore natum in Oriente infantem, qui a ventre sursum duplicia omnia membra obtinebat, deorsum vero simplicia: duo namq; habuisse capita, quatuor oculos, pectus duplex, manus quatuor; cetera reliquorum infantium similem extitisse, & aliquandiu vixisse. Quum autem huiusmodi monstrorum excedentium plures causæ naturales esse valeant; inter eas primum locum Phantasiæ dabimus; quæ monstris mutilis efficiendis inepta *e* nuperrime visa est: Neque vero potest Phantasia omnia excedentium monstrorum genera procreare: sed ea tantummodo, in quibus sunt geminatæ partes, quæ tamen simul iunctæ membrum non efficiant maius quã deceat proportionem ceterarum partium vnius integri fætus: siquidem phantasia vt materiam immi-nuere, sic neque illam potest adaugere: quum autem

b 15. de va. cap. 77.

c cap. 10.
d lib. 24.

e cap. 9.

Monstra excedentia quæ sint.

Monstri excedentis causæ plures.

Phantasia quæ monstra parere possit

Phantasia non potest materiam minuere, nec augere.

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those factors that in any way promote the generation of living beings. Uniform monsters of excess, on the other hand, are human beings who possess either far more limbs or certain limbs that are far larger than the nature of a single perfect individual requires and the proportion of the rest of the body demands.

Thus, on the testimony of Cardano, a monster of excess was born in the city of Daphne in the region of Antioch during the reign of Constantius: it was an infant endowed with a double mouth, two teeth, four eyes, two tiny ears, and a beard. Likewise, according to the same author, an infant was born in Britain whose genitals were inserted into genitals, and whose legs were fused together so that they divided again into two feet; its other parts were doubled - head, arms, and belly - positioned directly opposite one another. So too the two-headed boy, the two-faced woman, and all those numerous examples we recounted earlier.

To these, following Saint Augustine and Ambroise Paré, we add the case of an infant born in the East in his day, who possessed all its limbs doubled from the belly upward, but single below: for it had two heads, four eyes, a double chest, and four hands, while in all other respects it resembled ordinary infants, and it survived for some time.

Now, since there can be several natural causes for such monsters of excess, we shall assign the first place among them to the imagination - which, as was shown recently, is incapable of producing mutilated monsters. Nor can the imagination bring forth every kind of monster of excess, but only those in which parts are doubled without their combination creating a limb larger than is appropriate to the proportion of the other parts of a single complete fetus. For just as the imagination cannot diminish physical matter, neither can it increase it. Now, since

Margin notes

b Cardano, On Variety, book 15, chapter 77.

c Chapter 10. d Book 24.

e Chapter 9.

What monsters of excess are.

Multiple causes of a monster of excess. What monsters imagination can produce.

Imagination can neither diminish nor increase matter.

Translation notes

The Latin text at the start connects smoothly to the sentence begun on page 116. Page 117 ends mid-sentence on 'quum autem', which is translated cleanly as 'Now, since' to connect to page 118.

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tem valeat formam accidentalem partibus indere ad libitum: iam poterit cum virtute discretrice, ordinatrice, ac formatrice partium fœtus operans ministerio spirituum bifrontẽ fœtum more Iani constituere; vt propterea scitissime feminam illam bifrontem Bauariæ Principes ostiatim victum sibi quæritantem dato viatico a finibus abire iusserint, ne illius conspectu grauidæ mulieres consimilia monstra parerent.

Poterit etiam quadrupes, ac biceps puella nasci diuisa materia capiti constituendo apta in duas partes, consimili spectro a phantasia indito alte spiritibus virtuti formatrici deseruientibus; adeo gestit omnis natura generans rem sibi *f* consimilem constituere.

Agens omne gestit sibi simile constituere.

f 1.magn. mor. c. 10.

Secunda causſa, & origo monstri excedentis in materiæ nimio excessu esse perhibetur
CAP. XII.

Puella biceps cuius materiei excessu genita.

SEd longe communior excedentium monstrorum causſa est materiei excessus, nulla distinctione solus in proposito ab omnibus decantatus: Nos autem eum ita explicamus, quia puella biceps causſam obtinuit redundantiam illius materiæ determinatæ, cui soli demandata erat a natura capitis constitutio; hæc autem est portio illa crassior vtriusque seminis, & sanguinis, quæ ortum habuit ex alimento superabundante nutricationi capitis parentum; quæ materia si a discretrice virtute seminis, aut aliqua alia causſa diuidatur, seorsum induens formam capitis, bicipitem fœtum constituit; sin autem in vnam massam coniuncta maneat; fœtui caput indet non numero

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it can at least bestow an accidental form upon the parts at will, it can work through the agency of the vital spirits alongside the seed's distinguishing, organizing, and formative powers to create a two-faced fetus in the manner of Janus. For this reason, the Princes of Bavaria acted most wisely when they gave money to that two-faced woman who was begging door-to-door for a living and ordered her to leave their territory, lest pregnant women bring forth similar monsters upon beholding her.

A four-legged, two-headed girl can likewise be born if the matter suitable for forming the head is divided into two parts, provided that a similar mental image impressed by the imagination penetrates deeply via the vital spirits serving the formative power - so greatly does all generating nature desire to produce something resembling itself.

CHAPTER XII
The Second Cause and Origin of a Monster of Excess Is Said to Lie in an Excessive Abundance of Matter

However, a far more common cause of monsters of excess is an excess of matter - a factor universally invoked by all writers without any qualification. We, however, explain the matter as follows: a two-headed girl derives her condition from a redundance of that specific material entrusted by nature solely with the formation of the head. This is that thicker portion of both the semen and the blood originating from the nourishment remaining after sustaining the parents' own heads. If this material is divided by the separating power of the seed or by some other cause, with each portion separately adopting the form of a head, it produces a two-headed fetus. If, on the other hand, it remains joined in a single mass, it endows the fetus with an unnaturally large head.

Margin notes

Every acting cause desires to produce something like itself.

Aristotle, Magna Moralia, Bk. 1, Ch. 10.

From what excess of matter a two-headed girl is born.

Translation notes

The opening word fragment 'tem' completes 'saltem' ('at least') carried over from the end of page 117. The marginal reference 'f. 1. magn. mor. c. 10.' refers to Aristotle's Magna Moralia, Book 1, Chapter 10.

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ro geminato, ſed improportionata magnitudine, monſtroſum. Sic puer trimanus, triaue geſtans crura, fætusque quadrupes conſtitutus eſt ex redundantia illius materiæ tum ſanguineæ, tum ſeminalis, quæ in parentibus ortum habuit ex alimento ſuperabundante nutricatui partium earumdem.

Secus enim ſi vndecumque a parentum corpore defluxa materia in vtero apta eſſet, ex qua ſingulæ partes embryonis progignerentur; iam nunquam ob exceſſum materiæ fieret puellus trimanus, aut biceps, aut quadrupes; fieri enim deberet paullo maior infans toto corpore nullam monſtroſam obtinens turpitudinem, a natura de poſſibilibus ſemper quod melius [a] eſt efficiente: quæ omnia late [b] ſuperius, & alibi. Ita ergo monſtrum excedens ſiue in continua, ſiue in diſcreta membrorum quantitate, oritur ex abundantia materiæ defluxæ a partibus parentum eiuſdem ordinis cum ijs, quæ in monſtro excedere conſpiciuntur.

[a] de an. inceſſ. c. 10. 1. polit. cap. 5.
[b] cap. 3.
[c] de perf. conſt. hō. in vt. c. 11.

[c] Materia mōſtrum excedens conſtituens quæ.

Non omnia monſtra excedentia ex materia redundantia exoriri; ſed aliqua excedentium ſui cauſſam tertio loco in vna materiæ penuriæ obtinere.

CAP. XIII.

ORiri poſſe monſtrum excedens citra materiæ redundantiam pleriſque difficile videri poterit; ſed monſtra excedentia naſci ob vnam materiæ penuriam, cunctis fortaſſe falſum, ac primo aſpectu in Phyſiologia monſtrum apparebit: Vtrumque tamen verum eſſe intime rei naturam intuenti conſtabit aperte: Ac primum quidem ea ratione, quia monſtrum bicorporeum ſub vno capite adeo magnum vt duorum

Mōſtrum excedens vt ex materiæ penuria naſcatur.

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not doubled in number, but monstrous in its disproportionate size. Likewise, a child with three hands or three legs, or a quadruped fetus, is formed from a surplus of that material - both blood and semen - which originated in the parents from nourishment exceeding what was needed to sustain those same parts.

For if the material flowing down from all parts of the parents' bodies into the womb were generally suited to generate every individual part of the embryo, an excess of matter would never result in a child with three hands, two heads, or four legs. Instead, the result would simply be an infant slightly larger in its entire body without possessing any monstrous deformity, since nature always accomplishes what is best among the possibilities (as was discussed at length above and elsewhere). Thus, whether a monster of excess involves continuous or discrete quantity of limbs, it arises from an abundance of matter flowing down from those specific parts of the parents that correspond to the parts seen in excess in the monster.

Not All Monsters of Excess Arise from Redundant Matter, but Some Have Their Cause, in the Third Place, in a Scarcity of Matter

CHAPTER XIV

That a monster of excess could arise without an excess of matter may seem difficult for many to accept; indeed, that monsters of excess should be born on account of a mere scarcity of matter will perhaps appear false to everyone, and at first glance like a monstrosity in natural philosophy itself. Yet anyone who closely examines the inner nature of the matter will clearly see that both assertions are true. First, for this reason: because a two-bodied monster under a single head, so large as to equal two

Margin notes

Aristotle, On the Progression of Animals, ch. 10; Politics, bk. 1, ch. 5.

The nature of the matter forming a monster of excess.

How a monster of excess may arise from a scarcity of matter.

Translation notes

The chapter heading retains 'CHAPTER XIV' (CAP. XIIII) as printed in the 1634 Padua edition, following Chapter XII on page 118.

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rum iustæ molis capitum magnitudinem æquet; quia & Riolani monstrum gemellarum vno corde, diaphragmate, ac iecore magno, quasi ex duobus constituto, pectore, ac imo ventre coniunctarum, ab exundantia materiæ non exortũ fuisse ideo dicendum, quia gemellorum origo monstrosa non est, neque in redundantis materiæ culpam referenda est; sed materia nihil excedens si in duas vel plures partes quauis de causſa in vtero scindatur, plures vno fœtus constituet; vt alibi demonstratum est, dum [a] *De Perfecta hominis conformatione* ageremus. Secundum vero ea ratio probat, quia materia duobus fœtibus constituendis insufficiens vnum monstrose nimium excedentem constituere potest. Ac sane aliquando instituens natura in vtero geminorum procreationem, eamq; agressa, vbi formatis quibusdã partibus materiam postea sufficientem non habeat pro duplici corpore constituendo, seu ea sit in vtero consumpta, seu ad ipsum aliqua ex causſa non peruenerit; quod vellet efficere non valens natura efficit quod valet, residuum materæ in vnius corporis formam gemellorum partibus antea formatis adiungit, & monstrum excedens constituit ob defectum materiæ necessariæ gemellorum generationi primario intentæ a natura, & dudum inchoatæ. Iurarem ita ortum fuisse monstrum excedens & Mediolanense a Cuneo dissectum; & in Northumbria ortum, & Anglicana duo, & Viabanese, & pleraque alia; quorum superius historias adduximus nunc tibi relegendas. Ita ergo fiunt etiam monstra excedentia ob vnius materiæ defectum.

[a] cap. 6.

Quarta

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heads of normal size. Furthermore, we must say that Riolan's monster - twin girls joined at the chest and lower abdomen, sharing a single heart, diaphragm, and large liver that seemed formed from two - did not arise from an abundance of matter. This is because the origin of twins is not itself monstrous, nor is it to be blamed on redundant matter; rather, if normal matter that is in no way excessive is split into two or more parts in the womb for any reason, it will form more than one fetus, as was demonstrated elsewhere when we discussed the complete formation of man.

The second assertion is proved by the fact that matter insufficient for forming two fetuses can instead form a single, monstrously excessive fetus. Indeed, when nature sets out to create twins in the womb and begins the process, it may form certain parts but then lack sufficient material to construct two complete bodies - whether because the matter was consumed in the womb or failed to reach it for some reason. Unable to accomplish what it wished, nature does what it can: it joins the remaining material into the form of a single body alongside the twin parts already formed, producing a monster of excess precisely because of a shortage of the matter required for the generation of twins that nature originally intended and had already begun.

I would swear that this was how the monster of excess from Milan dissected by Cuneo came to be, as well as the one born in Northumberland, the two English cases, the one from Viabana, and most of the others whose case histories we cited above for you to re-read. Thus, monsters of excess can indeed be created through a defect of matter alone.

Margin notes

When we discussed On the Complete Formation of Man.

Translation notes

Joined the continuation from page 119 ('duorum' / 'equal two') smoothly into 'heads of normal size'.

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Quarta cauſſa, & origo monſtri excedentis in ſuperfætatione collocatur. CAP. XIV.

RAro ſuperfætationem contingere experimento comprobatur; eam vero rari euentus illius, quod monſtrum dicimus, à Phyſiologo conſtitui poſſe, difficile non eſt ratione conuincere. Fieri enim poteſt ſuperfætatio primo geſtationis tempore; tunc autem virile ſemen ad priorem conceptum ſi applicetur, in eo nouam partem conſtituere poteſt ea regione, qua contigerit præexiſtenti fœtui copulari; ſic exortus fuiſſe veriſimile eſt infans, e cuius ventre caput alterius hominis exerebatur. Fieri quoque ſuperfœtatio valet ſecundo, vel tertio menſe grauiditatis; tunc enim ſecundo fœtu iugiter creſcente, quum in vtero pleno is locum non habeat ab alio grandiori conceptu vacuum, in quem adoleſcat; nec duriorem vteri ſubſtantiam perfodere queat, in tenerrimum gemelli corpus, ſenſim abdomine diſciſſo, aliqua ſui parte penetrat, illique in vnum monſtrum copulatur. Ita genitum fuiſſe hominem illum adultũ, e cuius abdomine puellus pro ſtatura corporis lõge minoris ætatis abdito capite collotenus prominebat, mihi probabile eſt; nam gemellorum vno, & eodẽ tempore conceptorum non eſt adeo diſpar magnitudo, vt dum vnus vigeſimum agit ætatis annum, alter vix decimum attingentis magnitudinem referat: gemellos autem omnes eodem congreſſu ſatos æquali, aut parum admodum inæquali magnitudine comperiri certum eſt vnicuique, ſiue diſcretos ab inuicem, ſiue coniunctos in monſtri formam conſiderauerit: vt

Superfætatio rara.

Superfætatio quando, & quomodo fieri valeat

Superfætatio vt monſtrum efficiat.

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CHAPTER XIV

The Fourth Cause and Origin of a Monster of Excess Is Placed in Superfetation

That superfetation occurs rarely is proved by experience; yet that it can be established by the natural philosopher as the cause of that rare event we call a monster is not difficult to demonstrate through reason.

Superfetation can happen at the very beginning of gestation. If male semen is applied to a prior conceptus at that time, it can form a new part upon it in whatever area it happens to attach to the pre-existing fetus. It is likely that in this way an infant was born from whose belly the head of another human being protruded.

Superfetation can also occur in the second or third month of pregnancy. At that time, as the second fetus continually grows, since it has no unoccupied space in the full womb into which it can expand due to the larger conceptus, and since it cannot pierce the tougher tissue of the uterus itself, it penetrates with some part of itself into the very soft body of its twin - gradually tearing open the abdomen - and joins with it to form a single monster.

It seems probable to me that this was how that adult man was generated from whose abdomen protruded a young boy (up to his neck, with his head hidden) whose stature was that of someone far younger. For twins conceived at one and the same time do not differ so drastically in size that while one reaches his twentieth year of age, the other reflects the size of someone barely reaching his tenth. Indeed, anyone who examines twins - whether separate from one another or joined together into the form of a monster - knows for certain that all twins conceived in a single act of intercourse are found to be equal or very nearly equal in size, as appears

Margin notes

Superfetation is rare.

When and how superfetation can occur.

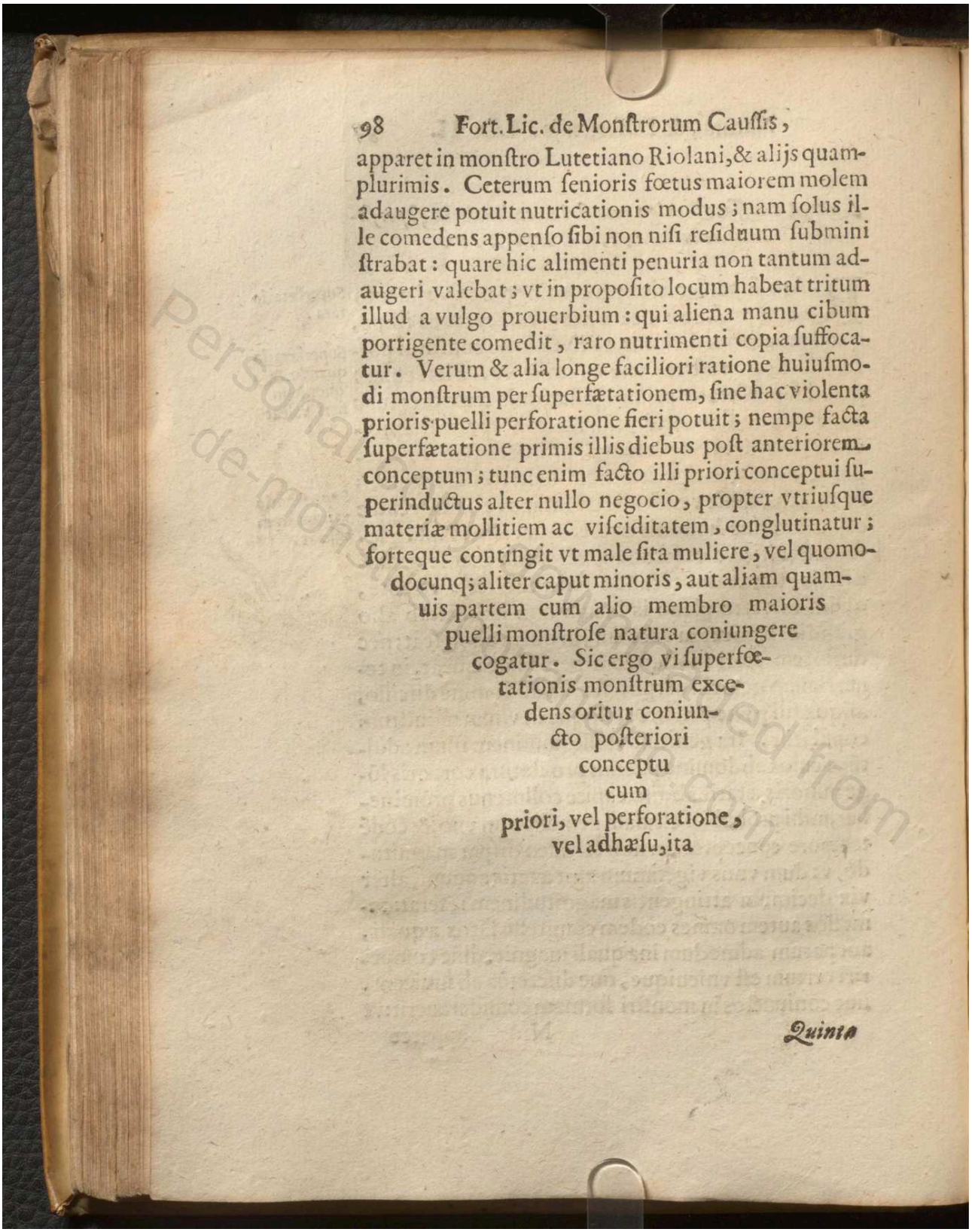
How superfetation produces a monster.

Translation notes

The Latin text opens with 'Aro superfœtationem', an obvious printer's typo for 'Raro superfœtationem' ('That superfetation rarely happens'). Chapter XIV is duplicated from page 119 in the original 1634 printing.

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apparet in monſtro Lutetiano Riolani,& alijs quamplurimis. Ceterum ſenioris fœtus maiorem molem adaugere potuit nutricationis modus; nam ſolus ille comedens appenſo ſibi non niſi reſiduum ſubmini ſtrabat: quare hic alimenti penuria non tantum adaugeri valebat; vt in propoſito locum habeat tritum illud a vulgo prouerbium: qui aliena manu cibum porrigente comedit, raro nutrimenti copia ſuffocatur. Verum & alia longe faciliori ratione huiuſmodi monſtrum per ſuperfætationem, ſine hac violenta prioris puelli perforatione fieri potuit; nempe facta ſuperfætatione primis illis diebus poſt anteriorem conceptum; tunc enim facto illi priori conceptui ſuperinductus alter nullo negocio, propter vtriuſque materiæ mollitiem ac viſciditatem, conglutinatur; forteque contingit vt male ſita muliere, vel quomodocunq; aliter caput minoris, aut aliam quamuis partem cum alio membro maioris puelli monſtroſe natura coniungere cogatur. Sic ergo vi ſuperfœtationis monſtrum excedens oritur coniuncto poſteriori conceptu cum priori, vel perforatione, vel adhæſu, ita

Quinto

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in Riolan’s Parisian monster and in very many others.

Moreover, the manner of nourishment could have further increased the larger size of the older fetus. For since only the older twin ate, he supplied merely the remnants to the one attached to him. As a result of this scarcity of food, the attached twin was unable to grow as much - so that in this context the popular proverb applies: he who eats food offered by another’s hand is rarely choked by an abundance of nourishment.

However, such a monster could also be produced through superfetation by another, far simpler mechanism, without this violent perforation of the earlier fetus. Specifically, if superfetation occurs during those very first days following the initial conception, the second fetus introduced upon that prior conceptus easily fuses with it on account of the softness and viscosity of both substances. It may then happen - whether because the mother was awkwardly positioned or for whatever other reason - that nature is forced to monstrously join the head or any other part of the smaller fetus with a limb of the larger one.

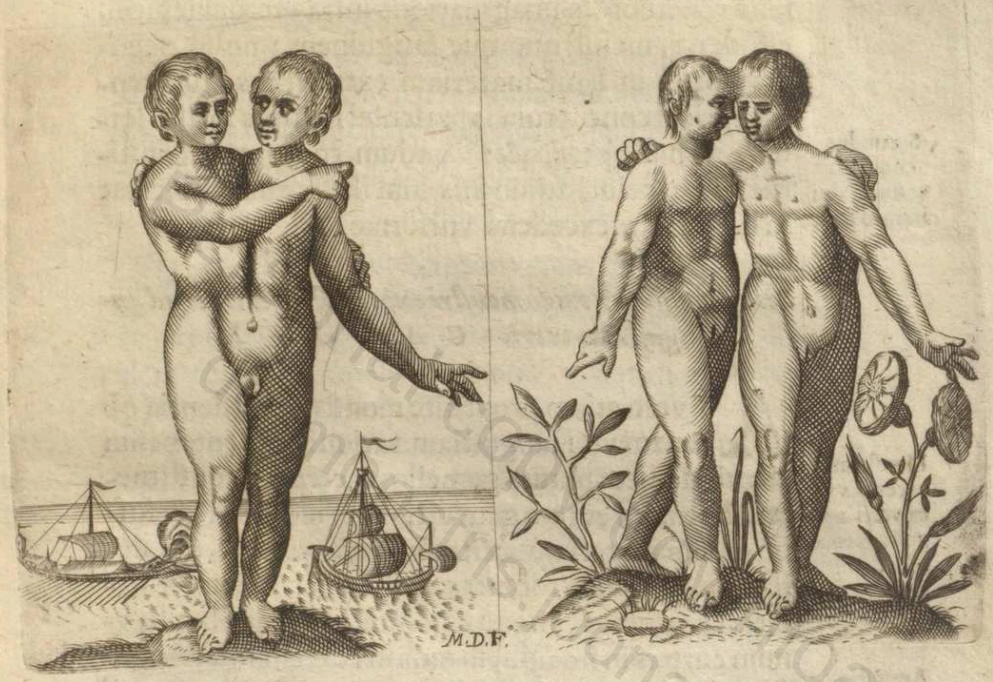
Thus, through the force of superfetation, a monster of excess arises when the later conceptus is joined to the earlier one, whether by penetration or by adhesion, so that...

Translation notes

The phrase 'monstro Lutetiano' refers to the case from Paris ('Lutetia') reported by Jean Riolan.

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Quinta cauſſa, & origo monſtri excedentis reſoluitur in iteratam effuſionem materni ſeminis in vterum citra ſuperfœtationem.

CAP. XV.

QVando ſuperfœtatio non fit niſi per nouam mulieris grauidæ cum maſculo miſtionem, ac per conceptum a primo penitus diſtinctum: licet ſecundus illi poſtea copulari valeat; quia tamen citra compreſſionem a mare factam poteſt mulier in ſeipſam ſemen effundere, vt in pollutione contingit ſiue nocturna, ſiue diurna: profecto ſi grauida mulier paul-

Superfœtatio non fine coitu iterato.

Mulier ſine coitu quomodo poſſit in ſeipſam ſemen effundere.

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The fifth cause and origin of a monster of excess is resolved into the repeated emission of maternal seed into the womb without superfetation.

CHAPTER XV

Since superfetation does not take place except through a new mating of a pregnant woman with a male, and through a conceptus entirely distinct from the first - even though the second conceptus can later join with it - nonetheless, because a woman can release seed into herself without copulation with a male (as occurs in emissions, whether by night or by day), surely if a pregnant woman releases a small amount of seed...

Margin notes

Superfetation does not occur without repeated intercourse.

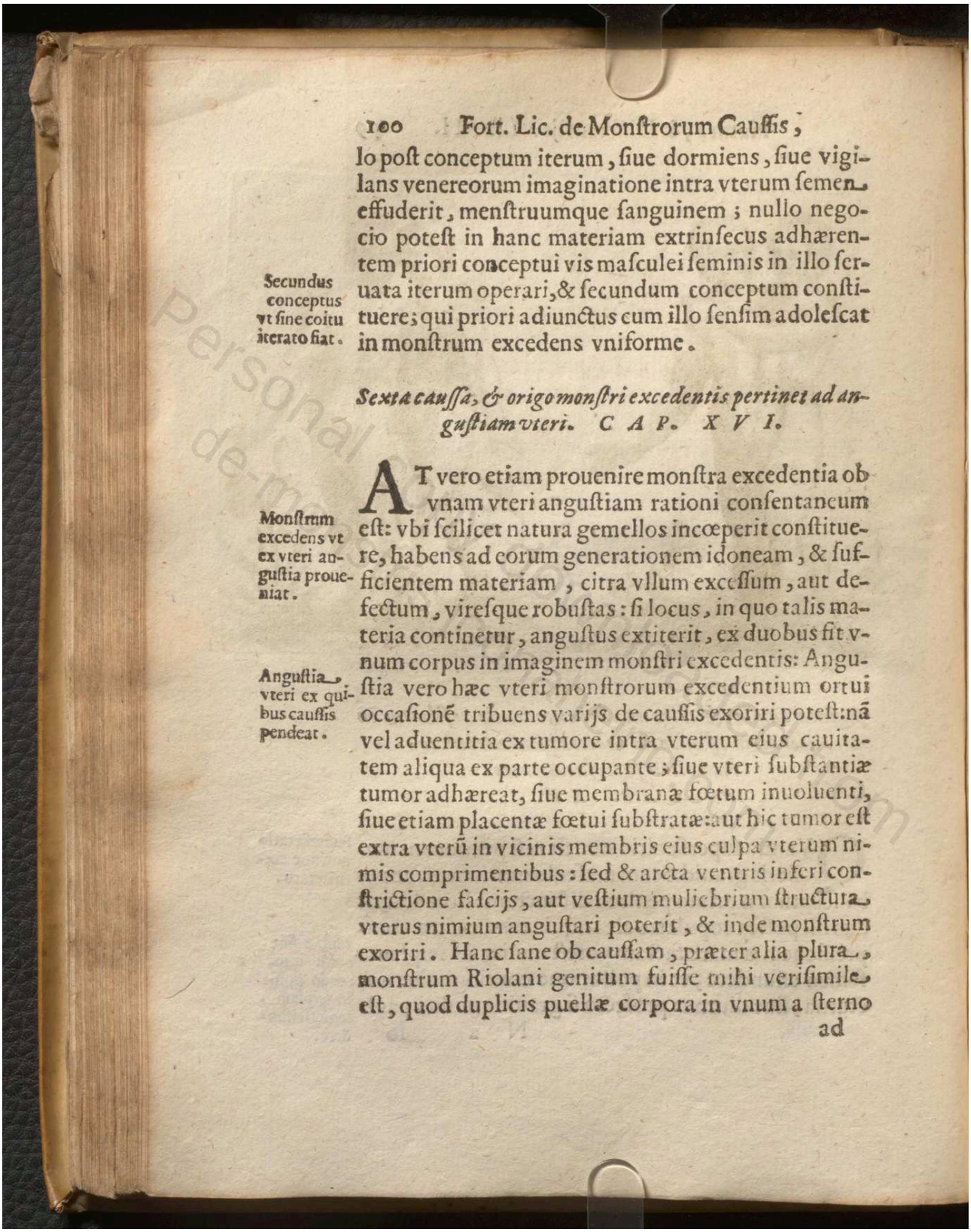
How a woman can emit seed into herself without intercourse.

Translation notes

Liceti uses 'esfusionem' as an early-modern variant spelling of 'effusionem' (emission). The sentence at the bottom of the page breaks off mid-clause and continues onto page 124.

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lo post conceptum iterum, siue dormiens, siue vigilans venereorum imaginatione intra vterum semen effuderit, menstruumque sanguinem; nullo negocio potest in hanc materiam extrinsecus adhærentem priori conceptui vis masculei seminis in illo seruata iterum operari, & secundum conceptum constituere; qui priori adiunctus cum illo sensim adolescat in monstrum excedens vniforme.

Secundus conceptus vt sine coitu iterato fiat.

Sexta caussa, & origo monstri excedentis pertinet ad angustiam vteri. CAP. XVII.

AT vero etiam prouenire monstra excedentia ob vnam vteri angustiam rationi consentaneum est: vbi scilicet natura gemellos incœperit constituere, habens ad eorum generationem idoneam, & sufficientem materiam, citra vllum excessum, aut defectum, viresque robustas: si locus, in quo talis materia continetur, angustus extiterit, ex duobus fit vnum corpus in imaginem monstri excedentis: Angustia vero hæc vteri monstrorum excedentium ortui occasionē tribuens varijs de caussis exoriri potest: nā vel aduentitia ex tumore intra vterum eius cauitatem aliqua ex parte occupante; siue vteri substantiæ tumor adhæreat, siue membranæ fœtum inuoluenti, siue etiam placentæ fœtui substratæ: aut hic tumor est extra vterū in vicinis membris eius culpa vterum nimis comprimentibus: sed & arcta ventris inferi constrictione fascijs, aut vestium muliebrium structura vterus nimium angustari poterit, & inde monstrum exoriri. Hanc sane ob caussam, præter alia plura, monstrum Riolani genitum fuisse mihi verisimile est, quod duplicis puellæ corpora in vnum a sterno

Monstrum excedens vt ex vteri angustia proueniat.

Angustia vteri ex quibus caussis pendeat.

ad

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shortly after conception - whether asleep or awake, through erotic imagination - and also releases menstrual blood, the male power retained in the first conceptus can easily act again upon this material adhering externally to it. It can thus form a second conceptus which, attached to the first, gradually grows along with it into a unified monster of excess. The Sixth Cause and Origin of a Monster of Excess Relates to the Narrowness of the Womb. CHAPTER XVI. It is also entirely in accord with reason that monsters of excess can arise solely from the narrowness of the womb. Specifically, when nature has begun to form twins - having suitable and sufficient material for their generation without any excess or defect, as well as robust formative power - if the space holding this material is too confined, a single body is formed out of the two in the shape of a monster of excess. This narrowness of the womb, which gives rise to monsters of excess, can spring from various causes. It may be adventitious, resulting from a tumor inside the womb that occupies part of its cavity - whether attached to the uterine wall itself, to the membrane enveloping the fetus, or to the placenta underlying it. Alternatively, this tumor may lie outside the womb in neighboring organs, which then compress the uterus excessively due to their own swelling. Furthermore, the womb can be overly constricted by tight binding of the lower abdomen with bandages or the structure of women's garments, thereby generating a monster. It seems probable to me that Riolan's monster was produced for this very reason, among several others - namely, the twin girls whose bodies were joined into one from the breastbone to

Margin notes

How a second conceptus can occur without repeated intercourse.

How a monster of excess may arise from the narrowness of the womb.

The causes on which narrowness of the womb depends.

Translation notes

The initial word fragment 'lo' at the top of the page completes 'paulum' / 'paululo' from the bottom of page 123.

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ad vmbilicum iuncta continebat, vno corde, vno diaphragmate, ac vno iecore quidem; sed quorum singulum magnitudinem duorum iustæ molis adæquaret: quum ceteras partes omnes discretas habuerit æqualis, & proportionatæ inter se quantitatis.

Septima causſa, & origo monſtri excedentis ex parentibus monſtroſis elicitur. CAP. XVII.

ADeo satagit nostratium rerum quarumcumque natura semetipsam in specie saltem perpetuare, vt hac ratione si qui parentes ambo fuerint in eadem specie monstri excedentis, nullo negocio iam possint sobolem mostrosam pariter ortui dare: dummodo ex eo sint monstrorum genere, cui a natura interdicta non sit procreandi functio: sic profecto ex ambobus bicipitibus biceps enascetur: sed tamen hoc necessarium non est, quia ex eorum capitibus omnibus adeo exigua materia semini communicari potest, vt vni constituendo capiti puelli sufficiat, duplici non sufficiat: & hoc tum quia ex vno tantūmodo capite ad testes seminaria materia transmitti valet: tum maxime quia vnus parentis ventriculus duobus capitibus non adeo vberem tansmittit alimoniam, vt illorum nutricatui magna portio vtilis alimenti superabundet, quæ ad testes delata, & in semen absolutum versa, indeque in vterum effusa, ibi plurium capitum constitutioni sufficere valeat. Sin autem alteri soli ex parentibus contigerit natura monstrosa excedens, rarius adhuc ex eorum congressu monstrum eiusdem generis, ob easdem causſas; enascetur. Ita sane oriri poterit puellus trimanus, aut tripes, tricepsve a parentibus consimilibus, vt ex sedigitis sedigitus enascitur; non tamen sem-

Monstrum excedens vt ex parente monstroso.

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the navel, sharing a single heart, a single diaphragm, and a single liver - though each of these organs equaled the size of two normal ones - while all their other parts were separate and of equal, proportionate size.

CHAPTER XVII

The Seventh Cause and Origin of a Monster of Excess Is Derived from Monstrous Parents

Nature in all earthly things strives so earnestly to perpetuate itself at least within its species that, for this reason, if both parents belong to the same type of monster of excess, they can easily give birth to similarly monstrous offspring - provided they belong to a class of monsters that nature has not barred from the reproductive function. Thus, a two-headed child will indeed be born to two two-headed parents. Yet this is by no means inevitable, because so little material may be contributed from all their heads to the common seed that it suffices to form only one head for the child, rather than two. This is both because seminal material might be transmitted to the testicles from only one head, and especially because a single stomach in the parent does not transmit such abundant nourishment to two heads that a large portion of useful food remains over and above what is needed to sustain them - a surplus that could be carried to the testicles, turned into fully formed seed, poured into the womb, and there suffice for the formation of multiple heads.

If, on the other hand, only one of the parents happens to have a monstrous nature of excess, a monster of the same kind will be born from their union even more rarely, for these same reasons. In this way, a child with three hands, three feet, or three heads can certainly spring from similar parents, just as a six-fingered child is born from six-fingered parents - though not always

Margin notes

A monster of excess as derived from a monstrous parent.

Translation notes

The Latin 'sedigitis' (six-fingered) and the truncated word 'fem-' at the end of the page (an OCR/print variation for 'sem-', short for 'semper') have been rendered as 'six-fingered' and 'always' to maintain continuity.

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Ex læsis interdum læsos, interdum non læsos oriri.

semper, ac necessario; quod obseruasse monuimus Aristotelem [a] alicubi dicentem ex læsis parentibus interdum læsos, interdum non læsos filios exoriri. [a] 2. de ge, an. c. 3.

Octaua origo, & causſa monstri excedentis in vitio nutricationis consistere perhibetur.

CAP. XVIII.

NVtricationis vnius culpa monstrosam homines in excessu induere naturam Aristoteles, experimentum, & ratio docet; [a] Aristoteles quidem alicubi statuens, *Degenerare quod patitur, nec superatur, aut defectu facultatis eius, quod coquit, & mouet; aut copia frigiditateque eius, quod concoquitur, & distinguitur; quum enim partim superet, partim non superet; facit multiforme quod constituitur, vt Athletarum nonnullis per vsum cibi nimium accidit; quum enim per copiam pastus natura nequeat superare, vt proportione augeat, formamque seruet eamdem, diuersæ efficiuntur partes, & adeo interdum, vt nihilo fere similes primis euadant.* [a] 4. de gen. an. c. 3.

Monstrum sola nutricatio vt efficiat.

Experimentum autem ostendit nobis in puero quadrimo, cuius caput ingens erat adeo, vt magnitudinem reliquarum partium moles nulla ferme proportione superantem haberet adultorum hominum duo magna capita simul iuncta excedentem; testimonio namque patris, qui eum mensibus elapsis circumferebat visendum, ad stipem inde sibi corradendam, audiuimus illum ab ortu natum capite paruo ceteris membris proportionato; sed in dies puello caput mire creuisse, corpore reliquo consuetam in alijs augmenti celeritatem, seu verius tarditatem recipiente; nulla tam celeri, ac magno capitis incremento febre, destillatione, sensuum læsione,

Monstri Patauini natura.

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CHAPTER XVIII

Aristotle, experience, and reason teach that human beings can acquire a monstrous nature of excess solely through a fault in nourishment. Aristotle states in one passage that whatever undergoes change and is not mastered degenerates - either through a defect in the power that cooks and moves it, or through the abundance and coldness of that which is cooked and differentiated. For since nature partially overcomes the material and partially fails to do so, it produces an irregular form, as happens to certain athletes from overeating. When nature cannot master the abundance of food so as to expand the body in proper proportion and preserve its form, the parts become altered, sometimes to such a degree that they bear almost no resemblance to their original state.

Experience demonstrates this to us in the case of a four-year-old boy whose head was so immense that its mass exceeded the rest of his body out of all proportion, being larger than two big adult heads joined together. According to the testimony of his father, who was carrying him around a few months ago to display him and gather alms, we learned that the boy was born with a small head proportioned to the rest of his limbs. But day by day the boy's head grew astonishingly, while the rest of his body grew at the usual rate - or rather, slowness - seen in other children. Yet despite such rapid and massive enlargement of the head, it was accompanied by no fever, catarrh, or impairment of the senses,

Margin notes

Injured parents sometimes produce injured offspring, and sometimes uninjured ones.

On the Generation of Animals, Book 2, Chapter 3.

On the Generation of Animals, Book 4, Chapter 3.

How nourishment alone can produce a monster.

The nature of the Paduan monster.

Translation notes

The page ends mid-sentence describing the symptoms (or lack thereof) accompanying the rapid growth of the child's head, which continues onto page 127.

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tione, aut alia vitæ offensa molestatur infans ; sed sanus solummodo iacere cogitur pusillo corpore adeo vastam capitis molem non ita facile sustinere ac regere valente : Quare nos arbitramur cum Aristotele ceteris partibus corporis debitam nutrimenti quãtitatem in sui substantiam conuertentibus, vnum caput nimiam alimenti copiam in sui naturam commutare;quacumque ex caussa eo tanta pabuli tendat vbertas, siue a capite veluti a magna cucurbitula trahatur, siue in caput non ita validum a partibus infernis quod eis superabũdat transmittatur:quæ quidem alimentaris materies a propria capitis natura in sui substantiam per nutricationem vertitur ; vnde nulla symptomata, nullique morbi exoriuntur in puero ; sed tamen vitians proportionem capitis in magnitudine cum corpore reliquo puerum monstrosum constituit. Ratio demum nobis apertissime suadet, quod huic puero iam nato contigit ; puellis in vtero matris adhuc existentibus eodem plane modo contingere posse : sic ergo quauis de caussa in vtero ad aliquam fœtus particulam,nullo parentum vitio, vbi maior alimenti vbertas peruenerit,alijs membris decenti mole nutrimenti fruentibus ;eaque pars totam huiusmodi pabuli massam in se conuerterit;proportionem suam cum residuo corpore destruere potest ea pars in maximam adaucta quantitatem, ac monstrum vniforme in excessu constituere : atque hac ratione oriri potuit puer maximo capite, ingenti manu, immani pede, naribus, vel auribus, vel oculis supra cuiuscũque hominis adulti quantitatem monstrose grandibus, nullo penitus intercedente morbo.

Ad caput quomodo nimia materiæ copia tendat.

Nona

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nor was the child troubled by any other ailment affecting his life. Healthy in every other respect, he was simply forced to remain lying down, since his tiny body could not easily support or control such a vast mass of a head.

We therefore agree with Aristotle that while the other parts of the body converted a normal amount of nourishment into their own substance, the head alone converted an excessive abundance of food into its own tissue. Whichever cause directed such a rich supply of food there - whether drawn by the head as if by a large cupping glass, or transmitted into a weaker head from the lower parts that possessed a surplus - this alimentary material was converted into the head's own substance by its natural nutritive process. Consequently, no symptoms or diseases arose in the boy; yet by disrupting the proportion of the head's size in relation to the rest of the body, it rendered him monstrous.

Finally, reason demonstrates most clearly that what happened to this boy after birth can happen in precisely the same way to unborn infants still inside the mother's womb. Thus, if for any reason a greater abundance of nourishment reaches some particular part of a fetus in the womb - through no fault of the parents - while the other limbs enjoy an appropriate amount of food, and that part converts this entire mass of food into itself, it can ruin its proportion with the rest of the body by growing to an enormous size, creating a uniform monster of excess. In this manner, a child could be born with an enormous head, a huge hand, a giant foot, or with nostrils, ears, or eyes monstrously large beyond the dimensions of any adult human, without any underlying disease whatsoever.

Margin notes

How an excessive abundance of material tends toward the head.

Translation notes

The opening word 'none' in the Latin text appears to be a printer's error for 'non' ('nor'), completing the negative list of symptoms from the preceding page ('febre, destillatione, sensuum laesione'). In the latter part of the passage, 'puellis' is used in its broader late/early-modern sense for unborn infants generally, rather than strictly female fetuses.

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Nona ratio, & caussa monstri excedentis monstratur in animi passionibus parentes afficientibus: exercitatio cum Cardano, & Paræo.

CAP. XIX.

Animæ partes viliores in actionibus suis à nobiliorib. gubernari.

Vis semine formatrix vt operetur.

ANimi passiones vehementiores, seu ad sensitricem, seu etiam ad intellectricem animam attineant, potissimum in matre grauida, posse monstrorum caussam existere, probabile satis est; quum enim animæ partes inferiores omnes a superioribus in eodem viuente ad proprias operationes obeundas gubernentur; quod sine adimento; nobis explicatum est in opere † *De Vita*; quumque in semine degens virtus formatrix conceptuum vtatur ministerio caloris sibi assidue a matre per spiritus communicati; profecto simulacra rerum quæcumq; vehementia fuerint in animo, & spiritu materno (vtroque hoc ad fœtus organizationem cum paterni seminis virtute cooperante) poterunt in conceptu consimiles imagines efformare, ob rationes alibi allatas in opere [a] *De perfecta constitutione hominis in vtero*; sed monstrum excedens vniforme nunquam constituere valebunt,

† l. 2. c. 190. 200. l. 4. c. 65. 66.

[a] Cap. 26.

Parentum vt imagnatio vt monstra excedentia efficere valeat.

nisi vel geminatis mẽbris, vt [b] dudum ostendimus; vel quum gemelli concepti fuerint, quos varie in vnum monstrum copulent; nam sola parentis cogitatio, solaque imago rei visæ in spirituum substantia residens, vbi conceptus vnicus extiterit, ex eo monstrum efficere non potest vniforme, neque excedens in mole, neque deficiens; quia talis imago in matris animo, aut spiritu substantiam fœtus vlla ex parte nec augere, nec diminuere potest; duos autem conceptus inuicem cohærentes in consimilem imaginem essormare potest: atq; hac sane ratione Moguntinum

[b] Cap. 11.

mon-

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The Ninth Cause and Origin of a Monster of Excess Is Shown in the Passions of the Mind Operating in the Parents; A Discussion with Cardano and Paré.

CHAPTER XIX

It is reasonable enough to suppose that intense passions of the mind - whether they belong to the sensitive or intellective soul, especially in a pregnant mother - can serve as a cause of monsters. For all the lower faculties of the soul in a living being are governed by the higher faculties in performing their proper functions, a principle we explained without reservation in our treatise On Life. And since the formative power residing in the seed uses the heat continuously communicated to it from the mother through her vital spirits, surely whatever vivid mental images exist in the mother's mind and vital spirit (both of which cooperate with the power of the paternal seed to organize the fetus) will be able to fashion similar shapes in the conceptus, for reasons we have set forth elsewhere in our work On the Perfect Constitution of Man in the Womb.

However, these mental passions can never produce a uniform monster of excess, except either by duplicating individual limbs (as we demonstrated earlier) or when twins have been conceived, which the passions then join together in various ways into a single monster. For a parent's mere thought, or the bare image of a seen object residing in the substance of the vital spirits, cannot produce a uniform monster - whether excessive in size or deficient - when only a single conceptus is present. This is because such an image in the mother's mind or spirit cannot increase or diminish the physical substance of the fetus in any way. It can, however, shape two interconnected conceptuses into a matching image. And indeed, for this very reason, the Mainz monster

Margin notes

The lower parts of the soul are governed by the more noble parts in their actions.

How the formative power in the seed operates.

How the parents' imagination can produce monsters of excess.

Footnotes

Liceti, De Vita, Book 1, Chapters 190 and 200; Book 4, Chapter 65.

Liceti, De Perfecta Constitutione Hominis in Utero, Chapter 26.

See Chapter 11 above.

Translation notes

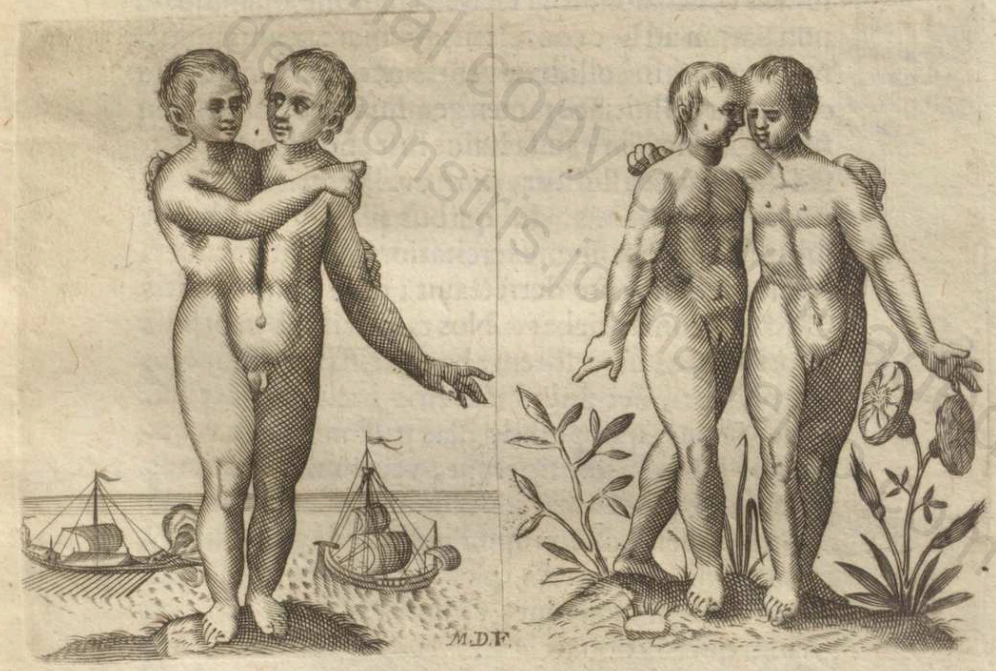
"Nonaratio" in the chapter title is a printer's error for "Nona ratio" ("Ninth cause/reason"). "Parco" refers to Ambroise Paré (Latinized as Paræus or Parcus). The page ends mid-word with "Moguntinum mon-", referring to the famous monster of Mainz.

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monſtrum effingi potuiſſe cenſemus cum ſolertiſſimo Cardano, [c] qui alicubi hanc protulit hiſtoriam, In Moguntio quoque noſtris temporibus accidiſſe conſtat vt duæ mulieres, quarum altera prægnans eſſet, inuicem colloquerentur; currens alia ſuperuenit, quæ loquentium capita inuicem colliſit; quæ grauida erat, dum pareret, ſigna timoris in infantibus expreſſit; ſiquidem duas puellas peperit a ſumma fronte vſque ad naſum iunctas in facie, ſic vt non niſi obliquè ſpectare poſſent.

[c] 12. de ſubtil.



Superuixit hoc monſtrum tamen vſque ad annum decimum: Altera mortua, atque ab alia viuente exciſa, quæ ſupererat & ipſa mortua eſt; ſeu timore, ſeu

O pudo-

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could have been formed, as we agree with the highly ingenious Cardano, who relates this story in a certain passage: "In Mainz, also in our own times, it is well known to have occurred that two women, one of whom was pregnant, were talking together. Another woman came running up and knocked their heads together. When the pregnant woman gave birth, she expressed the likeness of this event in her infants, bearing two girls joined face to face from the top of the forehead down to the nose, so that they could only look sideways."

Yet this monster survived up to its tenth year. When one girl died and was surgically cut away from the living one, the surviving girl died as well - whether from fear, or shame

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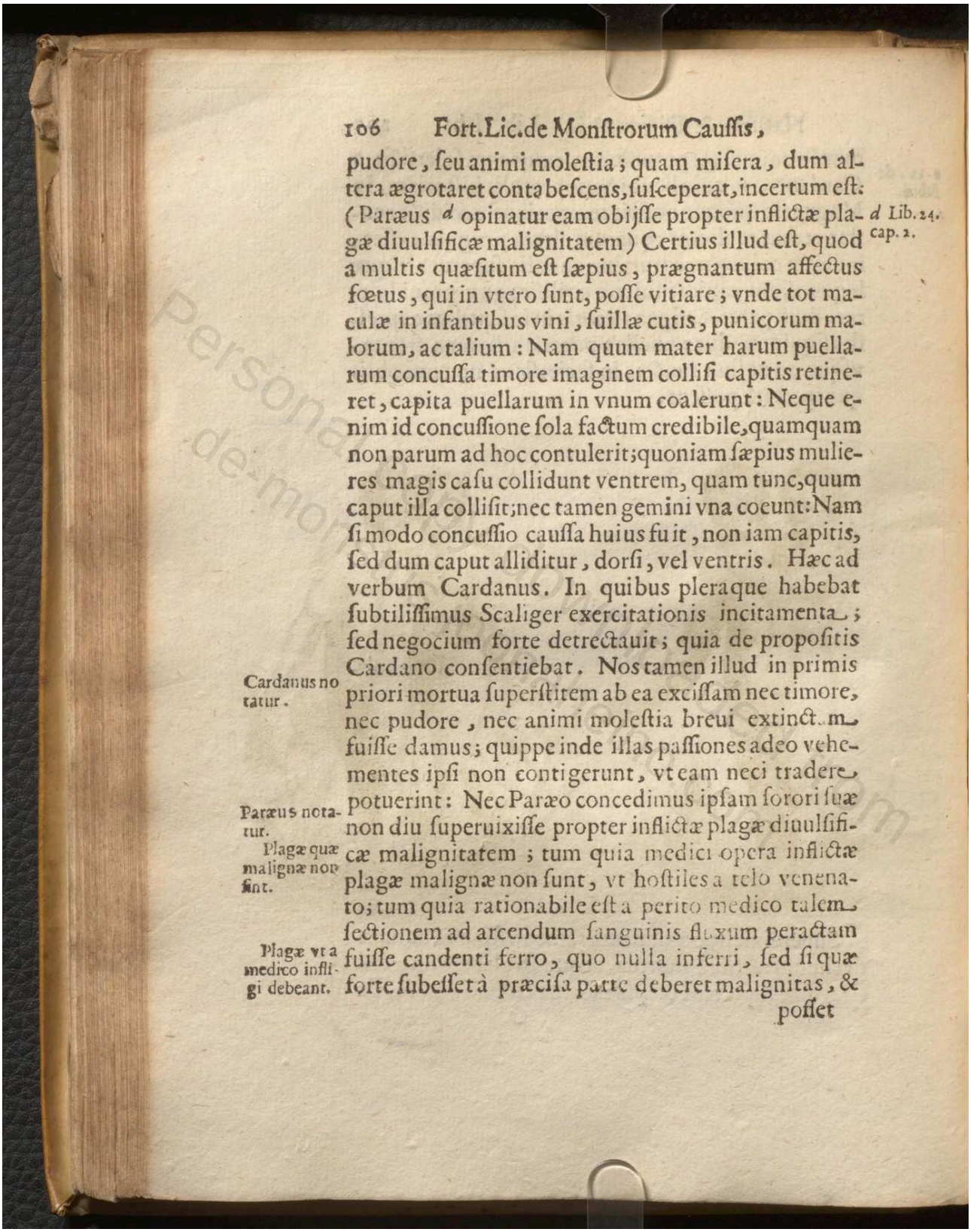
Book 12, On Subtlety.

Translation notes

The word 'simoris' appears to be a typographic corruption for 'similitudinem' in Cardano's original text (De Subtilitate, Book 12). The word 'pudp-' at the very bottom of the page is an incomplete abbreviation for 'pudore' ('shame'), which continues onto the next page.

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pudore, seu animi molestia; quam misera, dum altera ægrotaret conta bescens, susceperat, incertum est: (Paræus [d] opinatur eam obijsse propter inflictæ plagæ diuulsificæ malignitatem) Certius illud est, quod a multis quæsitum est sæpius, prægnantum affectus fœtus, qui in vtero sunt, posse vitiare; vnde tot maculæ in infantibus vini, suillæ cutis, punicorum malorum, ac talium: Nam quum mater harum puellarum concussa timore imaginem collisi capitis retineret, capita puellarum in vnum coalerunt: Neque enim id concussione sola factum credibile, quamquam non parum ad hoc contulerit; quoniam sæpius mulieres magis casu collidunt ventrem, quam tunc, quum caput illa collisit; nec tamen gemini vna coeunt: Nam si modo concussio causa huius fuit, non iam capitis, sed dum caput alliditur, dorsi, vel ventris. Hæc ad verbum Cardanus. In quibus pleraque habebat subtilissimus Scaliger exercitationis incitamenta; sed negocium forte detrectauit; quia de propositis Cardano consentiebat. Nos tamen illud in primis priori mortua superstitem ab ea excissam nec timore, nec pudore, nec animi molestia breui extinctum fuisse damus; quippe inde illas passiones adeo vehementes ipsi non contigerunt, vt eam neci tradere potuerint: Nec Paræo concedimus ipsam sorori suæ non diu superuixisse propter inflictæ plagæ diuulsificæ malignitatem; tum quia medici opera inflictæ plagæ malignæ non sunt, vt hostiles a telo venenato; tum quia rationabile est a perito medico talem sectionem ad arcendum sanguinis fluxum peractam fuisse candenti ferro, quo nulla inferri, sed si quæ forte subesset à præcisa parte deberet malignitas, &

[d] Lib. 24. cap. 2.

Cardanus notatur.

Paræus notatur.

Plagæ quæ malignæ non sint.

Plagæ vt a medico infligi debeant.

posset

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or mental distress that the wretched girl had suffered while her sister was wasting away in illness, is uncertain. (Paré holds the opinion that she died because of the virulence of the wound inflicted during the separation.)

What is more certain - and frequently investigated by many - is that the emotions of pregnant women can alter the fetuses in the womb, which explains so many birthmarks on infants resembling wine, dark skin, pomegranates, and the like. For when the mother of these girls, shaken by fear, retained the mental image of colliding heads, the girls' heads coalesced into one. Nor indeed is it credible that this was caused by the impact alone, although that contributed not a little to it; for women often bump their bellies by accident far more violently than she struck her head on that occasion, yet twins do not fuse together. For if the impact alone were the cause of this, it would not have affected the head, but rather the back or belly when the head was struck. These are Cardano's exact words.

In these remarks, the highly subtle Scaliger found ample material for a disputation, but he perhaps declined the task because he agreed with Cardano's arguments. We, however, maintain first of all that the surviving girl, after being severed from her dead sister, did not die shortly thereafter from fear, shame, or mental distress; for such emotions were not intense enough in her to cause her death.

Nor do we agree with Paré that she failed to survive her sister for long because of the virulence of the wound inflicted during the separation. This is partly because wounds made by a physician's hands are not virulent, like hostile wounds inflicted by a poisoned weapon; and partly because it is reasonable to suppose that a skilled physician performed such an incision with a cautery iron to arrest the flow of blood - by which no virulence could be introduced, but rather any virulence that might have lingered from the severed part ought to be, and could be...

Margin notes

Book 24, chapter 2.

A note on Cardano.

A note on Paré.

Wounds that are not virulent.

How wounds ought to be inflicted by a physician.

Translation notes

Corrected the printer's typographical error 'inferfi' to 'inferri' (to be introduced), expanded 'extinct[m]' to 'extinctam', and understood 'fuisse' as a corruption/misprint for dark skin or soot marks in the context of birthmarks ('maculae... vini, fuscae cutis, punicorum malorum').

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posset omnis auferri. Arbitramur itaque per illam coniunctionem capitum, per quam mutuus erat præcipuorum membrorum vtriusque puellæ consensus, ab ægrotantis corpore halitus, & spiritus morbificos in alterius membra præcipua transfusos esse morbi consimilis in superstite procreatores; quæ propterea eodem morbo mox interierit. Quin & ea de causa interijsse potuit, quia cum tali communicatione causæ morbificæ, sororis coniunctione destituta soror priuata erat auxilio, quo per mutuam conspirationem alterutrum corpus ab alterutro gaudere consueuerat; nouimus enim assuetorum adiumentorum priuationem morbos, & mortem inferre consueuisse; quot suppressis mensibus, quot assuetis hæmorrhoidum, narium, & fonticulorum fluxionibus destitui delabuntur celeriter in morbos mortales? Mirum cur a Cardano Scaliger non postulauerit in tantæ subtilitatis occasione, qua ratione, quove modo prægnantium imaginationes, & affectus animi consimilium rerum imagines in corpore fœtus efforment: & cur ipse suo e fecundo penu tantam subtilitatem lectoribus omnibus cupientissimis more suo non porrexerit: Nos depropositio mentis nostræ cogitata nuper tetigimus; sed latius in libro [e] *Deconstitutione fœtus* explicauimus. Illud præterea distinguendum erat Cardano subtili de tempore, quo contigit materni capitis collisio, si enim statim a conceptu, & ante organizationem gemellarum in vtero, anteque formationem capitum discretorum prægnans capite allisa fuit; id certe fieri potuit, vt postea matris anima, & spiritus cooperans virtuti seminis formatrici monstrum effingeret, ac materiei gemellis constituendis sufficienti similem imaginem impertiretur.

Assuetorum adiumentorũ priuatio mor bos, & mortẽ inducit.

Monstri excedentis origo varia.

[e] Cap. 26.

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entirely removed. We therefore believe that through that union of their heads, by which there was a mutual sympathy between the primary organs of both girls, disease-bearing vapors and vital spirits were transferred from the sick girl's body into the primary organs of the other, giving rise to a similar illness in the survivor, who consequently died soon after of the same disease.

Indeed, she could also have died for another reason: alongside this transmission of the disease's cause, the surviving sister, once stripped of her physical connection to her sister, was deprived of the bodily support that each had been accustomed to enjoy from the other through their mutual harmony. For we know that being deprived of accustomed supports routinely brings on disease and death. How many people, when their menses are suppressed, or when they are deprived of habitual bleeding from hemorrhoids, nosebleeds, or issue-sores, quickly collapse into fatal illnesses?

It is surprising that Scaliger, on an occasion calling for such subtlety, did not demand of Cardano an explanation of the mechanism and manner by which the imagination and passions of pregnant women shape corresponding images in the body of the fetus - and why Scaliger himself did not, in his customary way, offer such a subtle explanation from his own rich storehouse to his eager readers. We recently touched upon our own thoughts on this matter, but we explained them more fully in our book On the Constitution of the Fetus.

Furthermore, the subtle Cardano ought to have made a distinction regarding the timing of the blow to the mother's head. For if the pregnant woman struck her head immediately after conception, before the twins had been organized in the womb and before distinct heads had formed, it could certainly have happened that the mother's soul and vital spirits - cooperating with the formative power of the seed - subsequently shaped a monster and impressed a corresponding image upon the material sufficient to form twins.

Margin notes

Deprivation of accustomed supports brings on disease and death.

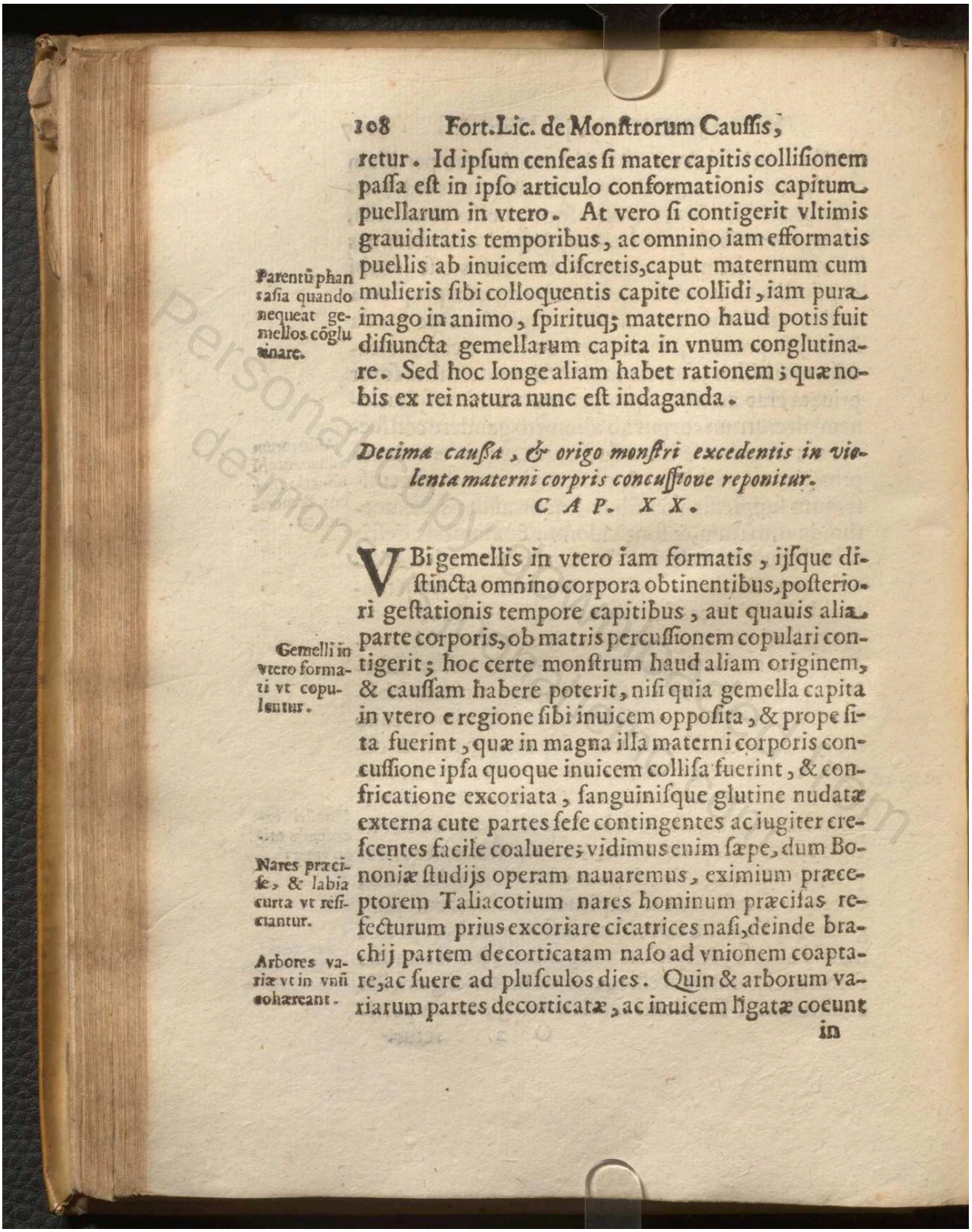
Varied origins of a monster of excess.

Translation notes

The term 'fonticulorum' refers to fontanels or artificially created issues/cautery sores used in early modern medicine for bloodletting and draining humors.

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retur. Id ipſum cenſeas ſi mater capitis colliſionem paſſa eſt in ipſo articulo conformationis capitum puellarum in vtero. At vero ſi contigerit vltimis grauiditatis temporibus, ac omnino iam efformatis puellis ab inuicem diſcretis, caput maternum cum mulieris ſibi colloquentis capite collidi, iam pura imago in animo, ſpirituq; materno haud potis fuit diſiuncta gemellarum capita in vnum conglutinare. Sed hoc longe aliam habet rationem; quæ nobis ex rei natura nunc eſt indaganda.

Parentũ phantaſia quando nequeat gemellos cõglutinare.

Decimæ cauſsa, & origo monſtri excedentis in violenta materni corpris concuſſione reponitur.

CAP. XX.

VBi gemellis in vtero iam formatis, ijſque diſtincta omnino corpora obtinentibus, poſteriori geſtationis tempore capitibus, aut quauis alia parte corporis, ob matris percuſſionem copulari contigerit; hoc certe monſtrum haud aliam originem, & cauſſam habere poterit, niſi quia gemella capita in vtero e regione ſibi inuicem oppoſita, & prope ſita fuerint, quæ in magna illa materni corporis concuſſione ipſa quoque inuicem colliſa fuerint, & confricatione excoriata, ſanguiniſque glutine nudatæ externa cute partes ſeſe contingentes ac iugiter crescentes facile coaluere; vidimus enim ſæpe, dum Bononiæ ſtudijs operam nauaremus, eximium præceptorem Taliacotium nares hominum præciſas refecturum prius excoriare cicatrices naſi, deinde brachij partem decorticatam naſo ad vnionem coaptare, ac ſuere ad pluſculos dies. Quin & arborum variarum partes decorticatæ, ac inuicem ligatæ coeunt

Gemelli in vtero formati vt copulentur.

Nares præciſæ, & labia curta vt reſiciantur.

Arbores variæ vt in vnũ cohæreant.

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You should hold the very same view if the mother suffered a collision of her head at the precise moment when the girls' heads were being formed in the womb. But if the mother's head collided with that of the woman talking to her in the final stages of pregnancy, when the girls were already fully formed and distinct from each other, a mere image in the mother's mind and vital spirit could by no means glue their separate heads into one. Rather, this outcome has an entirely different cause, which we must now investigate from the nature of the matter.

The Tenth Cause and Origin of a Monster of Excess Is Located in a Violent Shaking of the Mother's Body.

CHAPTER XX

When twins are already fully formed in the womb and possess entirely distinct bodies, if later in pregnancy their heads or any other parts of their bodies happen to become joined together because of a blow to the mother, such a monster can certainly have no other origin or cause than this: the twin heads, positioned directly opposite and close to each other in the womb, were themselves knocked together in that great shaking of the mother's body. Stripped of their outer skin by the friction of impact, the touching parts - joined by the glue of blood and continuously growing - easily fused together.

Indeed, during our studies in Bologna, we often saw our distinguished teacher Tagliacozzi, when about to repair men's severed noses, first scrape away the scar tissue on the nose, then strip the skin from a portion of the arm, fit it to the nose to unite them, and sew them together for quite a few days. Furthermore, stripped parts of various trees, when bound together, grow together into

Margin notes

When the parents' imagination cannot fuse twins together.

How twins formed in the womb become joined.

How severed noses and damaged lips are repaired.

How different trees grow into one.

Translation notes

The opening word fragment 'retur' completes the verb 'impertiretur' from the end of page 131. The Latin 'collusionem' is a typo for 'collisionem' (collision), and 'fuere' is an OCR/typographical error for 'suere' (they stitched/sewed). 'Taliacotium' refers to Gaspare Tagliacozzi (1545-1599), the pioneer of reconstructive plastic surgery at the University of Bologna under whom Liceti studied.

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in vnum corpus glutine ſucci alimentaris ad eas partes ab vtraque arbore defluentis. Nec tamen obeſt Cardani oppoſitio de mulieribus, quæ ſæpe caſu magis colliduntur, quam illa Moguntina, in quibus tamẽ gemini non vna coeunt; ſiquidem in primis haud probat vir egregius grauidas geminos vtero geſtantes vehementius colliſas geminos copulatos non pepeperiſſe. Deinde vero conſtituimus hoc ideo inter monſtra nobis connumerari, quia raro contingit; & quo rarius accidit, eo magis monſtri naturam obtinere: ſat nobis eſt cauſſam attuliſſe, a qua talis effectus proficiſci valeat: Immo vero cauſſam monſtrorum indeterminatam, & raram neceſſe eſt eſſe. Deinceps autem gemelli non ſemper eamdem ſeruant in vtero poſitionem, vt ex concuſſu materni corporis conglutinari valeant in monſtrum. Denique negamus viro ſubtili cauſſam coniunctionis gemellorum in monſtroſam formam eſſe non poſſe ventris, & dorſi materni colliſionem, non autem capitis; nam ſimul cum capitis violenta, & vehementi colliſione totum corpus, & quæ in materno corpore continentur gemellorum corpuſcula inuicem valide concuti neceſſe eſt; ac magis in colliſione capitis, quam ventris, aut dorſi; quia capitis dura ſubſtantia minime cedens, ſed ictui reſiſtens, violenter percuſſa retrocedit; ſecumque retrahit corpus vniuerſum; at venter, & dorſum ob mollitiem cedens ictui colliſionem perpeti poteſt etiam vehementem, corpore reliquo quieſcente, nec agitatis in vtero gemellis.

Monſtrorum cauſſa indeterminata, & rara.

Capitis materni violenta concuſſio cur mõſtrum efficiat magis quam dorſi, aut ventris.

Vnde-

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a single body through the glue of nourishing sap flowing to those parts from both trees. Nor, however, does Cardano's objection stand in the way regarding women who often suffer more violent accidental impacts than that woman from Mainz, yet whose twins do not fuse together. For in the first place, that distinguished man fails to prove that pregnant women carrying twins in their womb who suffered more violent collisions never gave birth to joined twins. Secondly, we maintain that this event is numbered by us among monsters precisely because it occurs rarely; and the rarer an occurrence, the more it partakes of the nature of a monster. It is enough for us to have provided a cause from which such an effect can proceed; indeed, the cause of monsters must necessarily be indeterminate and rare. Furthermore, twins do not always maintain the same position in the womb so that they can be glued together into a monster by a violent shaking of the mother's body. Finally, we disagree with that subtle thinker that the cause of twins joining into a monstrous form could only be an impact to the mother's belly or back, and not to her head. For when a violent and forceful blow strikes the head, the mother's entire body - along with the tiny bodies of the twins contained within her - must inevitably be shaken vigorously together; and even more so in a collision to the head than to the belly or back. This is because the hard substance of the head does not yield at all but resists the blow, so when violently struck it recoils, pulling the entire body along with it. In contrast, the belly and back, yielding to the impact because of their softness, can suffer even a violent collision while the rest of the body remains at rest, without the twins in the womb being shaken.

Margin notes

Why the cause of monsters is rare.

Why a jar to the mother's head is more likely to cause a monster than one to her back or belly.

Translation notes

In the Latin text, 'pepeperisse' is an obvious typographical error for 'peperisse' (from parere, to give birth). The word 'terminata' following 'raro contingit' appears to be a printer's artifact or misplacement, but the overarching sense of the argument regarding the rarity of monstrous causes remains clear.

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Vndecima caussa & origo monstri excedentis refertur ad morbum fœtus. CAP. XXI.

CEterum alia eidem monstro, citra materni corporis collisionem, percussionem ve vllam, origo esse potuit; nempe si gemellorum corpora in vtero prius distincta vel ambo, vel eorum alterum fronte tenus, defluxa in eum locum, aut ibi genita, vt fit, materia quapiam erodente, exesum fuerit; communicato corrosiuo humore vicino capiti alterius; nullo negocio tenella vtriusque cutis consumitur; capita vero propinqua, se seque contingentia excoriata facile conglutinantur: Quare consumpto a natura (*a* Hppocrati morborum medicatrice) illo humore noxio, inductaque partibus vndique cicatrice, gemellæ conglutinatæ in monstrum ex vtero prodiere: cui origo vulgo relata est in materni capitis ad alterum allisionem, quia forte contigerit matrem eas vtero gerentem capite collidi; quum tamen hac etiam de caussa citra vllam capitis collisionem eiuscemodi monstrum illa parere potuerit. Ab hac itidem caussa in eodem genere pleraque alia monstra excedentia exoriri potuerunt; siquidem gemellorum fœtuum & pectora, & latera, & tergora, & brachia, & crura, & nates aliaque membra sic primum excoriari, suborta in ijs inflammatione, ac deinde vniri; sedatoque morbo coniuncta monstrum demum constituere; cuiusmodi multas historias dudum recensuimus. Sic igitur ex tot caussis physice generantur monstra vniformia excedentia; quorum originem plerique omnes indifferenter in vnam referunt materiæ redundantiam.

Ex morbo fœtus vt fiat mõstrũ excedẽs.

Natura morborum medicatrix.

a 6. Epid. sect. 5.

Mon-

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The Eleventh Cause and Origin of a Monster of Excess Is Attributed to Disease of the Fetus. CHAPTER XXI.

Nevertheless, that same monster could have arisen from a different cause entirely, without any impact or blow to the mother's body. Specifically, if the bodies of the twins - previously distinct in the womb - had either both or one of them eroded as far as the forehead by some corrosive substance that flowed to that spot or was generated there (as often happens), and this corrosive humor spread to the adjacent head of the other twin, the delicate skin of both would easily be eaten away. With their heads lying close together and touching, once stripped of skin they would readily fuse. Thus, once nature - which Hippocrates calls the healer of diseases - had consumed that harmful fluid and produced scar tissue all around the joined parts, the twin girls emerged from the womb united into a monster. Popular belief attributed the origin of this to the collision of the mother's head with another's simply because the pregnant mother happened to strike her head; yet she could have given birth to such a monster for this disease-based reason alone, without any blow to her head.

From this same cause, many other monsters of excess in this class could likewise arise. For after inflammation breaks out in them, the chests, sides, backs, arms, legs, buttocks, and other limbs of twin fetuses can first be stripped of skin in this manner and then united. Once the disease subsides, the joined bodies ultimately form a single monstrous offspring - many accounts of which we have already reviewed.

Thus, through so many natural causes, uniform monsters of excess are generated; yet nearly all authors indiscriminately attribute their origin to a single redundancy of matter.

Margin notes

How a monster of excess is produced from a disease of the fetus.

Nature is the healer of diseases.

Epidemics, Book 6, section 5.

Translation notes

The citation '6. Epid. sect. 5' in the marginalia refers to Hippocrates's Epidemics (Book VI, Section 5), where the famous aphorism regarding nature as the healer of diseases ('Natura morborum medicatrix') originates.

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Monstrorum ancipitis naturæ subsistentia realis demonstratur. CAP. XXII.

AT vero præter deficientia, & excedentia monstra in vniformium genere nonnulla fuere alia naturæ cuiusdam ancipitis; quæ scilicet in vna parte mutila, in alia excedentem sortita sunt quantitatem; quandoquidem [a] Gualtherij Chronistæ animaduersione in pago Freyuuerck, non procul ab Adorffio Voitlandiæ oppido, natus est infans biceps, quaternis manibus, totidemque pedibus: sed carens vtroque sexu; in cuius loco vmbilicum habebat: mater illi fuit vxor Fabriferrarij. [b] Paræi quoque obseruatione in ponte Sæo, ad Andes oppidulo, prodierunt in lucem gemellæ feminæ membris omnibus perfectæ, nisi quod alterutrius manus sinistra quatuor tantum digitis distincta erat; cohærebant autem anterioribus partibus a mento vsque ad vmbilicum; qui vtriusq; vnicus, vnicum item cor erat; hepar in lobos quatuor diuisum: vixit monstrum semihoram. Apud eumdem [c] autorem monstrum aliud inspeximus; ancipitis naturæ infans erat duplici capite, sed sinistro carens brachio in hac effigiem.

Anno Dñi. 1555.

1572.

1575.

[a] Chron. chron. polit. tom. 2.

[b] Lib. 24. cap. 2.

[c] Lib. 24. cap. 6.

Rueffo

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The Real Existence of Monsters of Ambiguous Nature Is Demonstrated. CHAPTER XXII.

However, besides monsters of defect and monsters of excess, there have been certain others in the class of uniform monsters that possess a dual or ambiguous nature - that is, those that are deficient in one part while endowed with an excess of quantity in another.

For instance, according to an observation by the chronicler Walther, in the village of Freiberg, not far from the town of Adorf in the Vogtland, an infant was born with two heads, four hands, and as many feet, but lacking both sexes - having a navel in place of genitalia. Its mother was the wife of a blacksmith.

According to an observation by Paré, in Ponts-de-Cé, a small town near Angers, twin females were born who were complete in all their limbs except that the left hand of one was divided into only four fingers. They were joined at their front parts from the chin down to the navel, which was shared between them, as was a single heart; the liver was divided into four lobes. This monster lived for half an hour.

In the same author, we examine another monster: an infant of ambiguous nature possessing two heads, but lacking a left arm, as depicted in the following illustration.

Margin notes

A.D. 1555.

a Chron. chron. polit. vol. 2.

b Book 24, chap. 2.

1572.

1575.

c Book 24, chap. 6.

Translation notes

Geographical and personal names updated to standard forms: 'pago Freyuerck' (Freiberg), 'Adorffio Voitlandiæ' (Adorf in Vogtland), 'ponte Sæo, ad Andes' (Ponts-de-Cé near Angers). 'Fabriferrarii' rendered as 'blacksmith'.

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d Rueffo in Veienti agro puer natus est vnimanus, & biceps. Eidem in Anglia non procul ab Oxonia MDLII. natus est partus duobus capitibus, brachijs quatuor, manibus totidem, ventre vno, membro muliebri, sede vna: ex vna parte pedes transuersi duo erant, ex altera vnus tantum, rite exporrectus, forma duorum pedum digitos habens decem; Horum alter diebus quindecim, alter vero vno suderuixit: Lacrymarunt hoc tempore raro. Alter ex his lætus admodum, alter autem somniculosus & tristis extitit: Viginti digitos transuersos erat longitudo, & latitudo ipsorum. His simile natum est monstrum Cutiliani, ditione Pistorienſi, anno Domini d lib. 5. c. 3.

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According to Rueff, a boy was born in the territory of Veii with two heads and only one hand.

In the same author, a child was born in England, not far from Oxford, in 1552, possessing two heads, four arms, four hands, a single belly, female genitalia, and a single anus. On one side there were two crosswise feet, while on the other there was only one, properly extended, having the form of two feet combined with ten toes. One of these twins survived for fifteen days, but the other for only one day. During this time they rarely cried. One was quite cheerful, whereas the other was sleepy and sad. Their length and width were twenty finger-breadths.

A monster similar to these was born at Cutigliano, in the territory of Pistoia, in the year of our Lord

Margin notes

Book 5, chapter 3.

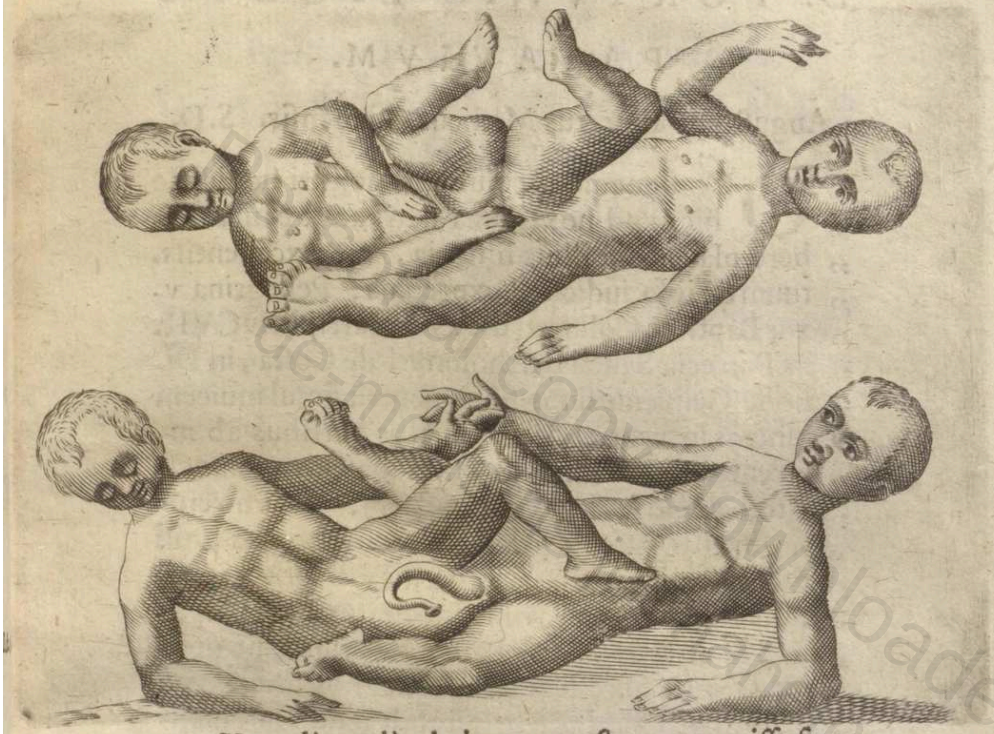
Translation notes

The Latin word 'suderuxit' is an evident printer's error for 'supervixit' ('survived'). The page ends mid-sentence before supplying the year.

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minum. MDCX. XI. Martij Patre Maio Carbonatio, matre Geneuera Masi, ætatis xv i. annorum.



Venetijs mulier hebræa monstrum peperisse fertur ex duobus infantibus ad nates copulatis, vtroque sexu carentibus, & vnico vmbilico gaudentibus: tale quid; ortum est etiam Genuæ monstrum fuit infans perfectus, cui alter imperfectus inferiori ventre coniunctus adhærebat corpore longe minor, altero crure carens, captus oculis; nihil omnino lactans: ambo simul meiunt. De quo monstro recens nato mihi talem epistolam scripsit olim Augustinus Pincetus Genuensis Medicus. 1617.

P Per-

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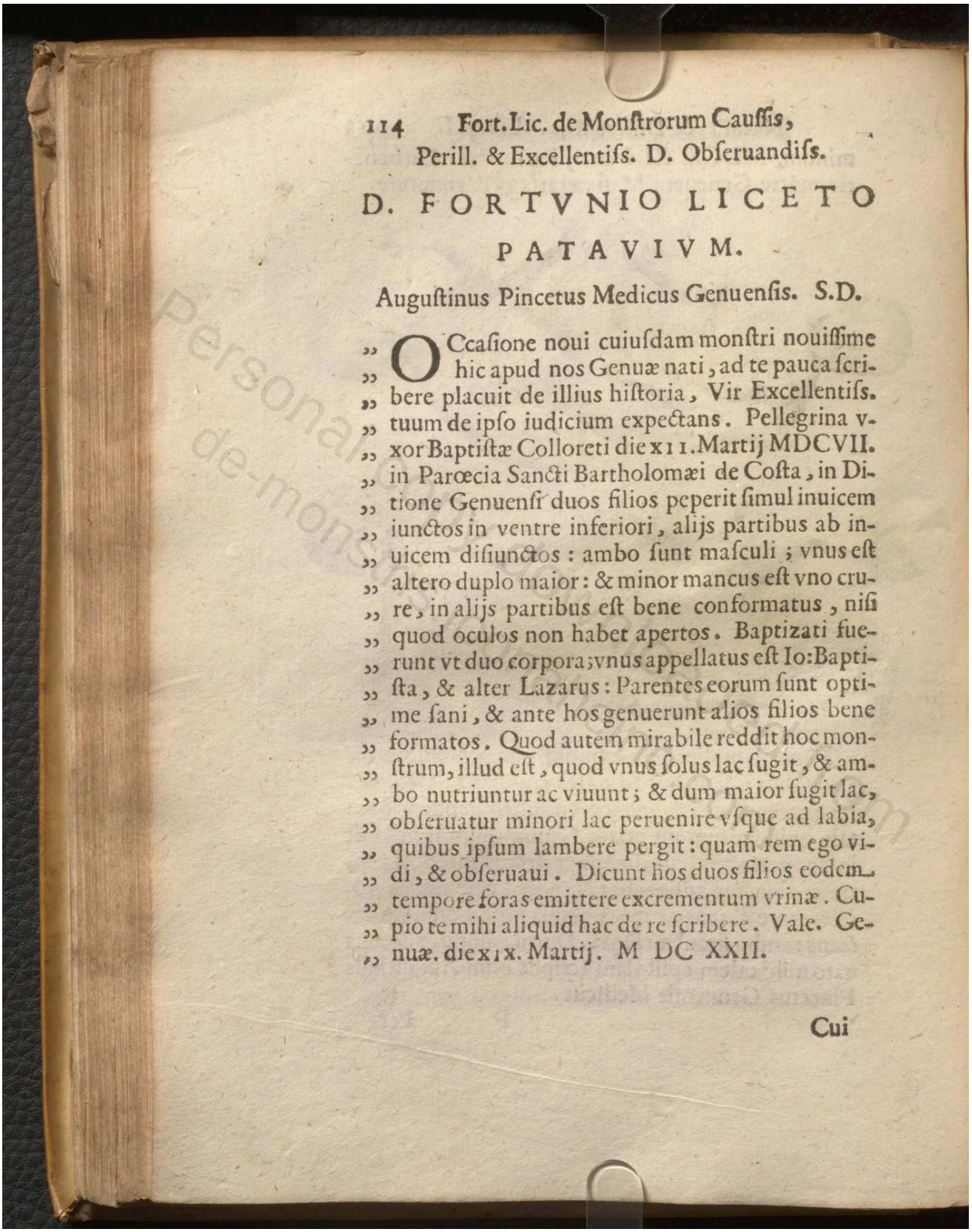
..., in Venice a Jewish woman is said to have given birth to a monster composed of two infants joined at the buttocks, both lacking sex organs and sharing a single navel.

A similar case occurred in Genoa: the monster was a fully formed infant to whose lower abdomen was attached a second, incomplete infant. This second twin was much smaller in body, lacked one leg, was blind, and showed no sign of cheerfulness at all; both urinated simultaneously.

Regarding this newborn monster, Agostino Pinceti, a physician of Genoa, once wrote me the following letter:

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Perill. & Excellentiſs. D. Obſeruandiſs.

D. FORTVNIO LICETO PATAVIVM.

Auguſtinus Pincetus Medicus Genuenſis. S.D.

„ OCcaſione noui cuiuſdam monſtri nouiſſime
„ hic apud nos Genuæ nati, ad te pauca ſcri-
„ bere placuit de illius hiſtoria, Vir Excellentiſs.
„ tuum de ipſo iudicium expectans. Pellegrina v-
„ xor Baptiſtæ Colloreti die x i i. Martij MDCVII.
„ in Parœcia Sancti Bartholomæi de Coſta, in Di-
„ tione Genuenſi duos filios peperit ſimul inuicem
„ iunctos in ventre inferiori, alijs partibus ab in-
„ uicem diſiunctos: ambo ſunt maſculi; vnus eſt
„ altero duplo maior: & minor mancus eſt vno cru-
„ re, in alijs partibus eſt bene conformatus, niſi
„ quod oculos non habet apertos. Baptizati fue-
„ runt vt duo corpora; vnus appellatus eſt Io: Bapti-
„ ſta, & alter Lazarus: Parentes eorum ſunt opti-
„ me ſani, & ante hos genuerunt alios filios bene
„ formatos. Quod autem mirabile reddit hoc mon-
„ ſtrum, illud eſt, quod vnus ſolus lac ſugit, & am-
„ bo nutriuntur ac viuunt; & dum maior ſugit lac,
„ obſeruatur minori lac peruenire vſque ad labia,
„ quibus ipſum lambere pergit: quam rem ego vi-
„ di, & obſeruaui. Dicunt hos duos filios eodem
„ tempore foras emittere excrementum vrinæ. Cu-
„ pio te mihi aliquid hac de re ſcribere. Vale. Ge-
„ nuæ. die x i x. Martij. M DC XXII.

Cui

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To the Most Excellent Fortunio Liceti in Padua.

Agostino Pinceti, Physician of Genoa, sends greetings.

On the occasion of a monstrous birth recently occurring here among us in Genoa, I decided to write you a few lines concerning its case history, Most Excellent Sir, awaiting your expert judgment upon it.

On March 12, 1607, in the parish of San Bartolomeo di Costa in the territory of Genoa, Pellegrina, wife of Battista Colloreto, gave birth to twin boys joined together at the lower abdomen, though separated in all other parts. Both are male. One is twice as large as the other; the smaller one lacks one leg, but in other respects is well formed, except that his eyes are not open. They were baptized as two distinct bodies; one was named Giovanni Battista, and the other Lazarus. Their parents are in excellent health and had previously borne other well-formed children.

What renders this monster truly marvelous, however, is that only one twin suckles milk, yet both are nourished and remain alive. Furthermore, while the larger twin suckles milk, milk is observed reaching all the way to the smaller twin's lips, which he proceeds to lick - a phenomenon I have seen and observed myself. It is also reported that these two boys discharge urine at the very same time.

I hope you will write to me regarding this matter. Farewell. Genoa, March 19, 1622.

Translation notes

In the original Latin text, 'fugit' appears twice in 'lac fugit' and 'maior fugit lac'; this is a typographical error for 'sugit' ('suckles').

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Cui viro responsum tunc ego dedi in hac sententiam,

Perill. & Excellentiss. D. Obseruadiss.

D. AVGVSTINO PINCETO

Medico Genuensi

FORTVNIVS LICETVS

S. D.

PAuca dicam de Monstro recens nato istic apud vos, vir egregie, te remittens ad ea, quæ vulgauimus de natura monstri ancipitis explicata lib. II. cap. XXII. & sequentibus: puto enim esse Monstrum anceps a me ibi descriptum: Si foret ambobus vnus ventriculus, facile, vno lactante solo, viuerent & alerentur ambo; & minori e communi stomacho non difficulter ad os regurgitaret substantia materni lactis, quam ille mancus seu lambit, seu veluti ruminat, ne destitueretur illa priori nutrimenti digestione, quam in ore fieri monuit Auicennas: si etiam haberent commune iecur, vt habuerunt duæ femellæ Riolani in monstro Lutetiæ nato MDCV. ambo simul vrinam reddere possent apud eos, qui putant vrinam excrementum esse coctionis illius, quæ celebratur in stomacho, dicentes vrinam separari a sanguine, peracta iam ea coctione nutrimenti, quam obimus in hepate. Aliorum monstri attributorum caussas habere poteris vir egregie ex ijs, quæ nos de monstri ancipitis natura late differuimus in edito libello. Potest autem hoc monstrum diu viuere, quemadmodum diu vixit homo monstrosus ille, cui e pectore prominebat caput infantis intra præcordia

1. can. f. d. 4. cap. 2.

P 2 re-

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To him I then replied as follows:

To the Most Illustrious, Most Excellent, and Most Respected Sir, Agostino Pinceti, Physician of Genoa: Fortunio Liceti sends greetings.

I shall say a few words about the monster recently born among you, distinguished sir, referring you to what we published on the nature of monsters of ambiguous nature, set forth in Book II, Chapter XXII and the following chapters; for I consider it to be a monster of ambiguous nature of the sort I described there.

If both twins shared a single stomach, it would be easy for both to live and be nourished with only one twin suckling; and from their shared stomach, the maternal milk could easily regurgitate up into the mouth of the incomplete twin, which he then either licks or seems to ruminate, so that he is not deprived of that initial digestion of food which Avicenna noted takes place in the mouth.

Furthermore, if they shared a single liver - as did Jean Riolan's twin girls in the monster born in Paris in 1605 - they could pass urine at the same time, according to those who hold that urine is a byproduct of the concoction carried out in the stomach, maintaining that urine is separated from the blood once the digestion of nourishment in the liver has been completed.

You will be able to learn the causes of the monster's other features, distinguished sir, from what we discussed at length regarding the nature of monsters of ambiguous nature in our published treatise.

Moreover, this monster is capable of living for a long time, just as that monstrous man lived for a long time from whose chest protruded the head of an infant over the precordial region...

Margin notes

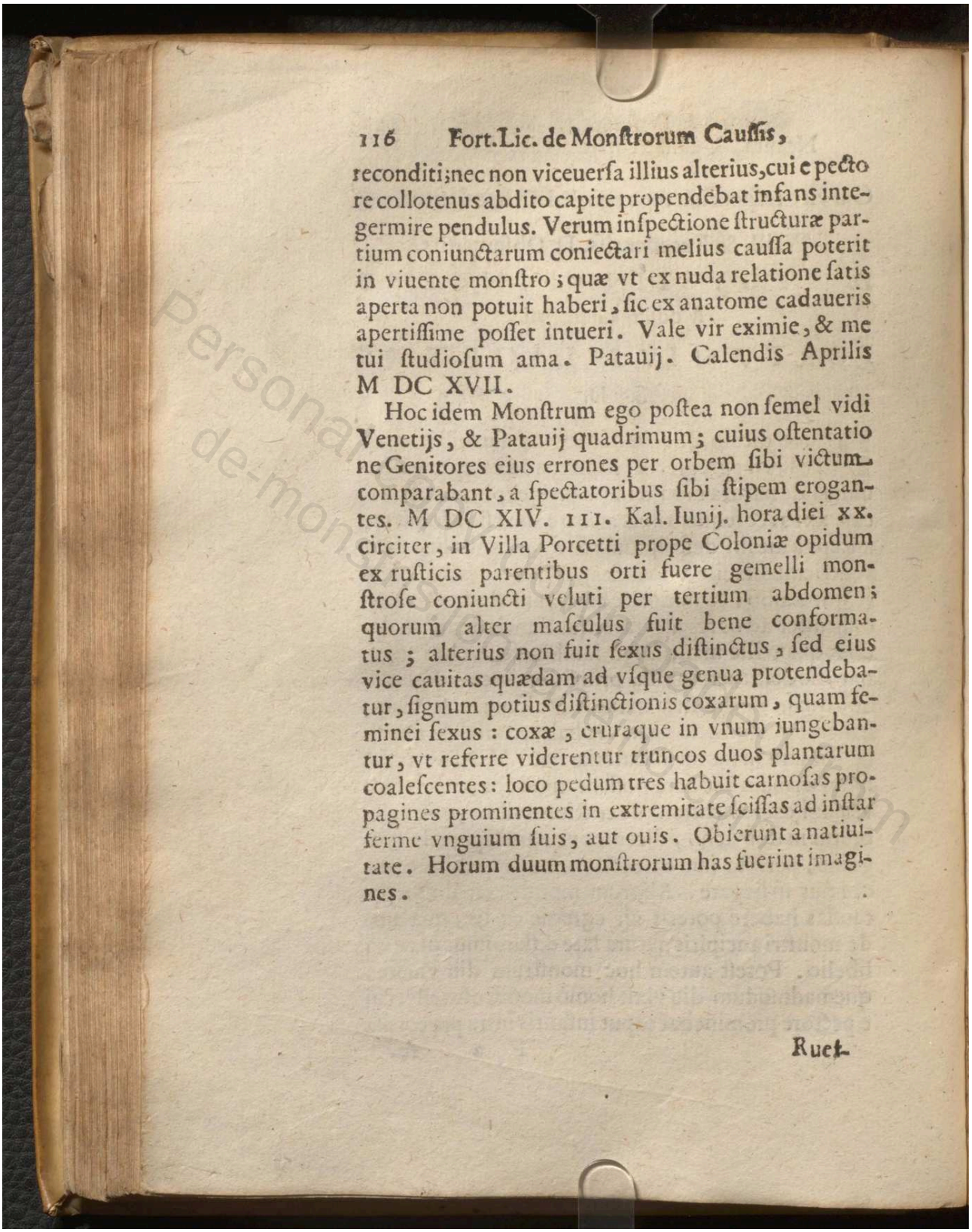
Avicenna, Canon, book 1, fen 4, chap. 2.

Translation notes

In the Latin text, 'folo' is an OCR/printing typo for 'solo', and 'ammul' is an error for 'simul' ('at the same time'). The text ends mid-sentence at the bottom of the page ('intra præcordia') and continues on page 140.

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reconditi; nec non viceuersa illius alterius, cui e pectore collotenus abdito capite propendebat infans integermire pendulus. Verum inspectione structuræ partium coniunctarum coniectari melius causa poterit in viuente monstro; quæ vt ex nuda relatione satis aperta non potuit haberi, sic ex anatome cadaueris apertissime posset intueri. Vale vir eximie, & me tui studiosum ama. Patauij. Calendis Aprilis M DC XVII.

Hoc idem Monstrum ego postea non semel vidi Venetijs, & Patauij quadrimum; cuius ostentatione Genitores eius errones per orbem sibi victum comparabant, a spectatoribus sibi stipem erogantes. M DC XIV. III. Kal. Iunij. hora diei XX. circiter, in Villa Porcetti prope Coloniæ opidum ex rusticis parentibus orti fuere gemelli monstrose coniuncti veluti per tertium abdomen; quorum alter masculus fuit bene conformatus; alterius non fuit sexus distinctus, sed eius vice cauitas quædam ad vsque genua protendebatur, signum potius distinctionis coxarum, quam feminei sexus: coxæ, cruraque in vnum iungebantur, vt referre viderentur truncos duos plantarum coalescentes: loco pedum tres habuit carnosas propagines prominentes in extremitate scissas ad instar ferme vnguium suis, aut ouis. Obierunt a natiuitate. Horum duum monstrorum has fuerint imagines.

Ruel-

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... hidden within the precordial region; or conversely like that other case, where an entire infant hung wondrously suspended from a man's chest with its head buried inside as far as the neck. However, the cause can be better conjectured in the living monster by inspecting the structure of the joined parts; and just as this cause could not be made sufficiently clear from a bare account alone, so it could be perceived most clearly from an autopsy of the corpse. Farewell, distinguished sir, and hold me in your affection as one devoted to you. Padua, April 1, 1617.

I later saw this same monster more than once in Venice, and again in Padua when he was four years old; his itinerant parents were earning a living across the land by exhibiting him to spectators for a fee.

On May 30, 1614, around the twentieth hour of the day, monstrously conjoined twins were born to peasant parents in the village of Porcetto, near the town of Cologna, joined as if by a third abdomen. One of them was a well-formed male. The other had no distinct sex, but in its place a cavity extended down to the knees, which was a sign of the division of the hips rather than female genitalia. Its hips and legs were fused together so that they resembled two plant stems merging into one trunk. In place of feet, it had three protruding fleshy offshoots, split at the tip almost like the cloven hooves of a pig or a sheep. They died immediately at birth.

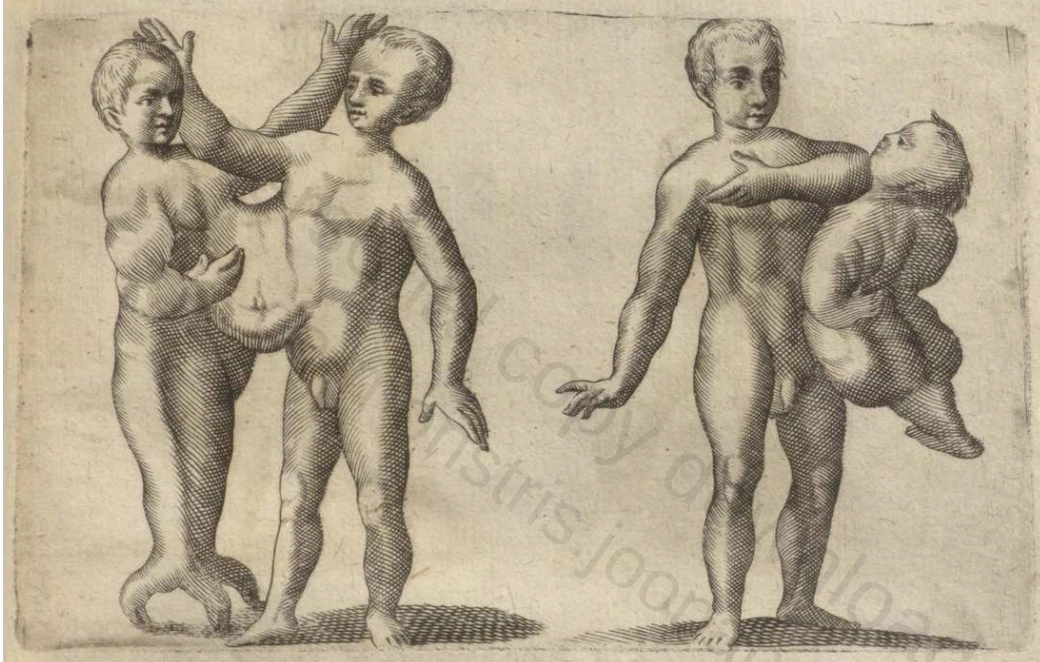
The following are the illustrations of these two monsters.

Translation notes

The opening words 'reconditi...' complete the sentence begun on page 139 referring to the infant head hidden within the chest. 'III. Kal. Iunij' corresponds to May 30, and 'quadrimum' indicates four years of age.

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Rueffo puer Amiterni natus eſt vno brachio, ſed pedibus tribus in hanc effigiem.

Paræi

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According to Rueff, a boy was born at Amiternum with a single arm but three feet, as depicted in this illustration.

Translation notes

Emended 'Ruesso' to 'Rueffo' ('According to Rueff'), accounting for the common early modern typographical confusion between 'ff' and 'ss' or long-s ligatures.

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Paræi vero relatu, anno Domini M D LXIX. Turonenſis quædam mulier gemellos peperit vnico capite coniunctos, & ſe mutuo complectentes: Horum ad ſe ſceleton miſit Renatus Ciretus, tota Turonenſi regione famatiſſimus. Et multo prius eidem autori, anno Domini M D XLVI. mulier Lutetiæ ſexto grauiditatis menſe, fætum peperit, geminum caput, bina brachia, & quaterna crura habentem. Cuius monſtri cadauer quum diſſecuiſſet, vnicum cor reperit. Ex quo ſcire licet, vnicum eum infantem extitiſſe.

Mon-

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According to the account of Ambroise Paré, in the year AD 1569 a woman of Tours gave birth to twins joined by a single head and embracing one another. René Ciret, a physician renowned throughout the region of Tours, sent their skeleton to Paré.

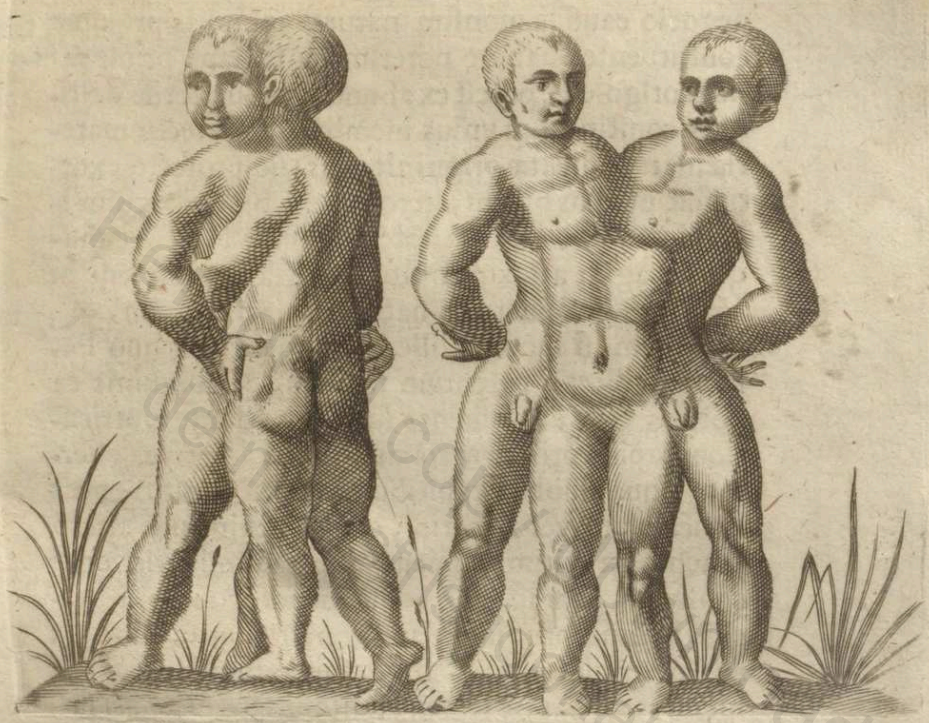
Much earlier, in AD 1546, the same author reported that a woman in Paris, in the sixth month of her pregnancy, gave birth to a fetus with a double head, two arms, and four legs. When Paré dissected the corpse of this monster, he found only a single heart, from which one may conclude that it was fundamentally a single infant.

Translation notes

The Latin 'Paræi' refers to Ambroise Paré. 'Lutetia' is an OCR/typographical error in the source for 'Lutetiæ' (at Paris).

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Monſtri ancipitis origo, & cauſſa communis inſinuatur; eruiturque prima ex materiei diuerſæ defectu, ac exceſſu.

CAP. XXIII.

MOnſtrum ancipitem naturam obtinens, quod & excedentis, & deficientis in varijs ſui corporis partibus imaginem refert, plures agnoſcit originis ſuæ cauſſas; quas ex traditis aſſequi difficile non erit; ſimplicium etenim naturæ compoſitorum eſſentias manifeſtant: complicando igitur excedentis, ac deficientis monſtri primordia, & generationes, quæcumque ſe ſe inuicem compatiuntur, nullo nego-

Monſtri ancipitis cauſſæ variæ.

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CHAPTER XXIII

The origin and general cause of monsters of ambiguous nature are introduced, and the primary cause is derived from a deficiency and excess of diverse matter.

A monster possessing an ambiguous nature - one that reflects the characteristics of both excessive and defective forms in different parts of its body - has several recognized causes for its origin. These will not be difficult to grasp from what has already been established, for the natures of simple things reveal the essences of compound ones.

Therefore, by combining the first principles and modes of generation of both excessive and defective monsters, wherever they are mutually compatible, without any difficulty...

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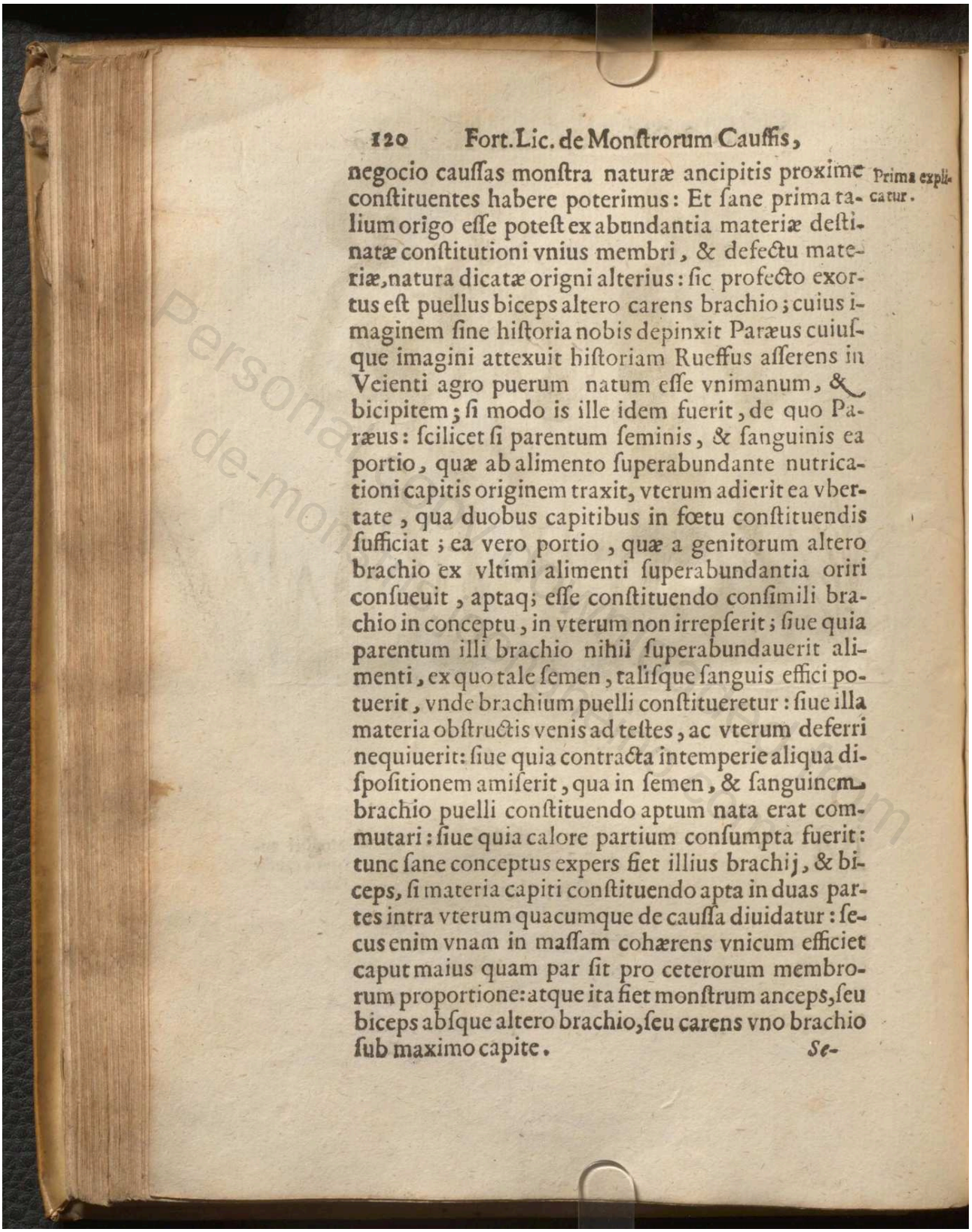
The various causes of a monster of ambiguous nature.

Translation notes

The page ends mid-word with 'nullo nego-', which completes as 'nullo negotio' ('without any difficulty') on the following page.

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negocio cauſſas monſtra naturæ ancipitis proxime conſtituentes habere poterimus: Et ſane prima talium origo eſſe poteſt ex abundantia materiæ deſtinatæ conſtitutioni vnius membri, & defectu materiæ, natura dicatæ origni alterius: ſic profecto exortus eſt puellus biceps altero carens brachio; cuius imaginem ſine hiſtoria nobis depinxit Paræus cuiuſque imagini attexuit hiſtoriam Rueffus aſſerens in Veienti agro puerum natum eſſe vnimanum, & bicipitem; ſi modo is ille idem fuerit, de quo Paræus: ſcilicet ſi parentum ſeminis, & ſanguinis ea portio, quæ ab alimento ſuperabundante nutricationi capitis originem traxit, vterum adierit ea vbertate, qua duobus capitibus in fœtu conſtituendis ſufficiat; ea vero portio, quæ a genitorum altero brachio ex vltimi alimenti ſuperabundantia oriri conſueuit, aptaq; eſſe conſtituendo conſimili brachio in conceptu, in vterum non irrepſerit; ſiue quia parentum illi brachio nihil ſuperabundauerit alimenti, ex quo tale ſemen, taliſque ſanguis effici potuerit, vnde brachium puelli conſtitueretur: ſiue illa materia obſtructis venis ad teſtes, ac vterum deferri nequiuerit: ſiue quia contracta intemperie aliqua diſpoſitionem amiſerit, qua in ſemen, & ſanguinem brachio puelli conſtituendo aptum nata erat commutari: ſiue quia calore partium conſumpta fuerit: tunc ſane conceptus expers fiet illius brachij, & biceps, ſi materia capiti conſtituendo apta in duas partes intra vterum quacumque de cauſſa diuidatur: ſecus enim vnam in maſſam cohærens vnicum efficiet caput maius quam par ſit pro ceterorum membrorum proportione: atque ita fiet monſtrum anceps, ſeu biceps abſque altero brachio, ſeu carens vno brachio ſub maximo capite. Se-

Prima explicatur.

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we can determine the causes directly responsible for monsters of an ambiguous nature. Indeed, the primary origin of such monsters can arise from an abundance of matter designated for the creation of one body part, combined with a deficiency of matter allotted by nature for the creation of another. This is precisely how a two-headed boy lacking one arm came to be born. Ambroise Paré provided an illustration of this child without a case history, but Jakob Rueff appended a history to the image, asserting that a boy with two heads and only one arm was born in the territory of Veii - assuming this was the very same case Paré depicted. Specifically, if the portion of the parents' seed and blood derived from surplus nourishment allotted to the head enters the womb in such abundance that it suffices to form two heads in the fetus, while the portion normally derived from the surplus of final nourishment at the parents' arm - and suited to forming a corresponding arm in the child - fails to reach the womb, a monster of this kind results. This failure might occur because no surplus nourishment remained at the parents' arm to generate such seed and blood, or because obstructed veins prevented that material from being transported to the testes or the womb, or because an acquired bodily imbalance caused it to lose its natural capacity for turning into the requisite seed and blood, or because it was consumed by the heat of the surrounding parts. In that event, the conceived fetus will lack that arm; and it will become two-headed if the material suited for forming the head is split into two parts within the womb for whatever reason. Otherwise, if that material remains coalesced in a single mass, it will produce a single head larger than is proportional to the rest of the body. Thus arises a monster of ambiguous nature - either two-headed lacking an arm, or missing one arm beneath a disproportionately massive head.

Margin notes

The first cause is explained.

Translation notes

The Latin text contains minor typographical errors characteristic of early printing, such as 'issle' for 'ille' and 'fine' for 'sine'.

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Secunda monstri ancipitis origo, & causſa ex vteri angustia, & defectu virtutis formatricis explicatur. CAP. XXIV.

AT vero monſtrum anceps exoriri etiam poteſt ob vteri anguſtiam, & defectum virtutis formatricis ſimul conuenientibus: quibus enim feminis vterus anguſtior aliqua ex [a] antea relatis cauſſis contigerit, quam vt in eo commode gemelli contineantur, & augeantur: ſi portio ſeminis halituoſa ex aliqua parte parentum determinata materiam ſuæ originis trahens, cum reliquo ſemine ad vterum non confluxerit, aut in parua nimis quantitate confluxerit: inde ſane monſtrum ancipitis naturæ generabitur, vteri anguſtia copulante gemellos, & formatricis imbecillitate aliquorum membrorum conſtitutionem prætermittente. Sic profecto monſtrum in ponte Sæo ad Andes oppidulo dudum ex [b] Paræo relatum exoriri potuit: nempe feminis vtriuſque pars craſſior, & materni ſanguinis portio tanta fuit, vt gemellorum conſtitutioni ſufficeret: ſed ſpirituoſa ſpermatis portio duplici cordi, & abſoluto digitorum numero conſtituendo pares vires non habuit, ſeu ob alias cauſſas, ſeu quia portio illa ſeminis ſpirituoſior a digitis parentum priorem materiam ſuæ generationis hauriens in vterum quacumque occaſione non irrepſerit; quare concurrente vteri anguſtia gemellæ cohærentes vno corde, ac digito captæ in ſiniſtra manu originem facile habuere.

a Cap. 5.

b Cap. 22.

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CHAPTER XXIV

The second origin and cause of monsters of ambiguous nature is explained as arising from narrowness of the womb combined with a deficiency of the formative virtue.

A monster of ambiguous nature can also arise when a narrow womb and a defect in the formative virtue occur simultaneously. If a woman's womb happens to be too narrow - for any of the reasons discussed earlier - to comfortably contain and nourish twins, and if the vaporous portion of the seed derived from a specific part of the parents' bodies fails to flow into the womb with the rest of the seed, or flows in too small an amount, a monster of an ambiguous nature will inevitably be produced. In this scenario, the confinement of the womb fuses the twins together, while the weakness of the formative virtue omits the formation of certain limbs or organs.

This is precisely how the monster previously reported from Ambroise Paré - born at Ponts-de-Cé near the town of Angers - could have originated. Specifically, the denser portion of both parents' seed and the quantity of maternal blood were sufficient to form twins, but the spirituous portion of the semen lacked the strength required to construct two hearts and a full complement of fingers. This was either due to other factors or because that more spirituous fraction of the seed, which draws its origin from the parents' fingers, failed to enter the womb for whatever reason. Consequently, when this deficiency combined with the narrowness of the womb, twin girls were born conjoined, sharing a single heart and lacking a finger on the left hand.

Margin notes

See Chapter 5.

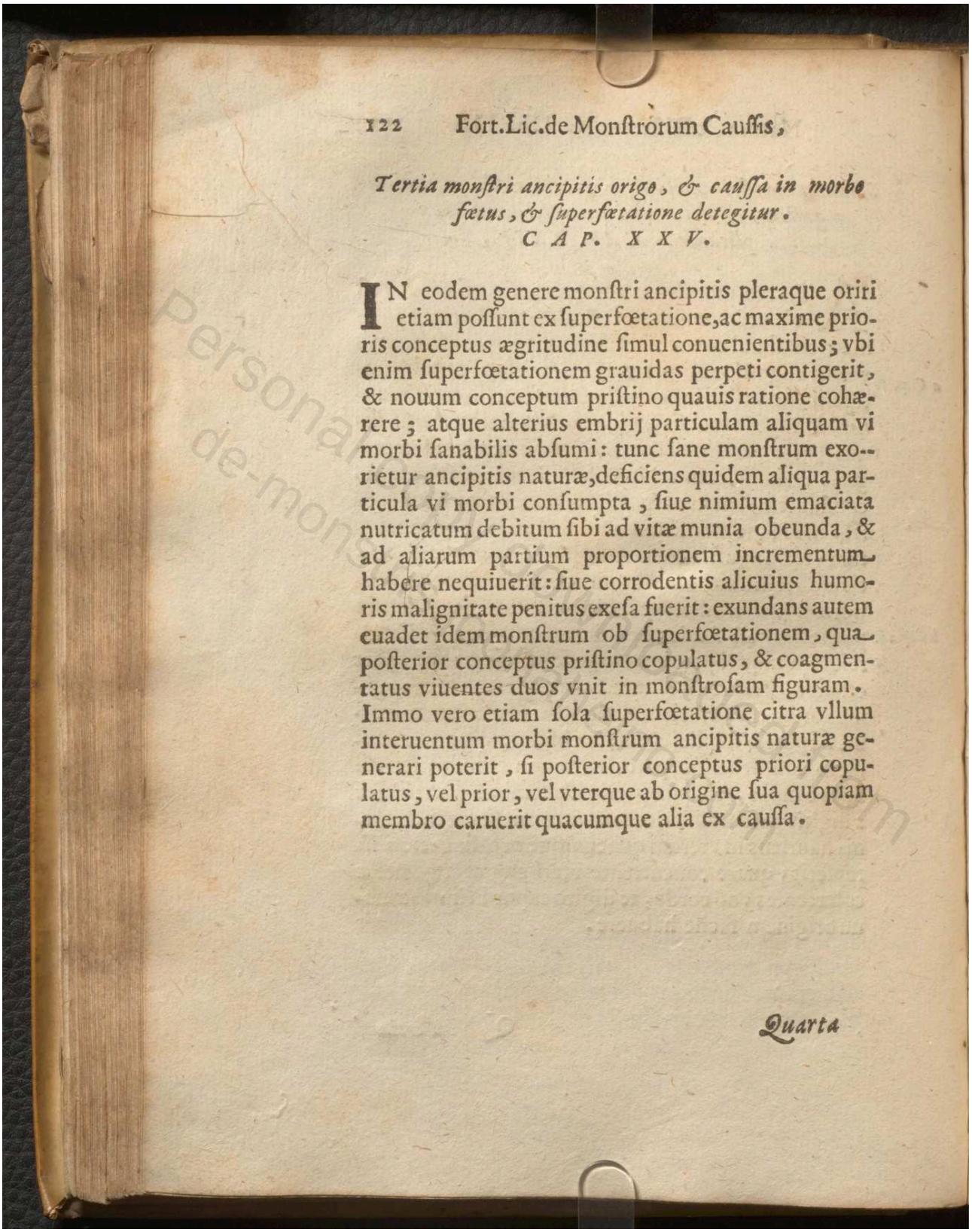
See Chapter 22.

Translation notes

The printed Latin contains a typographic error, 'spituosa' for 'spirituosa' (spirituous or vaporous). The geographic location 'ponte Sæo ad Andes' refers to Ponts-de-Cé near Angers (latinized as Andes or Andecavi).

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Tertia monſtri ancipitis origo, & cauſſa in morbo fœtus, & ſuperfœtatione detegitur.
CAP. XXV.

IN eodem genere monſtri ancipitis pleraque oriri etiam poſſunt ex ſuperfœtatione, ac maxime prioris conceptus ægritudine ſimul conuenientibus; vbi enim ſuperfœtationem grauidas perpeti contigerit, & nouum conceptum priſtino quauis ratione cohærere; atque alterius embrij particulam aliquam vi morbi ſanabilis abſumi: tunc ſane monſtrum exorietur ancipitis naturæ, deficiens quidem aliqua particula vi morbi conſumpta, ſiue nimium emaciata nutricatum debitum ſibi ad vitæ munia obeunda, & ad aliarum partium proportionem incrementum habere nequiuerit: ſiue corrodentis alicuius humoris malignitate penitus exeſa fuerit: exundans autem euadet idem monſtrum ob ſuperfœtationem, qua posterior conceptus priſtino copulatus, & coagmentatus viuentes duos vnit in monſtroſam figuram. Immo vero etiam ſola ſuperfœtatione citra vllum interuentum morbi monſtrum ancipitis naturæ generari poterit, ſi poſterior conceptus priori copulatus, vel prior, vel vterque ab origine ſua quopiam membro caruerit quacumque alia ex cauſſa.

Quarta

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CHAPTER XXV

The third origin and cause of a monster of ambiguous nature is revealed in fetal disease occurring alongside superfetation.

Within this same class of ambiguous monsters, many cases can also arise from superfetation occurring simultaneously with disease, particularly an illness affecting the first conception. When superfetation occurs in a pregnant woman and the new conceptus adheres in some way to the original one, while a part of one embryo is destroyed by the force of a disease, a monster of an ambiguous nature will inevitably result. The creature is defective in that some body part has been consumed by illness - whether because, being excessively emaciated, it failed to receive the nourishment necessary to perform its vital functions and grow in proportion to the other parts, or because it was completely eaten away by the malignity of a corrosive humor. At the same time, this same monster becomes excessive owing to superfetation, through which the later conceptus, joined and fused with the earlier one, unites two living beings into a single monstrous figure.

Furthermore, a monster of ambiguous nature can even be generated by superfetation alone, without any intervening disease, if the later conceptus joins with the earlier one and either the first or both embryos lacked some limb from their very origin for any other cause.

Translation notes

In the original Latin, 'fanabilis' contains an archaic long-s printer typo for 'sanabilis' ('curable' or 'treatable').

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Quarta monstri ancipitis origo, & causſa refertur in materiæ ineptitudinem, ac iteratam materni ſeminis, & ſanguinis effluxionem ad vterum, citra ſuperfœtationem.

CAP. XXVI.

SIn autem grauida mulier citra veneris actum, ſolo imaginationis venereorum ſtimulo incenſa, vel etiam ob ſeminis abundantiam, ſiue dormiens, ſiue vigilans, iterum ſeminis portionem, ac menſtrui ſanguinis intra vterum effundat ea ratione, vt hæc materia præexiſtenti conceptui quomodocumque agglutinetur, atque cohæreat; iam poterit vi ſeminis paterni adhuc in primo conceptu exiſtentis ſpirituoſa pars feminei ſeminis adiuta nouelli fœtus partes animare, atque conſtituere aut omnes, aut aliquas, pro materiæ quantitate, ac aptitudine; ſi quidem omnes integri fœtus partes efformare poſſet; monſtro excedenti occaſionem daret; quod in ancipiti genere collocaret aliqua priſtini conceptus materiæ portio inepta, quæ alicuius membri naturam induere non potuerit: atque ita eo membro ſpolians conceptum, defectu exceſſui adiecto, ancipitis naturæ monſtrum enaſci oporteret; ſin autem fœtus poſterior priori additus aliquo membro deſtitueretur, ſiue ob materiæ illius partis conſtitutioni a natura deſtinatæ ineptitudinem, ſiue ob eiuſdem materiæ abſentiam, monſtrum itidem ancipitis naturæ procrearet aliqua parte redundans, aliqua deficiens, vt puerum tripedem vnimanum, vel vnicipitem infra bicorporeum altero crure carentem; & id generis.

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The fourth origin and cause of a monster of ambiguous nature is attributed to unsuitability of the matter and a repeated release of maternal seed and blood into the womb, without superfetation.

CHAPTER XXVI

If a pregnant woman - without engaging in intercourse, but aroused solely by the imaginative stimulus of desire or simply owing to an abundance of seed, whether sleeping or awake - discharges another portion of seed and menstrual blood into the womb so that this material adheres and fuses in some way to the preexisting conceptus, then, through the active power of the paternal seed still residing in the first conceptus, the spirituous part of the female seed can quicken and form either all or some parts of a new fetus, depending on the quantity and suitability of the matter.

If it were to form all the parts of a complete fetus, it would give rise to a monster of excess; but if some portion of the original conceptus's matter was unsuitable and unable to take on the form of a particular limb, thereby depriving the fetus of that limb, a monster of ambiguous nature would necessarily be born, combining a deficiency with an excess. On the other hand, if the additional fetus joined to the first one lacks some limb - whether because the matter designated by nature for forming that part was unsuitable, or because that matter was absent altogether - a monster of ambiguous nature would likewise be created, excessive in one part and deficient in another, such as a child with three legs and only one arm, or one with a single head above a double body that lacks one leg, and other cases of this kind.

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Quinta monſtri ancipitis origo, & cauſſa depromitur ex parentum corpore monſtroſo.

CAP. XXVII.

SI vero parentes ambo ancipitis naturæ monſtroſa corpora ſeu a natiuitate, ſeu ob ægritudinem habuerint, adeo vt Venerem agere, ac ex actu venereo prolem ſuſcipere valeant; procul dubio fœtus procreare poterunt ancipites cum in eadem, tum etiam in diuerſa monſtrorum ſpecie: in eadem ſane, ſi parentes in conſimili monſtri ſpecie contineantur: ſiquidem ex trimanis vnipedibus trimanus-vnipes orietur: in diuerſa vero, ſi parentes ancipitem monſtri naturam diuerſæ ſpeciei obtinuerint: nam ex vnoculo, & tripede genitore, ac matre vnimana, & octodigita monſtrum enaſci poterit vnoculum tripes, vnimanum & octodigitos in manu habens; ſi ex omnibus parentum membris materia ſeminalis ad fœtus conſtitutionem concurrere contigerit: ſed fieri etiam poteſt vt varietur monſtri ſpecies in fœtu, quia ob aliquod impedimentum ex ijs, quæ ſupra enumerata ſunt, aut quæ partes in vno parente ſunt, ſuppleant defectum earum, quæ in altero non exiſtunt, vberem ſeminarij principij copiam exhibentes: aut quæ partes in vtroque ſunt generante, nihil tranſmittant ad vterum pro conſtitutione partium fœtus ſibi conſimilium.

Sexta

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The fifth origin and cause of a monster of ambiguous nature is drawn from the monstrous body of the parents.

CHAPTER XXVII

If both parents possess monstrous bodies of an ambiguous nature - whether from birth or as the result of a disease - yet are still capable of engaging in sexual intercourse and conceiving offspring, they can undoubtedly give birth to children of an ambiguous nature, either belonging to the same monstrous species as themselves or to a different one.

They will produce offspring of the same species if both parents belong to an identical type of monstrosity; for instance, parents who each have three hands and one foot will give rise to a three-handed, one-footed child. On the other hand, the offspring will belong to a different species if the parents possess ambiguous natures of different types. For example, from a father with one eye and three feet and a mother with one arm and eight fingers on her hand, a child could be born that is one-eyed, three-footed, one-armed, and has eight fingers on its hand - provided that seminal matter from all the limbs of both parents contributes to the formation of the fetus.

It is also possible, however, for the type of monstrosity to vary in the offspring. This can occur because, due to some obstacle among those previously enumerated, parts present in one parent supply a plentiful amount of seminal material that compensates for what is lacking in the other parent, or because parts present in both parents fail to transmit any seed to the womb to form corresponding structures in the child.

Translation notes

Minor OCR typographical errors silently corrected: 'enafci' to 'enasci', 'vteriim' to 'uterum', and 'consitutione' to 'constitutione'.

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Sexta monſtri ancipitis origo, & cauſsa ex vehementi parentum imaginatione, & vitio nutricationis in fœtu enucleatur.

CAP. XXVIII.

VEhemens quoque imaginatio parentum, ac ſpeciatim feminæ, ob rationes allatas in libro [a] *De Humani conceptus conſtitutione*, monſtri ancipitis originem promouere poteſt; nimirum ſi mulier gemellis concipiendis materiam ſufficientem in vtero habuerit, virtutemque vtrique conceptui efformando idoneam; vehemens imaginatio gemellorum in vna quapiam parte corporis copulatorum, ſi adiunctam habuerit in fœtu alicuius membri atrophiam, facile iam tibi producere poterit ex geminis turpiter in vnum iunctis monſtrum anceps tabefactam obtinens particulam quampiam, reliquarum magnitudini nullum proportionis ſignum obtinentem.

[a] Cap. 26.

Monſtri ancipitis origo, & cauſſa ſeptima reponitur in arte peccata naturæ imitante, ac non ſine auxilio naturæ operante.

CAP. XXIX.

ARtem etiam eſſe ancipitis monſtri conficiendi, mirum fortaſſe videbitur alicui, & ad noſtrum inſtitutum minime pertinens, qui Phyſiologiam tractamus in hoc opere. Verum quoniam Philoſophum naturalem decet omnia naturæ opera

Phyſicum quæ deceat contemplari.

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The sixth origin and cause of a monster of ambiguous nature is explained as arising from the vivid imagination of the parents and a defect in fetal nourishment.

CHAPTER XXVIII

A vivid imagination on the part of the parents, and particularly the mother - for reasons set forth in my book On the Constitution of Human Conception - can also give rise to a monster of ambiguous nature. Specifically, if a woman has sufficient material in her womb to conceive twins, as well as a formative power capable of shaping both conceptuses, a strong mental image of twins joined together in some part of the body, when combined with fetal atrophy of a limb, can easily produce an ambiguous monster formed from twins misshapenly joined into one, featuring some withered part that bears no proportion in size to the rest.

The seventh origin and cause of a monster of ambiguous nature is located in art imitating the errors of nature and working with nature's assistance.

CHAPTER XXIX

That art can also be used to create a monster of ambiguous nature may perhaps seem surprising to some, and quite irrelevant to our purpose in this work, where we are dealing with natural philosophy. Yet because it is fitting for a natural philosopher to consider all the works of nature

Margin notes

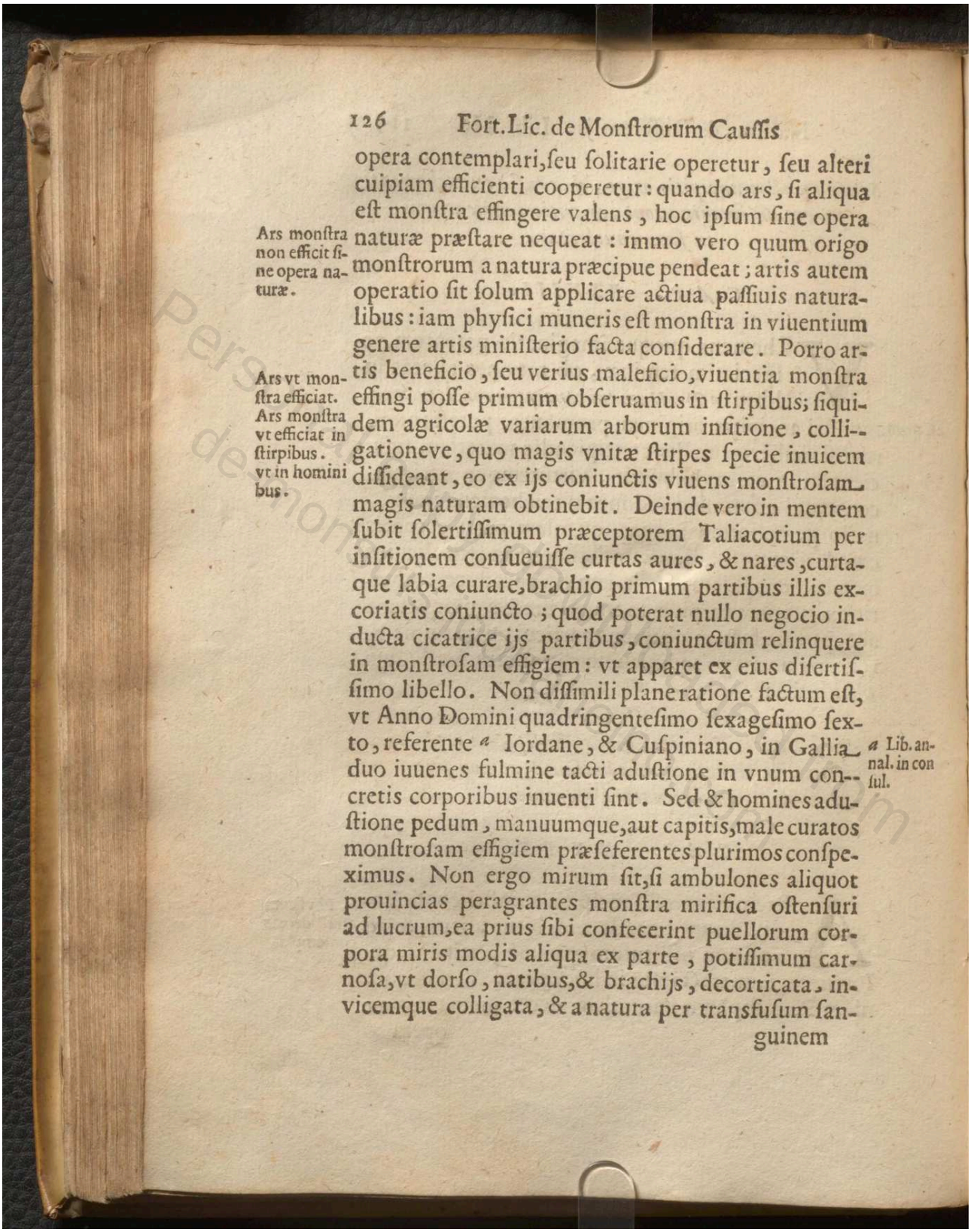
Chapter 26.

Translation notes

The Latin text contains a minor printer's artifact 'libro à' before 'De Humani conceptus constitutione', likely representing 'libro 1' (Book 1) of Liceti's treatise of that title. The page ends mid-sentence at 'omnia naturæ opera'.

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opera contemplari, ſeu ſolitarie operetur, ſeu alteri cuipiam efficienti cooperetur: quando ars, ſi aliqua eſt monſtra effingere valens, hoc ipſum ſine opera naturæ præſtare nequeat: immo vero quum origo monſtrorum a natura præcipue pendeat; artis autem operatio ſit ſolum applicare actiua paſſiuis naturalibus: iam phyſici muneris eſt monſtra in viuentium genere artis miniſterio facta conſiderare. Porro artis beneficio, ſeu verius maleficio, viuentia monſtra effingi poſſe primum obſeruamus in ſtirpibus; ſiquidem agricolæ variarum arborum inſitione, colligationeve, quo magis vnitæ ſtirpes ſpecie inuicem diſſideant, eo ex ijs coniunctis viuens monſtroſam magis naturam obtinebit. Deinde vero in mentem ſubit ſolertiſſimum præceptorem Taliacotium per inſitionem conſueuiſſe curtas aures, & nares, curtaque labia curare, brachio primum partibus illis excoriatis coniuncto; quod poterat nullo negocio inducta cicatrice ijs partibus, coniunctum relinquere in monſtroſam effigiem: vt apparet ex eius diſertiſſimo libello. Non diſſimili plane ratione factum eſt, vt Anno Domini quadringenteſimo ſexageſimo ſexto, referente [a] Iordane, & Cuſpiniano, in Gallia duo iuuenes fulmine tacti aduſtione in vnum concretis corporibus inuenti ſint. Sed & homines aduſtione pedum, manuumque, aut capitis, male curatos monſtroſam effigiem præſeferentes plurimos conſpeximus. Non ergo mirum ſit, ſi ambulones aliquot prouincias peragrantes monſtra mirifica oſtenſuri ad lucrum, ea prius ſibi confecerint puellorum corpora miris modis aliqua ex parte, potiſſimum carnoſa, vt dorſo, natibus, & brachijs, decorticata, invicemque colligata, & a natura per transfuſum ſanguinem

Ars monſtra non efficit ſine opera naturæ.

Ars vt monſtra efficiat.

Ars monſtra vt efficiat in ſtirpibus.

vt in hominibus.

[a] Lib. annal. in conſul.

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- whether nature acts alone or cooperates with another efficient cause. For even if art possesses any power to fashion monsters, it cannot accomplish this without nature's aid; indeed, since the origin of monsters depends chiefly on nature, while the operation of art is merely to apply active agents to passive natural subjects, it falls squarely within the duty of the natural philosopher to study living monsters created through the agency of art.

Furthermore, we observe that living monsters can be fashioned through the agency - or rather, the abuse - of art first of all in plants. By grafting or binding together various trees, farmers produce living plants whose monstrous nature is all the greater the more the combined species differ from one another.

Next, we are reminded of the most skillful master Gaspare Tagliacozzi, who was accustomed to repair mutilated ears, noses, and lips by grafting, having first attached the arm to those excoriated parts. Through the scar induced across those joined regions, this procedure could effortlessly leave them permanently fused into a monstrous form, as is evident from his highly eloquent treatise.

In a very similar manner, as reported by Jordanes and Johannes Cuspinian, two young men in France struck by lightning in the year of our Lord 1466 were found with their bodies fused into one by the severe burning. We ourselves have likewise seen many people displaying a monstrous appearance due to poorly healed burns on their feet, hands, or head.

It should come as no surprise, then, if certain vagabonds roaming through various provinces to display wondrous monsters for profit first craft these creatures themselves. They flay the bodies of young children in extraordinary ways across certain parts - especially fleshy areas like the back, buttocks, and arms - and bind them together so that nature, through the transfusion of blood

Margin notes

Art does not produce monsters without the aid of nature.

How art produces monsters.

How art produces monsters in plants.

As in human beings.

From the Book of Annals...

Translation notes

The Latin text continues directly from page 149 ('opera contemplari...'). The pioneer of plastic surgery 'Taliacotius' is Gaspare Tagliacozzi (1545-1599), author of De Curtorum Chirurgia per Insitionem (1597). The page ends mid-sentence at 'transfusum sanguinem'.

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guinem, ac nutricationem in vnum coagmentari permissa; alia quapiam parte amputata, ad horridiorem monstri aspectum. Auerruncet Deus, & seuere puniant Principes tales Sicophantas. Sed etiam sine vllo scelere ob Chirurgorum aliquorum imperitiam, atque aliquando ob ægrotantium negligentiam, membra corporis vulnerata, excoriata, e naturali loco dimota, ad pristinum statum haud probe restituta monstrosam hominis formam representant. Hæc autem extra vterum monstra gignuntur, quæcumque artis ministerio constituuntur. Tot igitur, ac tales sunt, & his aliæ consimiles vnicuique ex superioribus deductu faciles origines, & causſæ propriæ monstrorum humanorum ancipitis naturæ. Iam ergo ad alias monstrorum species in eodem genere patefaciendas accedamus.

Monstri difformis existentia ex historicis promulgatur.

CAP. XXX.

MVlta in eadem vniformium serie fuere monstra, partes de naturali sede transpositas turpiter habentia; quæ difformia nobis appellare libuit. Namque Venetijs *a* Petro Iustiniano historico insigni, Rubeaquense, Gualtherioq; autoribus, puer editus est corpore pluriuariam scisso; qui, præter multa fædiora relatu, genitale membrum habuit vertici adnatum; atque ob eam rem non placuit in apertum referri. *b* Cœlij Rhodigini testimonio natum est in patrij soli vico, nomine Sarzano, magnitudinis inusitatæ monstrum; infans fuit

Anno Domini. 1487. 1514.

a Hist. Venet. lib. 10.

b 24. lect. ant. ca. 3.

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and nourishment, allows them to fuse into a single entity, after which some other part is amputated to give the monster a more hideous appearance. May God avert such wickedness, and may rulers severely punish such impostors!

Yet even without any criminal intent, through the incompetence of certain surgeons or the negligence of patients themselves, limbs that have been wounded, flayed, or displaced from their natural location and not properly restored can end up presenting a monstrous human form. All monsters created through the agency of art, however, are produced outside the womb.

Such, then, are the origins and specific causes proper to human monsters of an ambiguous nature, along with other similar causes that anyone can easily deduce from what has been set forth above. Let us now proceed to reveal the remaining species of monsters within this same genus.

The existence of deformed monsters set forth from historical accounts.

CHAPTER XXX

Within this same series of uniform monsters, there have been many creatures with body parts hideously transposed from their natural positions - monsters we have chosen to designate as 'deformed.'

For instance, in Venice, according to the distinguished historian Pietro Giustiniani, as well as Rubeaquensis and Gualtherus, a boy was born with his body cleft in many places who, besides many features too foul to relate, had his genital organ attached to the top of his head; for this reason, it was not deemed fit to exhibit him openly. According to the testimony of Caelius Rhodiginus, a monster of unusual size was born in a village in his native territory named Sarzano; it was an infant

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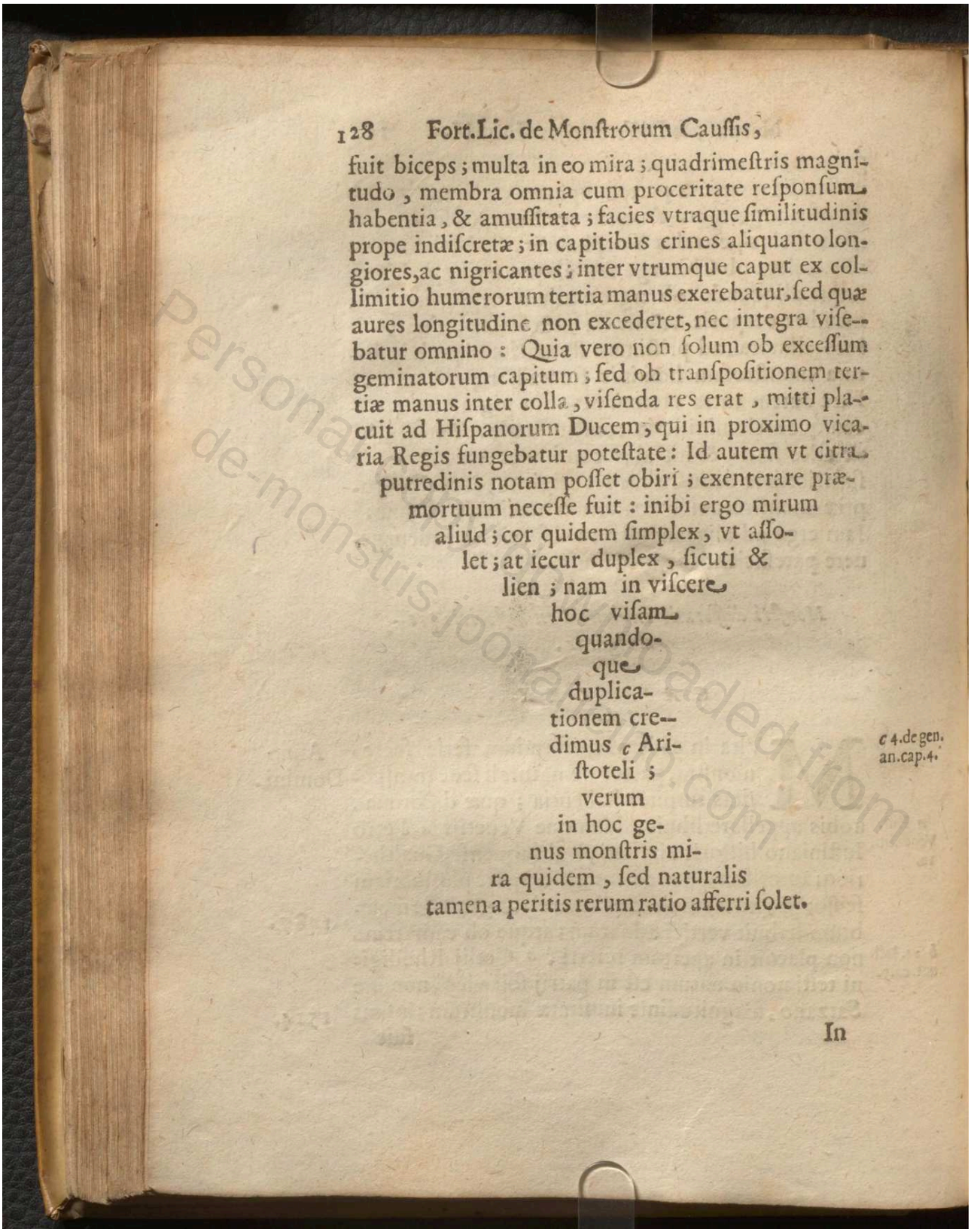
a Hist. Venet. lib. 10.

b 24. lect. ant. ca. 3.

Translation notes

The Latin text begins mid-word ('guinem', completing 'sanguinem' from page 150) and ends mid-sentence ('infans fuit'), which continues onto page 152. 'Rubeaquensis' refers to Heinrich Loriti of Glarus (Glareanus), born in Rubeaquum.

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fuit biceps; multa in eo mira; quadrimestris magnitudo, membra omnia cum proceritate responsum habentia, & amussitata; facies vtraque similitudinis prope indiscretæ; in capitibus crines aliquanto longiores, ac nigricantes; inter vtrumque caput ex collimitio humerorum tertia manus exerebatur, sed quæ aures longitudine non excederet, nec integra visebatur omnino: Quia vero non solum ob excessum geminatorum capitum; sed ob transpositionem tertiæ manus inter colla, visenda res erat, mitti placuit ad Hispanorum Ducem, qui in proximo vicaria Regis fungebatur potestate: Id autem vt citra putredinis notam posset obiri; exenterare præmortuum necesse fuit: inibi ergo mirum aliud; cor quidem simplex, vt assolet; at iecur duplex, sicuti & lien; nam in viscere hoc visam quandoque duplicationem credimus [c] Aristoteli; verum in hoc genus monstris mira quidem, sed naturalis tamen a peritis rerum ratio afferri solet.

[c] 4. de gen. an. cap. 4.

In

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that was two-headed and exhibited many wondrous features. It was the size of a four-month-old child, with all its limbs well-formed and perfectly proportioned to its length. Both faces were nearly indistinguishable in appearance, and the hair on its heads was somewhat long and dark. Between the two heads, protruding from the junction of the shoulders, was a third hand, though it was no longer than an ear and did not appear fully formed.

Because it was a spectacle well worth seeing - not only owing to the excess of duplicate heads, but also due to the transposition of the third hand between the necks - it was decided to send it to the Spanish Duke who exercised viceregal authority nearby. To accomplish this without any sign of decay, it was necessary to eviscerate the child after its death.

There inside was another wonder: the heart was single, as is usual, but the liver was double, as was the spleen (a duplication in this organ that we accept on the authority of Aristotle). Yet natural philosophers are accustomed to offer an explanation for monsters of this sort that, although wondrous, is nonetheless natural.

Margin notes

Aristotle, On the Generation of Animals, Book IV, chap. 4.

Translation notes

The Latin 'amussitata' means precisely fashioned or made according to rule/rule-of-thumb. 'Collimitium' refers to the border or junction where the shoulders meet. 'Praemortuum' indicates the child had already died before the evisceration process began.

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In Ploa Voitlandiæ oppido, Rubeaquenſis teſti-
monio infans natus eſt, in quo neque dorſum, ne- 1547.
que venter apparuit; inteſtina circa pectus ex aper-
to corpore longe dependebant; caput verſus
pedes inclinauit; vmbilicus fuit in mo-
la dextræ tibiæ; caput acumina-
tum fuit ad ſimilitudinem
cidaris, aut tiaræ,
in hanc effi--
giem.

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According to the testimony of Rubeaquensis, an infant was born in the town of Plauen in Vogtland in whom neither a back nor a belly was visible. With its body split open around the chest, its intestines hung down at length; its head was bent down toward its feet; its navel was located on the kneecap of its right leg; and its head was pointed in the likeness of a turban or tiara, as shown in this illustration.

Margin notes

1547.

Translation notes

"Ploa Voitlandiae" refers to the town of Plauen in the region of Vogtland (Saxony, Germany). "Rubeaquensis" refers to the Swiss scholar Heinrich Pantaleon (often associated with his birthplace, Ensisheim / Rubeaquum). "Mola dextrae tibiae" refers to the kneecap (patella) of the right leg.

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1550. Luneburgi ortus est infans ore distorto ; vnde lingua fissa, quasi duplex, exercebatur. Simile mon-
1553. strum ibidem triennio post exortum est. Stetini,
1554. autore Fincelio, in suburbio monstrum enatum est, cui capitis loco massa informis erat, mobilis, vt exta ouilla; loco vnius auriculæ brachium stabat; loco faciei cincinnus similis pilis felinis; & lupi piscis oua, per quæ inferius lucebant ocelli vitrei, & renidentes; os contractissimo erat foramine, sine labijs; nasus quoque minutissimus erat; absque collo; alterum brachium e latere prominebat : sed neque pectoris, neque dorsi effigies aderat; lineola solum notabatur rachi; nullus erat omnino sexus : brachia,

&

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In 1550, an infant was born in Lüneburg with a distorted mouth, from which protruded a split tongue that appeared almost double. A similar monster was born in the same place three years later.

According to Jobus Fincelius, a monster was born in a suburb of Stettin in 1553. In place of a head, it had a shapeless, pliable mass resembling sheep's entrails. In place of one ear stood an arm, while in place of a face was a lock of hair resembling cat's fur, together with what looked like wolffish roe, beneath which gleamed tiny, glassy eyes. Its mouth was a tightly constricted opening without lips, and its nose was exceedingly small. It had no neck, and another arm protruded from its side; yet there was no discernible shape of either a chest or a back, the spine being indicated only by a faint line. It possessed no sex whatsoever; its arms...

Margin notes

1550

1553

1554

Translation notes

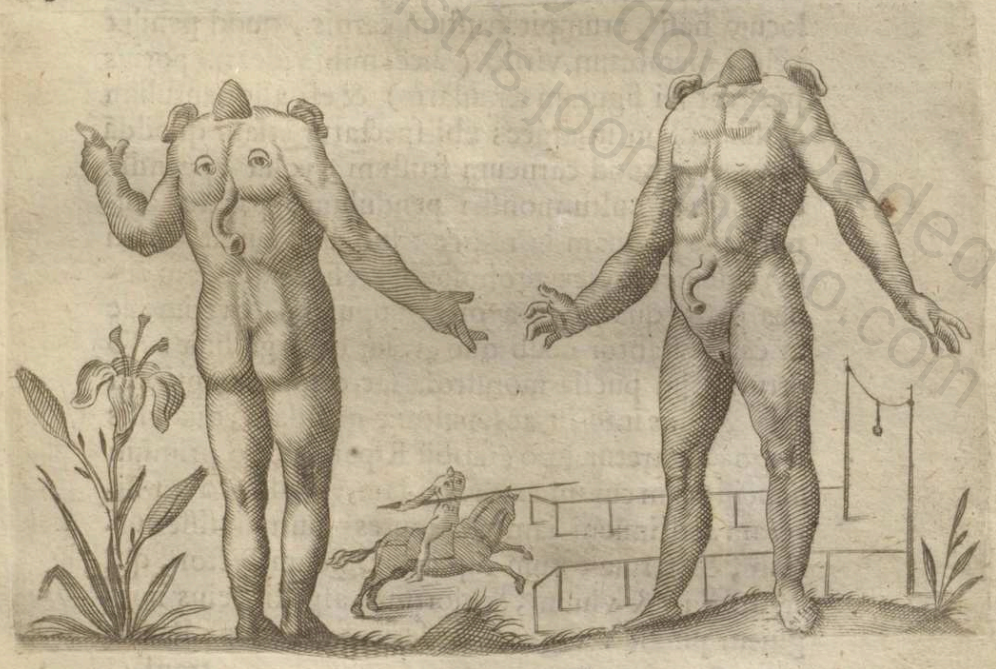
The Latin 'lupi piscis ova' refers to the eggs/roe of the wolffish (or sea-wolf). 'Exta ovilla' refers to sheep's entrails or offal. The page ends mid-sentence on the word 'brachia'.

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& longa crura continuo rigebant ossa sine iuncturis, cubitis, & poplitibus: manus, & imi pedes erant molles, & penduli, tanquam bis fracti, similes vnguibus curuis, & aduncis Lutræ: mortuum mater peperit, licet in vtero viueret. Cuius imago initio capitis visa est cum monstro Sarzanense. Ambrosius Paræus confitetur Villæ Francæ in Vasconia ortam esse puellam sine capite, habentem aures in scapulis retro, nasum inter eas in spina, qui proboscidem paruam referret; oculos in humeris retrorsum aspicientes; & linguam sursum exertam, vnde collum prouenire debuisset: cuius monstri effigiem a Fontano Agenensi Medico, qui se id vidisse sancte affirmabat, acceptam [d] Ioannes Altinus Doctor Medicus Paræo tradidit huiusmodi. 1562.

[d] lib. de mirab. & longæ.



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and long legs were continuously rigid with a single unbroken bone lacking joints at either the elbows or knees. Its hands and lower feet were soft and limp, as if broken in two places, resembling the curved, hooked claws of an otter. The mother gave birth to it dead, although it had been alive in the womb. An illustration of this creature was shown at the beginning of this chapter alongside the Sarzano monster. Ambroise Paré records that in Villefranche in Gascony, a headless girl was born who had ears on her shoulder blades at the back, a nose between them on the spine that resembled a small trunk, eyes on her shoulders looking backward, and a tongue protruding upward from where her neck should have emerged. An image of this monster, received from Fontana, a physician of Agen who solemnly affirmed that he had seen it himself, was passed to Paré by Johannes Altinus, Doctor of Medicine, as follows:

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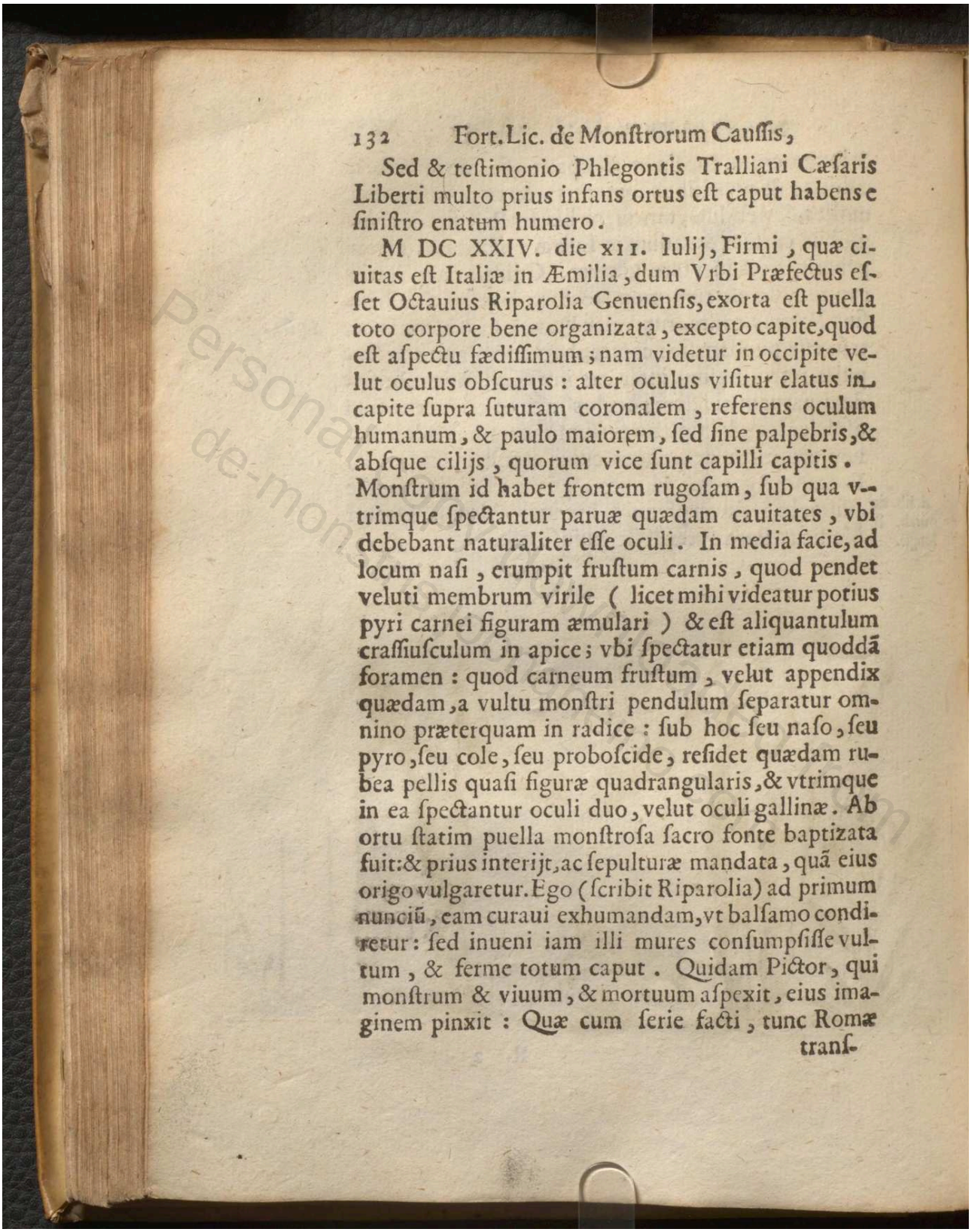
d Book De Mirabilibus, and long-lived.

Translation notes

The opening fragment connects directly to the final words of page 154 ('its arms…'), completing the description of the monster from Stettin before moving on to Ambroise Paré's account.

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Sed & teſtimonio Phlegontis Tralliani Cæſaris Liberti multo prius infans ortus eſt caput habens e ſiniſtro enatum humero.

M DC XXIV. die XII. Iulij, Firmi, quæ ciuitas eſt Italiæ in Æmilia, dum Vrbi Præfectus eſſet Octauius Riparolia Genuenſis, exorta eſt puella toto corpore bene organizata, excepto capite, quod eſt aſpectu fædiſſimum; nam videtur in occipite velut oculus obſcurus: alter oculus viſitur elatus in capite ſupra ſuturam coronalem, referens oculum humanum, & paulo maiorem, ſed ſine palpebris, & abſque cilijs, quorum vice ſunt capilli capitis. Monſtrum id habet frontem rugoſam, ſub qua vtrimque ſpectantur paruæ quædam cauitates, vbi debebant naturaliter eſſe oculi. In media facie, ad locum naſi, erumpit fruſtum carnis, quod pendet veluti membrum virile (licet mihi videatur potius pyri carnei figuram æmulari) & eſt aliquantulum craſſiuſculum in apice; vbi ſpectatur etiam quoddã foramen: quod carneum fruſtum, velut appendix quædam, a vultu monſtri pendulum ſeparatur omnino præterquam in radice: ſub hoc ſeu naſo, ſeu pyro, ſeu cole, ſeu proboſcide, reſidet quædam rubea pellis quaſi figuræ quadrangularis, & vtrimque in ea ſpectantur oculi duo, velut oculi gallinæ. Ab ortu ſtatim puella monſtroſa ſacro fonte baptizata fuit: & prius interijt, ac ſepulturæ mandata, quã eius origo vulgaretur. Ego (ſcribit Riparolia) ad primum nunciũ, eam curaui exhumandam, vt balſamo condiretur: ſed inueni iam illi mures conſumpſiſſe vultum, & ferme totum caput. Quidam Pictor, qui monſtrum & viuum, & mortuum aſpexit, eius imaginem pinxit: Quæ cum ſerie facti, tunc Romæ tranſ-

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Furthermore, according to the testimony of Phlegon of Tralles, a freedman of Caesar, an infant was born long before who had a head growing out of its left shoulder.

On July 12, 1624, in Fermo, a city in Italy in Emilia, while Octavius Riparolia of Genoa was governor of the city, a girl was born whose entire body was well-formed except for her head, which was most hideous to behold. At the back of her head there appeared a dim, dark eye; another eye was seen raised high on her head above the coronal suture, resembling a human eye and somewhat larger, but without eyelids or eyelashes, in place of which grew the hair of the head. This monster had a wrinkled forehead, beneath which were small cavities on either side where the eyes should naturally have been.

In the middle of her face, where the nose should be, protruded a piece of flesh hanging down like a penis (though to me it seems rather to copy the shape of a fleshy pear); it was somewhat thick at the tip, where a small opening was visible. This fleshy piece, hanging like an appendage from the monster's face, was completely separate except at its base. Beneath this - be it nose, pear, penis, or proboscis - there lay a reddish patch of skin of roughly square shape, and on either side of it two eyes were visible, resembling the eyes of a hen.

Immediately after birth, the monstrous girl was baptized at the sacred font, and she died and was buried before the story of her birth became widely known. "At the very first news of it," writes Riparolia, "I arranged for her to be exhumed so she could be embalmed; but I found that mice had already eaten her face and almost her whole head." A painter who had seen the monster both alive and dead painted her portrait, which, together with an account of the facts, was then sent to Rome...

Translation notes

The Latin text specifies Fermo as a city in Emilia ('Firmi, quæ ciuitas est Italiæ in Æmilia'), although Fermo is located in the Marche region; the historical geography has been rendered strictly as written by Liceti. The page ends mid-word with 'tranf-' (transmissa/transmissum), which has been rendered as 'sent to Rome...' to maintain smooth reading into page 157.

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tranſmiſſa, ad Eminentiſs. ac Reuerendiſs. S. R. E. Cardinalem Franciſcum Barberinum S. D. N. Vrbani VIII. nepotem, nunc demum ex Vrbe Roma Patauium miſſa fuit ab eximio Equite Caſſiano a Puteo eiuſdem Cardinalis Pincerna ad Clariſs. Virum Laurentium Pignorium; qui mihi noſtro volumini dedit inſerendam, cum hiſtoria nuper fide relata ex autographo Riparoliano: Monſtri vero eiuſdem, vt pictor ille, ſic & nos triplicem damus figuram, vt poſſint perſpici pars anterior, poſterior, & lateralis, in quibus ad ſunt partes a naturali ſitu, & ſede, atque figura prorſus abiunctæ.



Huic

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...to the Most Eminent and Most Reverend Cardinal of the Holy Roman Church, Francesco Barberini, nephew of Pope Urban VIII. From Rome, it was recently sent to Padua by the distinguished knight Cassiano dal Pozzo, the Cardinal's cupbearer, to the most illustrious Lorenzo Pignoria, who passed it on to me to include in this volume, together with the account faithfully transcribed from Riparolia's original manuscript.

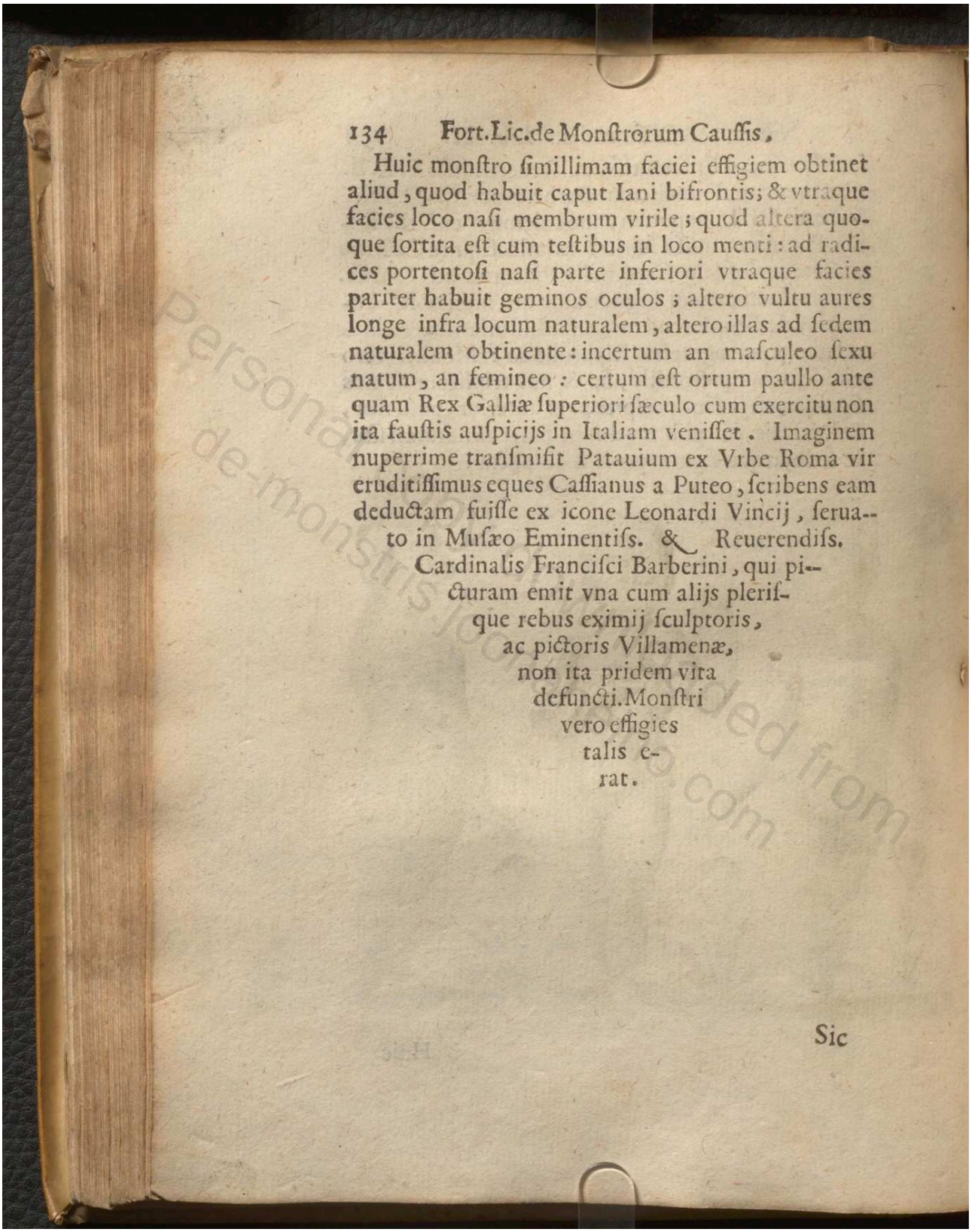
Just as the painter depicted this monster from three angles, we likewise provide three illustrations - showing the front, back, and side views - so that readers may clearly perceive how its features were completely displaced from their natural position, placement, and form.

Translation notes

The Latin 'Atauium' is an abbreviated printing error for 'Patavium' (Padua). 'Huic' at the bottom of the page is the catchword leading into the next page and has been omitted.

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Huic monſtro ſimillimam faciei effigiem obtinet aliud, quod habuit caput Iani bifrontis; & vtraque facies loco naſi membrum virile; quod altera quoque ſortita eſt cum teſtibus in loco menti: ad radices portentoſi naſi parte inferiori vtraque facies pariter habuit geminos oculos; altero vultu aures longe infra locum naturalem, altero illas ad ſedem naturalem obtinente: incertum an maſculeo ſexu natum, an femineo: certum eſt ortum paullo ante quam Rex Galliæ ſuperiori ſæculo cum exercitu non ita fauſtis auſpicijs in Italiam veniſſet. Imaginem nuperrime tranſmiſit Patauium ex Vrbe Roma vir eruditiſſimus eques Caſſianus a Puteo, ſcribens eam deductam fuiſſe ex icone Leonardi Vincij, ſeruato in Muſæo Eminentiſs. & Reuerendiſs. Cardinalis Franciſci Barberini, qui picturam emit vna cum alijs pleriſque rebus eximij ſculptoris, ac pictoris Villamenæ, non ita pridem vita defuncti. Monſtri vero effigies talis erat.

Sic

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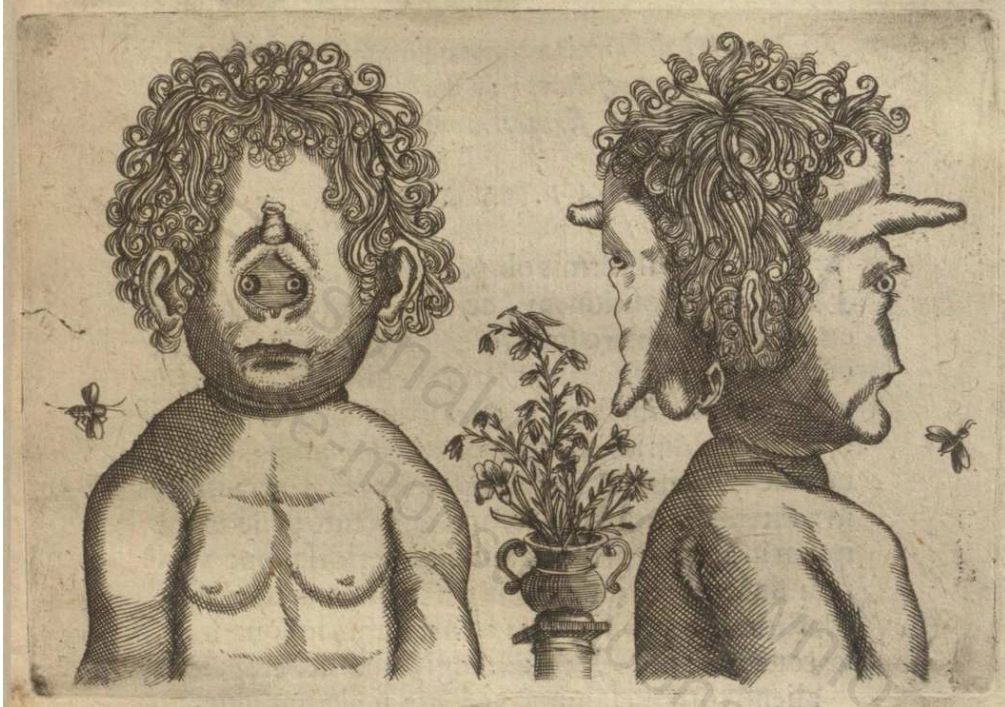
Another monster possessed a facial appearance very similar to this one, having a two-faced head like Janus. On each face, a male organ stood in place of a nose, while one of the faces was additionally endowed with another such organ, complete with testicles, located on its chin. Beneath the base of this strange nose, each face likewise had a pair of eyes. On one face the ears were situated far below their natural position, whereas on the other they occupied their normal place.\n\nIt is uncertain whether this child was born male or female, but it is known that its birth occurred shortly before the King of France marched into Italy with his army under unpropitious auspices in the previous century. An illustration of this creature was recently sent to Padua from Rome by the most learned knight Cassiano dal Pozzo, who noted that it was derived from a drawing by Leonardo da Vinci preserved in the museum of the Most Eminent and Most Reverend Cardinal Francesco Barberini; the Cardinal had purchased the picture along with many other items from the estate of the remarkable engraver and painter Villamena, who died not long ago. The illustration of this monster was as follows:

Translation notes

The Latin text contains a minor typographic error ('alteru' for 'altero') in the description of the ears. 'Villamena' refers to the prominent Italian engraver Francesco Villamena (c. 1564-1624).

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Sic ergo reipſa fuere monſtra partes tranſpoſitas habentia, quæ Difformia nuncupauimus.

De

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Thus, monsters with transposed parts - which we have termed *Disformia* - have indeed existed in reality.

Translation notes

The printed Latin reads 'Dissormia', which is a typographical spelling or OCR artifact for 'Disformia' (deformed/transposed monsters), a category established in Liceti's earlier taxonomy.

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De Monstri difformis natura, & caussis; primaque illius origo resoluitur in malam vteri conformationem.

CAP. XXXI.

MOnstri difformis ob partium e naturali sede transpositionem, ac speciatim puelli caput exerentis ex humero siniſtro caussa, & origo est ex vteri mala conformatione: quia scilicet ea pars vteri, quæ capiti puelli naturalem locum præbere debebat, aliquo duriori tumore quomodocumque repleta, siue is in eius substantia insideret, siue intra illam in contenta membrana fœtum ambiente, siue extra ipsam in aliqua parte abdominis interiori prope vterum sita: nequeunte enim parte illa materiæ, quæ constituendo capiti dicata est a natura, reliquæ massæ conceptus in eo loco adiungi, quo deberet, eum alieno corpore minime cedente repletum inueniens, cogitur in vicinas quantum potest sedes decumbere: ibique propriam formam capitis a vi formatrice adipiscens, importuno in loco collocato capite monstrum difforme constituit.

Secunda

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On the Nature and Causes of Transposed Monsters (*Monstrum Disforme*), Tracing Their Primary Origin to a Malformation of the Womb.

CHAPTER 31

The cause and origin of a transposed monster resulting from the displacement of body parts from their natural positions - and specifically of the child growing a head from his left shoulder - lies in a malformation of the uterus.

This occurs because the area of the uterus that ought to accommodate the child's head is occupied by some hard tumor or growth, whether situated within the tissue of the womb itself, inside the membrane surrounding the fetus, or outside it in the inner abdominal region near the womb. Because the portion of matter designated by nature to form the head cannot join the rest of the conceived mass where it properly belongs - finding that space filled by an unyielding foreign body - it is forced to settle into adjacent areas as best it can. Acquiring its proper shape there through the action of the formative power, it positions the head in an unnatural location, thereby creating a transposed monster.

Translation notes

Translated 'monstrum disforme' as 'transposed monster' consistent with Liceti's taxonomy in the preceding chapters, referring to monsters with displaced or transposed anatomical parts. Rendered 'vis formatrix' as 'formative power'.

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Secunda monstri difformis origo, & causſa spectat ad malum ſitum placentæ nuncupatæ: cuius vſus explicatur.

CAP. XXXII.

EIdem monſtrorum generi conſimiliter originem præbere poterit moles illa carnea placẽtæ referens imaginem, & vterini iecoris belle vſum obtinens in grauidarum vtero, ex menſtruo ſanguine ſenſim ab orificijs vaſorum effluente, & concreſcente genita; vteri fundo, & ſuperiori parti adnexa; in qua maternus ſanguis fætui nutriendo vlteriori elaboratione aptior efficitur; quod ſcite primus omnium anatomicorum obſeruauit Arantius: nempe ſi placenta hæc maiorem in magnitudinem intumeſcat, maioremque duritiem contrahat, quam par ſit; & alienum a natura ſitum, quacumque ex cauſſa, ſortiatur; tunc locum occupans debitum alicui parti formandi conceptus, eam a naturali ſede pellens orientem, ac proinde ob ſummam mollitiem duriori corpori concedentem, membrorum naturalem ſitum vitiat, monſtrumque difforme conſtituit. Atque hac ratione ortum habere potuit monſtrum ore diſtorto, partibuſque turpiter nimium hiantibus, ac ſciſſis, tranſpoſitiſque; interpoſito nempe duriori placentæ corpore, ac molliores illas de ſibi debitis locis expellente; cuiuſmodi monſtra dudum notauimus Nurſiæ, ac Stetini genita.

Placenta vteri iecur. vt gignatur. Cuius finis gratia. Vt monſtrũ difforme cõſtituat.

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A Second Cause and Origin of Transposed Monsters Concerns the Misplacement of the Placenta, the Function of Which Is Explained. CHAPTER 32. In a similar way, this type of monster can originate from that fleshy mass known as the placenta, which admirably serves as a uterine liver in the pregnant womb. It is formed from menstrual blood that gradually trickles from the openings of the blood vessels and accumulates, attaching itself to the fundus and upper portion of the uterus. There, through the uterine process, maternal blood is made better suited to nourish the fetus - a fact cleverly observed first among all anatomists by Aranzi. Now, if this placenta swells to a size larger and becomes harder than is natural, and if for any reason it assumes an abnormal position, it occupies space meant for some part of the developing fetus. By driving that developing part from its natural location - since the fetus's extremely soft tissue yields to the harder mass - it distorts the natural arrangement of the limbs and produces a transposed monster. In this way, a monster could be born with a distorted mouth, or with body parts grotesquely gaping, cleft, or transposed. This happens when the firm body of the placenta interposes itself and drives those softer parts away from their proper places, just as in the monsters we mentioned earlier that were born in Norcia and Stettin.

Margin notes

The placenta as the uterine liver: how it is formed and its purpose.

How a transposed monster is produced.

Translation notes

Arantius refers to Giulio Cesare Aranzio (1530-1589), the Italian anatomist who first described the placenta's role in fetal nutrition. Nursia refers to Norcia in Italy, and Stetinum to Stettin (modern Szczecin, Poland).

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Tertia difformis monstri caussa, & origo ex mola depromitur. CAP. XXXIII.

Mola quid, & vnde orta. Vt monstrum difforme faciat.

NOn dissimilem consimili monstrorum speciei caussam, & generationem tribuisse poterit & mola, carnea substantia nonnunquam in vtero mulieris ex vitiato semine genita; si contigerit eam siue per superfætationem post conceptum, siue ante conceptum, siue simul etiam procreari; ipsa enim potest tum mole sua nimia, tum duritie sua peruicaci, tum motu suo incondito, & inordinato, tum pondere suo graui varias partium fætus transpositiones efficere monstrosas, nunc distorquendo membra, eorum pulsu ad vicinas sedes; nunc scindendo partes; nunc ad loca remotiora illas pellendo: nunc in alia membra velut intrudendo: & hac sane ratione procreari potuit monstrum sine capite oculos habens in pectore a Paræo relatum; scilicet a magna, & dura mola comprimente pulsa, & intrusa materia capitis constitutioni destinata in regionem thoracis.

Quarta monstri difformis origo, & caussa ostenditur ex motu. CAP. XXXIV.

Mortus vt monstrum difforme producat.

DIfformium monstrorum origini caussam exhibere poterit etiam motus materiæ, quæ determinatarum partium fætus constitutioni dicata est a natura; vbi etenim siue a flatibus in vtero genitis, siue a percussione ventris grauidarum, siue ab earum casu, siue a vehementi aliquo alio earumdem motu molliſſimi conceptus aliqua portio de pristino loco, situque naturali violente diuellatur, & in alienam sedem transferatur, ibi non cognatis sibi membris veluti

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A Third Cause and Origin of Transposed Monsters Is Derived from the Mole. CHAPTER 33.

A mole - a fleshy substance that is sometimes generated in a woman's womb from defective seed - can likewise give rise to this type of monster. Whether it develops before conception, simultaneously with it, or afterward through superfetation, the mole can cause various monstrous transpositions of the fetus's body parts through its excessive bulk, unyielding hardness, erratic and disordered movement, and heavy weight. It does this sometimes by distorting limbs by driving them into adjacent areas, sometimes by cleaving parts, sometimes by forcing them to more distant locations, and sometimes by thrusting them into other limbs, as it were. In fact, it was in this manner that the headless monster with eyes on its chest reported by Paré could have been formed: namely, the material destined for the formation of the head was compressed, driven down, and thrust into the chest region by a large, hard mole.

A Fourth Origin and Cause of Transposed Monsters Is Shown to Stem from Motion. CHAPTER 34.

The origin of transposed monsters can also be caused by the movement of the material that nature has dedicated to forming specific parts of the fetus. For if a portion of the extremely soft conceptus is forcibly torn from its original, natural position and transferred to an alien location - whether through wind generated in the womb, a blow to the pregnant woman's belly, a fall, or some other violent movement on her part - it settles there among limbs unrelated to it, as if

Margin notes

What a mole is and where it originates; how it creates a transposed monster.

How motion produces a transposed monster.

Translation notes

In Chapter 34, 'Dissormium' in the text body and 'Mortus' in the second marginal note are printer's typos for 'Disformium' and 'Motus'. The page ends mid-sentence with 'veluti' (as if / as it were), continuing onto page 163.

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veluti per insitionem adhæreſcens monſtrum membrorum turpi tranſpoſitione difforme in eſſe conſtituit. Sic plane dixerim olim enata fuiſſe monſtra quamplura, quorum ſupra [a] memorauimus hiſtorias.

[a] cap. 30.

Quinta monſtri difformis origo, & cauſſa ſtatuitur imbecillitas facultatis diſcretricis.

CAP. XXXV.

QVoniam partes omnes vtriuſque ſeminis, & materni ſanguinis ex quibuſque parentum membris materiam ſibi ab eorum nutricationis ſuperabundantijs haurientes, dum in vtero ad primam conceptus conſtitutionem conueniunt, ſimul in vnum confunduntur, ac exactiſſime permiſcentur; neceſſe eſt in ſemine præter vim formatricem membrorum, adeſſe quoque aliam facultatem, quæ rudis, atque confuſæ illius maſſæ partes ſingulas diſcernat, & quaſque ſuis locis applicet, qui a natura debentur ijs membris, quorum conſtitutioni ſigillatim partes illæ inſeruire debent: vti latius a nobis oſtenſum eſt in opere [a] *De humani fœtus conſtitutione*: Si vero contigerit in ſemine vim quidem formatricem robuſtam eſſe, at facultatem ſeparatricem, diſcretricemque partium materiæ conceptus, ſiue ob ineptitudinem inſtrumenti proprij, ſiue ob vitium temperamenti, quo nititur, adeo imbecillam eſſe, vt nequeat proprium munus adimplere: tunc vis formatrix valida infirmam ſeparatricem habens adiunctam, & munere ſuo non functam, ocioſamque, in confuſis illis abſque ordine partibus varia membra effingit, quorum eæ naturali ſua propenſione capaces

Neceſſitas virtutis diſcretricis in ſemine.

Facultas diſcretiua vt monſtra difformia producat.

[a] cap. 7. 8. & ſeq.

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taking hold like a graft, thereby bringing into existence a monster deformed by a hideous transposition of limbs. In this very manner, I would contend, arose many of the monsters whose histories we recorded above.

A Fifth Cause and Origin of Transposed Monsters Is Established to Be Weakness of the Sorting Power.

CHAPTER 35

Since all the parts of both seeds and maternal blood - drawing their substance from whatever surplus nutrients come from each of the parents' limbs - come together in the womb for the initial formation of the conceptus, they blend together into a single, thoroughly mixed whole. Therefore, in addition to the formative power of the limbs, there must also exist within the seed another power: one that separates and distinguishes the individual parts of that raw, confused mass, assigning each to its natural place according to the specific limbs those parts are designated to form, as we have shown more fully in our work On the Formation of the Human Fetus.

However, if it happens that while the formative power in the seed is strong, the separating or sorting power that distinguishes the material components of the conceptus is so weak - whether from a defect in its own instrument or a flaw in the temperament on which it relies - that it cannot carry out its proper function, then the strong formative power, burdened with an inactive and non-functioning sorting power, shapes various limbs out of those disordered and unorganized parts, which by their natural propensity capon[illegible]ces

Margin notes

Chapter 30.

The necessity of a sorting power in the seed.

Chapters 7, 8, and following.

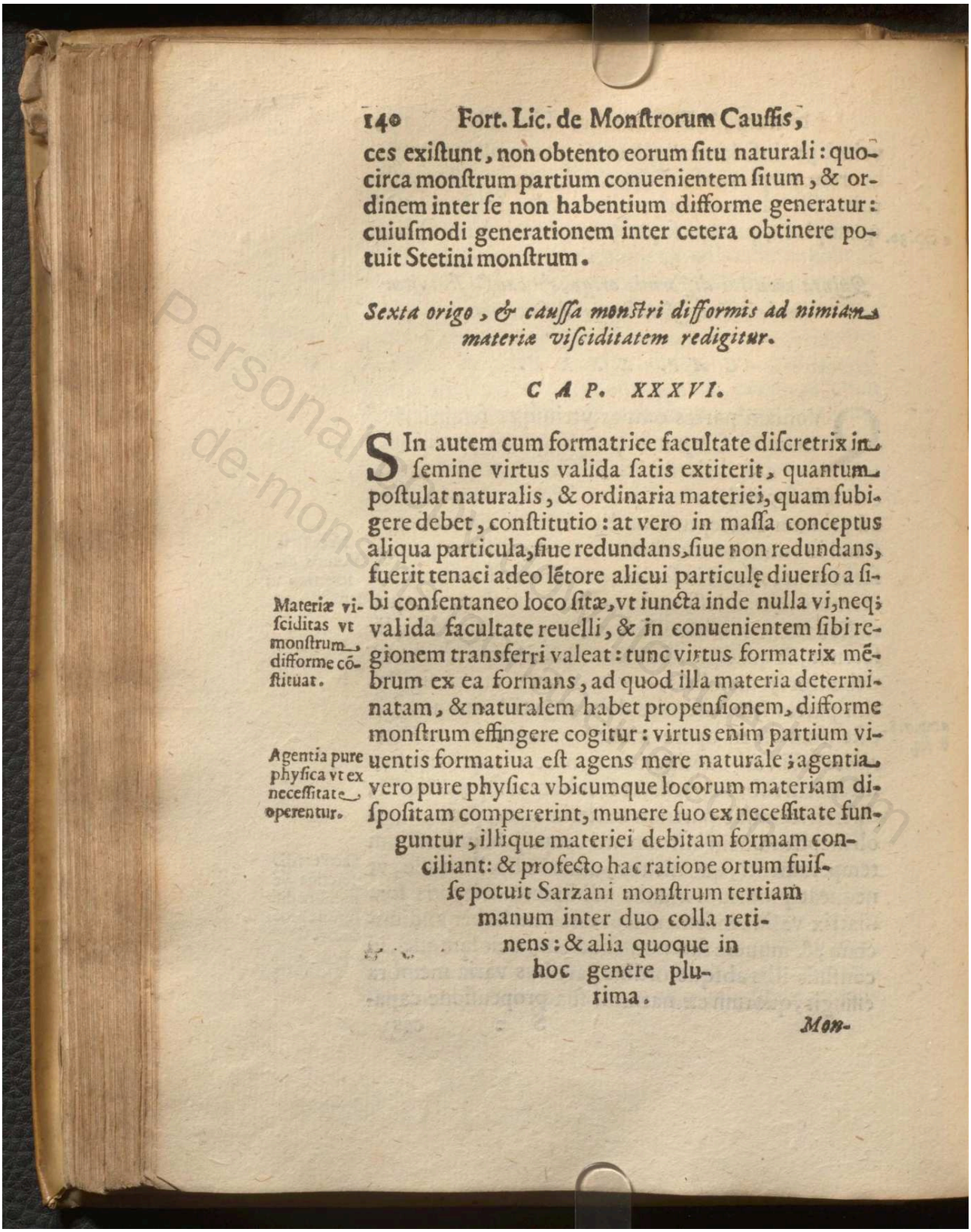
How the sorting power produces transposed monsters.

Translation notes

In the Latin body text, 'visor-matrix' is a typographical error by the printer for 'vis formatrix' (the formative power). The final word on the page, 'capon[illegible]ces', appears garbled and cut off at the bottom break, likely deriving from 'capax' or 'capere' (e.g., 'capaces').

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ces existunt, non obtento eorum situ naturali: quocirca monstrum partium conuenientem situm, & ordinem inter se non habentium difforme generatur: cuiusmodi generationem inter cetera obtinere potuit Stetini monstrum.

Sexta origo, & caussa monstri difformis ad nimiam materiæ visciditatem redigitur.

CAP. XXXVI.

SIn autem cum formatrice facultate discretrix in semine virtus valida satis extiterit, quantum postulat naturalis, & ordinaria materiei, quam subigere debet, constitutio: at vero in massa conceptus aliqua particula, siue redundans, siue non redundans, fuerit tenaci adeo lętore alicui particulę diuerso a sibi consentaneo loco sitæ, vt iuncta inde nulla vi, neq; valida facultate reuelli, & in conuenientem sibi regionem transferri valeat: tunc virtus formatrix mębrum ex ea formans, ad quod illa materia determinatam, & naturalem habet propensionem, difforme monstrum effingere cogitur: virtus enim partium vicentis formatiua est agens mere naturale; agentia vero pure physica vbicumque locorum materiam dispositam compererint, munere suo ex necessitate funguntur, illique materiei debitam formam conciliant: & profecto hac ratione ortum fuisse potuit Sarzani monstrum tertiam manum inter duo colla retinens: & alia quoque in hoc genere plurima.

Materiæ visciditas vt monstrum difforme cõstituat.

Agentia pure physica vt ex necessitate operentur.

Mon-

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are capable of taking shape, without attaining their natural placement. As a consequence, a transposed monster is generated whose parts lack proper relative placement and order. A development of this kind could account for the monster of Stettin, among others.

A Sixth Origin and Cause of Transposed Monsters Is Attributed to Excessive Viscosity of the Material. CHAPTER 36.

If, however, the sorting power in the seed is sufficiently strong alongside the formative power - at least as much as the natural, ordinary condition of the material it must master requires - but some particle within the mass of the conceptus (whether surplus or not) clings with such tenacious stickiness to another particle situated somewhere other than its proper place that, once attached, no force or strong power can tear it away and transfer it to its appropriate region, then the formative power, in shaping from it the limb to which that material has a fixed and natural inclination, is forced to produce a transposed monster. For the formative power of living body parts is a purely natural agent, and purely physical agents, wherever they find suitably disposed material, perform their function out of necessity and impart the proper form to that material. Indeed, it is by this very mechanism that the monster of Sarzana - which possessed a third hand between two necks - could have arisen, as well as many other monsters of this kind.

Margin notes

Viscosity of the material as a cause of transposed monsters.

Purely physical agents act out of necessity.

Translation notes

At the start of the page, 'ces existunt' completes 'capaces existunt' from the bottom of page 163 ('capon[illegible]ces'). In Chapter 36, 'lëtore' is read as 'letore' or 'litore' (viscosity/stickiness).

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Monſtra informia debitam membrorum figuram non retinentia reipſa inueniri.

CAP. XXXVII.

INforme illud monſtrum appellamus, cuius vel toti corpori, vel alicui parti præcipuæ, conſpicuæque non ineſt figura naturalis, ſed alia ab ea longe diſſidens. Fuiſſe vero & in hoc genere monſtra humana conſtat apertiſſime apud [a] Hippocratem, qui Antigenis vxorem peperiſſe fatetur carnoſum puerum, exoſſem totum, craſſum, & rotundum; qui membris, & præcipuis corporis partibus diſtinctus, magnitudinem quatuor digitorum non excedebat. Multo poſt ex Rubeaquenſis, & Gualtherij Chroniſtæ relatu in Saxonia infans natus eſt horrendo aſpectu, contuſis, laceratis, atque laxatis membris omnibus: capite oblongo, & quaſi Turcico pileo inſignito. Tundorfij quoque figuli vxor monſtrum peperit horrendum: erat autem a vertice ad hypochondria hominis figura, ore tamen prominente ad inſtar canis: facie torua: ab vmbilico vero deſtitutum reliquis partibus corporis humani, deſcendit in formam pyramidalem, in cuſpide referens ſimilitudinem caudæ ſuis inflexæ: in dorſi autem ſpina vmbilici alia imago prætenſa erat: erecta tamen inſtar caudæ: ſexus nullus omnino apparebat, non maſculi, non feminæ, non androgyni. In agro Piceno Iacobi Rueffi [b] teſtimonio natus eſt infans abſque brachijs, a genitalibus itidem deſinens in conum quaſi Pyramidis, nullis coxis, tibijs, aut pedibus: erat autem ſexu maſculino, ceteras partes integre formatas

[a] de morbis vulg. ſect. 2.

Anno Dñi 1545.

1556.

[b] 5. de concep. ca. 3.

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That Shapeless Monsters Lacking the Proper Form of Limbs Truly Exist. CHAPTER 37. We call a monster "shapeless" when either its entire body or some main, prominent part lacks its natural shape, possessing instead one drastically different from it. That human monsters of this type truly exist is made perfectly clear by Hippocrates, who records that the wife of Antigenis gave birth to a fleshy, completely boneless child - thick and round - which, although differentiated into limbs and principal body parts, was no larger than four fingers in length. Much later, according to the report of Rubeaquensis and the chronicler Gualtherus, an infant of terrifying appearance was born in Saxony with all of its limbs bruised, torn, and dislocated, and an elongated head shaped as if wearing a Turkish cap. The wife of a potter at Tundorf likewise gave birth to a terrifying monster. From the crown of its head down to its flanks it possessed a human shape, though with a protruding, dog-like mouth and a grim face. From the navel down, however, lacking the remaining parts of the human body, it tapered into a pyramid, ending in a point resembling a pig's curled tail. Along its spine, a structure like an umbilical cord extended outward, standing erect like a tail. No sex was visible at all - neither male, female, nor hermaphrodite. In the region of Picenum, as testified by Jakob Rüff, a child was born without arms, similarly tapering from the genitals down into a pyramid-like cone, with no hips, lower legs, or feet. It was male, however, with its other parts fully formed

Margin notes

Hippocrates, On Epidemics, sec. 2.

A.D. 1545.

1556.

Jakob Rüff, On Conception, book 5, chap. 3.

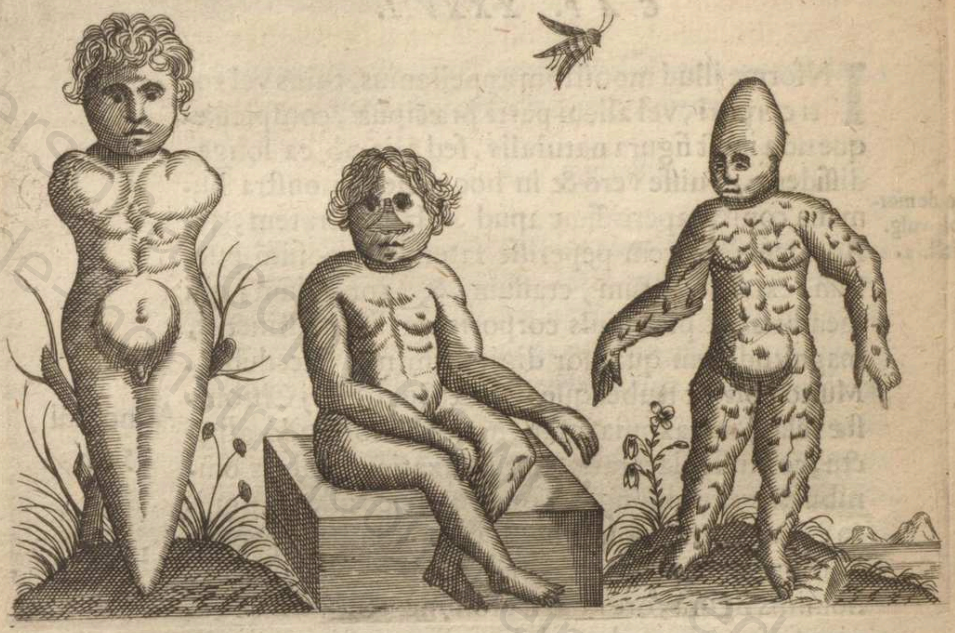
Translation notes

The name Rubeaquensis refers to Conrad Lycosthenes (of Rouffach/Rubeacum); Gualtherus refers to the chronicler Georg Walther. The text ends mid-sentence on 'formatas' at the bottom of the page.

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tas obtinens. Basileæ vero Gualtherio infans adeo sciſſis, & apertis naribus ortus est, vt inde illius cerebrum facillime sit conspectum.



Diuo c Augustino apud Hipponem natus est homo quasi lunatas habens plantas, & in eis binos tantummodo digitos, similes & manus. Non sunt itaque figmenta monstra informia naturalem corporis totius, vel partium aliquarum conuenientem figuram non habentia.

c 16. de ciuit. Dei. cap. 8.

De

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and intact. In Basel, moreover, according to Gualtherus, an infant was born with nostrils so cleft and open that its brain was easily visible through them. According to Saint Augustine, a man was born at Hippo who had crescent-shaped soles on his feet with only two toes on each, and his hands were shaped similarly. Therefore, shapeless monsters that lack the proper natural form of the whole body or of individual parts are by no means mere fictions.

Margin notes

City of God, Book 16, Chapter 8.

Translation notes

The opening Latin fragment 'tas obtinens' completes 'integre formatas obtinens' from the bottom of page 165.

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De Monstrorum informium origine, & causa; quæ primum deducitur ex imbecillitate facultatis formatricis. CAP. XXXVIII.

AT vero monstrum informe, quod in eo totam sui naturam constitutam habet, vt aliqua portio corporis figuram maxime alienam gerat a naturali, alias obtinuit suæ genarationis causas: quarum primam esse putamus virtutis formatricis imbecillitatem: quum enim ad hanc virtutem solam, & maxime pertineat effingere singularum partium figuras: vbi quæ in feminis ea portione residet, cui præcise alicuius membri determinati conformatio destinata est a natura, ita debilis extiterit, siue ob caloris inopiam, siue ob spirituum, quibus innititur, intemperiem, siue ob aliam quamcumque causam, tunc sane parti sibi efformandæ naturalem, ac debitam suæ speciei figuram non imprimens, monstrum conficit informe. Et sane de caloris excessu, & defectu in proposito meminit [a] Aristoteles alicubi scribens, *In est hic calor in excremento seminali tantam, talemque habens motionem, quanta modice ad quamuis corporis partem accommodetur. Quod si vel deficit, vel excedit, rem, quæ fit, aut deteriorem efficit, aut læsam, & mancam.* Sic [b] Hippocraticus ille puellus ex Antigenis vxore rotundus totus enatus est.

Cuius virtutis interfit efformare membrorum figuras.

[a] 2. de ge. an. c. 4.

[b] 2. de morbis vulg. sect. 2

Secunda monstri informis origo, & causa ex angustia vteri colligitur. CAP. XXXIX.

HVic informi monstrorum generi procreando satis dici non potest quantum vteri conferat angu-

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On the Origin and Cause of Shapeless Monsters, Which Is First Derived from Weakness of the Formative Power. CHAPTER 38.

A shapeless monster - whose essential nature consists in having some portion of its body bear a shape radically foreign to its natural one - has different causes for its generation. We consider the first of these to be the weakness of the formative power. For since shaping the figures of individual body parts belongs uniquely and primarily to this power, if the portion of that power residing in the part of the seed naturally designated to shape a specific limb becomes weak - whether through a lack of heat, an imbalance in the vital spirits on which it relies, or any other cause - it fails to impress upon the part it is shaping the natural and proper form of its species, thereby producing a shapeless monster.

Indeed, Aristotle touches upon this very topic regarding excess and deficiency of heat, writing: "This heat is present in the seminal excretion, possessing just such motion and degree as is moderately suited to each part of the body. If it is deficient or excessive, it renders the object being formed inferior, damaged, or defective." In this way, that child recorded by Hippocrates was born completely round to the wife of Antigenis.

A Second Origin and Cause of Shapeless Monsters Is Derived from Narrowness of the Womb. CHAPTER 39.

In producing this class of shapeless monsters, it is impossible to overstate how much is contributed by the womb's narrow-

Margin notes

Whose power it is to form the shapes of limbs.

On the Generation of Animals, Book 2, Chapter 4.

Epidemics, Book 2, Section 2.

Translation notes

In the text for Chapter 39, 'Vic' is a typographical error for 'Huic'. The final word of the page, 'angu-', is a broken stem for 'angustia' (narrowness), which continues on the following page. In the first marginal note, 'interficit' and 'mororum' represent typographical or OCR errors for 'intersit' and 'membrorum'.

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anguſtia, vndecumque illa dependeat: ſiue a naturali matricis exilitate, ſiue a ventris affectata conſtrictione, compreſſione ve; ſiue a vicinarum partium, aut vteri duro tumore; ſiue a multitudine fœtuum ſimul conceptorum: quum etenim creſcens indies embryo locum amplum non habeat, in quo pro ratione ſui augmenti partes omnes corporis extendere commode valeat; prominentiores ob ſuæ ſubſtantiæ mollitiem anguſtiæ loci facile cedentes, varijs, miriſque modis in ſeipſas contorquentur, & ad continentis loci figuram turpiter conformantur; quam informitatem diu in vtero ſuſtinentes, habitualem reddit cauſſa cenſeruans illam multo tempore; vnde monſtra enaſcuntur turpi diſtorſione informia. Sic exortum dixeris puerum pedibus, manibuſque mire diſtortum a [a] Paræo, [b] Rueffo deſcriptum.

Vteri anguſtia vnde pendere valeat.

[a] Lib. 24. cap. 2.
[b] 5. de cõcep. ca. 3.

Tertia informium monſtrorum cauſſa, & origo in motu inordinato reponitur. CAP. XL.

OB materiæ fœtus in vtero degentis teneritudinem cum viſciditate coniunctam fieri quoque poteſt vt quacumque de cauſſa membrum aliquod infantis inordinato, ac vehementi motu cieatur, pars ea corporis mire in monſtroſam figuram diſtorqueatur; ſiue materna culpa enormes corporis agitationes fiant, vt in validioribus choreis, & ſaltationibus; ſiue ab externo aliquo motore grauida violente concutiatur; ſiue temere fœtus ipſemet in aluo ſponte moueatur: & eo ſane magis monſtro informi vehementior motus originem præbere poterit, ſi motum fieri contigerit in anguſto nimium vtero. Sic profecto genitum dixeris infantem illum adeo

ſciſſis,

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ness, whatever its origin - whether from a natural smallness of the uterus; an intentional tight lacing or compression of the belly; a hard tumor in neighboring organs or the uterus itself; or a plurality of fetuses conceived at the same time. For as the daily growing embryo lacks sufficient space to comfortably extend all its body parts in proportion to its growth, the more prominent parts, yielding easily to the confinement of the space because of their soft substance, are bent back upon themselves in various wondrous ways and misshapenly conform to the shape of the containing space. Maintaining this deformation in the womb for a long time, the persisting cause makes it permanent, giving rise to monsters deformed by hideous distortion. In this way, one might say, arose the boy with strangely distorted feet and hands described by Paré and Rüff.

A Third Cause and Origin of Shapeless Monsters Is Placed in Disorderly Motion. CHAPTER 40.

Because of the tenderness of the material of the fetus living in the womb, combined with its confinement, it can also happen that when any limb of the child is moved by a violent and disorderly motion from whatever cause, that part of the body is strangely twisted into a monstrous shape - whether extreme agitations of the body occur through the mother's fault, as in vigorous dancing and leaping; or the pregnant woman is violently shaken by some external force; or the fetus itself moves spontaneously and recklessly within the womb. Indeed, violent motion can give rise to a shapeless monster all the more easily if the motion happens to occur in an overly narrow womb. In this way, surely, one might say that infant was born with nostrils so cleft

Margin notes

From what sources narrowness of the womb can arise.

a Book 24, chapter 2. b On Conception, Book 5, chapter 3.

Translation notes

The Latin body begins mid-word ('angustia'), completing 'narrowness' from the previous page. In chapter 40, the Latin 'fcissis' is a typographical variant of 'scissis' (cleft/split), which continues onto page 169.

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sciſſis, & apertis naribus, vt per eas cerebrum inſpicienti manifeſte pateret; intruſis nimirum intra nares puelli digitis, & poſt digitulos etiam manibus integris, odorandi meatus mire ſenſim ſine ſenſu in monſtroſam informitatem diducentibus.

Quarta informis monſtri origo, & cauſſa depromitur ex mola, & placenta, tumoreque vteri, concurrente virtutis formatricis imbecillitate; ac materiæ ineptitudine.

CAP. XLI.

SEd informitas illa maxima, quæ obſeruata fuit in puello habente partes ab vmbilico infra in pyramidalem figuram deſinentes, nullamque membrorum humanorum imaginem præſeferentes, plures habuit in vnum concurrentes cauſſas monſtrificas; nimirum virtute illarum partium formatrice debili ſuam functionem intermittente; rudique, ac inepta illa materia hinc a dura mola, illinc ab excreſcente placenta, & tertio ex latere a tumore vteri compreſſa in conum pyramidis; cuius cuſpis acutior ab anguſtia loci in ſuillæ caudæ ſimilitudinem contorta eſſe potuit. Quæ quidem cauſſæ vt difficili negotio in vnum coeunt; ita monſtrorum origini adſcribi optime poſſunt; quorum natura eſt vt raro admodum proueniant.

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and open that the brain was clearly visible to anyone looking through them - no doubt because the child's fingers, and after the fingers even his whole hands, had been thrust inside the nostrils, gradually and imperceptibly stretching the nasal passages into a monstrous deformation.

A Fourth Origin and Cause of Shapeless Monsters Is Derived from a Molar Mass, the Placenta, and a Uterine Tumor, Concurring with Weakness of the Formative Power and Unsuitability of the Material. CHAPTER 41.

On the other hand, that extreme deformation observed in the child whose body from the navel down tapered into a pyramidal shape, displaying no resemblance to human limbs, was produced by several monster-making causes concurring at once: specifically, the formative power of those parts was weak and ceased its work, while the crude and unsuited material was compressed into a cone - hemmed in on one side by a hard mole, on another by an overgrown placenta, and on a third side by a tumor of the uterus. The sharp tip of this cone could then have been twisted into the likeness of a pig's tail by the confinement of the space. Just as these causes coalesce only under rare circumstances, they serve as an excellent explanation for the origin of monsters, whose very nature it is to occur only on very rare occasions.

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Quinta informis monſtri origo, & cauſſa eximaginatione parentum vehementi explicatur.

CAP. XLII.

CEterum aliquas etiam monſtroſas informitates a vehementi parentum imaginatione, potiſſimumque matris, ſeu vigilantis, ſeu dormientis, embrij corpuſculo præſertim organizationis tempore imprimi poſſe, nihil eſt quod prohibeat ſatis; & eo minus, quo facilius eſt vigenti, vrgentique phantaſiæ ſpectro conceptus alicuius membri figuram diſtorquere, atque a naturali conſtitutione turpiter variare, quam partis alicuius aut magnitudinem adaugere, aut numerum geminare, aut ſitum permutare: At vero & [a] alibi fuſe demonſtrauimus imaginationis generantium ſimulachra vehementiora facile poſſe in embrij ſubſtantiam alieniſſimarum rerum imagines, ac figuras inſculpere; quæ theoria inde huc nobis transferenda non eſt. Ita ergo fieri poteſt vt viſi monſtri conſimilis a parentibus, vel etiam per ſomnium, ſimulachro imaginationi eorum alte defixo; indeque ſpiritibus, ac virtuti formatiuæ impreſſo conſimilis figura in membris embrij generetur.

[a] De hum. fæt. conſt. cap. 16.

Sexta informis monſtri cauſſa, & origo in monſtroſo parente detegitur.

CAP. XLIII.

SIn autem parentum aliquis, aut ambo monſtroſam informitatem in corpore, ſiue ab ortu, ſiue poſt

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A Fifth Origin and Cause of Shapeless Monsters Is Explained by the Strong Imagination of the Parents. CHAPTER 42. Furthermore, there is nothing to prevent certain monstrous deformities from being impressed upon the tiny body of the embryo - especially during the period of its organ formation - by the powerful imagination of the parents, and most of all the mother, whether awake or asleep. This is all the more plausible because it is far easier for a vivid, pressing phantom of the imagination to distort the shape of a given limb and alter it hideously from its natural constitution than to increase the size of a body part, double its number, or alter its location. Indeed, as I have demonstrated at length elsewhere, the intense mental images in the imagination of the parents can easily engrave shapes and likenesses of completely foreign things into the substance of the embryo - a theory that need not be transferred here at length. Thus, if the image of a monster seen by the parents, or even pictured in a dream, becomes deeply fixed in their imagination and is subsequently impressed upon the vital spirits and the formative power, a corresponding shape can be produced in the embryo's limbs. A Sixth Cause and Origin of Shapeless Monsters Is Found in a Monstrous Parent. CHAPTER 43. If, however, one of the parents, or both, possess a monstrous deformity in their body, whether from birth or after

Margin notes

On the Formation of the Human Fetus, chapter 26.

Translation notes

The margin note refers to Liceti's earlier treatise, De humani foetus constitutione (1618), chapter 26. The page ends mid-sentence at 'siue post' ('whether from birth or after').

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post ortum a morbo contraxerint; næ ipsi filios sibi consimiles, atque adeo monstrosos procreare poterunt; non quidem semper, quia vnius informitati parens alter consulere poterit, si aut non ambo informes extiterint, aut non eadem corporis parte, aut non longe a concubitu vi morbi in talem informitatem inciderint; adeo vt seminis ante informitatem geniti aliquid habeant fœtui constituendo sufficiens. Sin minus, ex monstrosis parentibus informes itidem filij procreabuntur: mire namque pertinax est cuiusque natura viuentis in generanda sobole sibi quantum fieri potest quamsimillima: Quin & lapsam parentum essentiam in generatione filiorum errare non est difficile.

Septima informis monstri origo, & caussa refertur ad menstruorum fluxum tempore conceptus.

CAP. XLIV.

QVum autem parentes liberorum procreationi menstruæ purgationis tempore operam dare voluerint, monstrorum generationi se se obnoxios reddunt, vel e sacrarum litterarum testimonio; siquidem nobiscum & [a] Paræus apud [b] Esdram Prophetam se legisse confitetur, Mulieres, quæ fluentibus mensibus viro se miscuerint, monstra parituras: [c] Solinus etiam in suo Polyhistorico ex Democrito Physico asserit mulieris profluuia menstrualia non paruis spectata documentis inter monstrifica merito numerari: cuius ea ratio est, quia tunc menstruo primæ partium fœtus constitutioni apto, vt puta ex residuo vltimi alimenti membrorum

[a] li. 24. c. 1.
[b] li. 4. ca. 5.
[c] cap. 3.

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birth, contracted it through disease, they may well produce children who resemble them and are thus monstrous. This is not always the case, however, since the other parent may offset the deformity of one - provided both are not deformed, or not in the same part of the body, or provided the illness caused the deformity only shortly before intercourse, so that seed generated prior to the deformity still retains enough power to properly form a fetus. Otherwise, monstrous parents will indeed bear shapeless children. For the nature of every living creature is extraordinarily tenacious in generating offspring as similar to itself as possible, and a compromised parental essence can easily err during the generation of offspring.

A Seventh Origin and Cause of Shapeless Monsters Is Referred to the Menstrual Flow at the Time of Conception. CHAPTER 44.

When parents engage in procreation during the time of menstrual cleansing, they make themselves liable to generating monsters, as attested even by Sacred Scripture. Indeed, Paré notes, as do I, having read in the Prophet Esdras that women who mate with men during their monthly flow will give birth to monsters. Solinus also, in his Polyhistor, citing the natural philosopher Democritus, asserts that a woman's menstrual discharge is deservedly classified among monstrous causes, based on substantial evidence. The reason for this is that at such a time, the menstrual fluid suitable for the initial formation of the fetus's parts - derived, for instance, from the remaining final nourishment of all the members -

Margin notes

Paré, Book 24, Chapter 1.

2 Esdras, Chapter 5.

Solinus, Chapter 3.

Translation notes

The opening words complete the sentence from page 170 regarding inherited or acquired deformities. In Chapter 44, 'Esdras' refers to the apocryphal book 2 Esdras (4 Ezra 5:8).

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omnium parentis exorto, cõmiſtum eſt menſtruum alimentare, nondum vi tertiæ coctionis vltimam diſpoſitionem adeptum ad induendum naturam cuiuſque membri determinate: quare ex illa menſtrui vtriuſque confuſione non niſi monſtrum informe poteſt exoriri. Sic ſane ortum dixero Rueffi monſtrum, & alia.

Monſtri enormis exiſtentia patefit.
CAP. XLV.

HVmana corpora, eorumue membra, quibus nihil deſit, nihilque ſuperſit; nec ſitus, aut figuræ vllum adſit erratum; ſed in ſola ſubſtantia ordinarium naturæ curſum non ſeruantia, & videntibus admirationem parientia, ea nobis Enormia Monſtra cognominantur, quorum tres tantum differentias videre licuit apud Auctores: Prioris exemplum eſt vetuſtiſſimum illud Phythagoræ, cui femur aureum extitiſſe credidit Antiquitas; † Diogenes enim Laertius aſſerit famam eſſe nudatum Pythagoræ femur aliquando aureum apparuiſſe: de cuius cauſſis ſuo loco *a* latius. *b* Aelianus huius rei aſſertorem facit Ariſtotelem dicens, Ariſtoteles dicit a Crotoniatis Pythagoram Apollinem Hyperboreum cognominari, & hæc addit ille Nicomachides, Quod aliquando eadem die & eadem hora viſus ſit a multis & in Metapontio, & in ludis Crotone ſurgere: vbi Pythagoras etiam alterum femur aureũ oſtẽdit: Dicit idem ille quod Neſſum fluuium tranſiens appellatus ſit; & multos ait hanc appellationem audiuiſſe. Alterius exempla recentiora ſunt; & primum a *c* Cardano adducitur aſſeuerante Conſtantij tempore in vrbe

† lib. 8.

a cap. 47. 48. 49.

b lib. 2. c. 2.

c 15. de variet. c. 77.

Daphne

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of the parent - is mixed, as it arises, with alimentary menstrual fluid that has not yet, through the power of the third concoction, achieved its final disposition to take on the specific nature of each individual limb. Consequently, from this mixing of two distinct menstrual fluids, only a shapeless monster can arise. In this manner, surely, I would say Rüff's monster and others like it were born.

The Existence of Monsters of Abnormal Substance Is Revealed. CHAPTER 45.

Human bodies, or their limbs, that lack nothing and have nothing redundant, containing no error of placement or shape, but which fail to observe the ordinary course of nature in their substance alone and inspire wonder in beholders, are named by us monsters of abnormal substance. We have found only three distinct varieties of these recorded in authors.

An example of the first variety is that ancient case of Pythagoras, whom antiquity believed to have possessed a golden thigh. For Diogenes Laërtius asserts there was a tradition that when Pythagoras uncovered his thigh, it was once seen to be made of gold - a matter whose causes I discuss at greater length in its proper place. Aelian names Aristotle as an authority for this, stating that Aristotle reports Pythagoras was called the Hyperborean Apollo by the people of Croton. That son of Nicomachus adds that Pythagoras was once seen on the same day and at the very same hour by many people both in Metapontum and standing up at the games in Croton, where he even displayed his other thigh as golden. He likewise relates that while crossing the river Nessus, Pythagoras was greeted by name, and says that many people heard this greeting.

Examples of the second variety are more recent. The first is brought forward by Cardano, who asserts that in the city of Daphne during the time of Constantius

Margin notes

Book 8.

Chapters 47, 48, 49.

Book 2, chapter 2.

De Varietate Rerum, book 15, chapter 77.

Translation notes

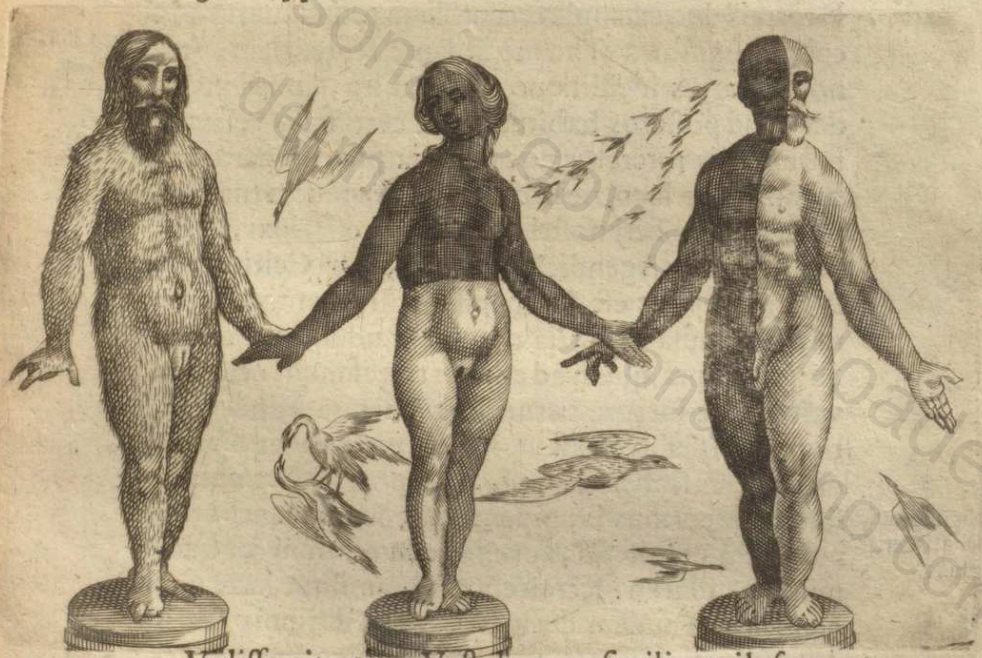
The phrase 'ille Nicomachides' ('that son of Nicomachus') is a classic patronymic reference to Aristotle, whose father was Nicomachus.

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Daphne regionis Antiochiæ natum infantem barbatum præter alia monſtroſa. Secundum proponitur a *d* Damaſceno, qui teſtatur viſam ſibi puellam corpore toto inſtar Vrſi villoſam in agri Piſani oppido Petraſancta genitam. *e* Realdus item Columbus inſignis anatomicus ait ſe vidiſſe Hiſpanum quemdam pilis refertiſſimum in omni corporis parte, præter quã in facie, & manuum parte; vt in prima figura huius imaginis apparet.

d Maiol. dier. canic. collo. 3.
e li. 13. c. 2.



Vidiſſe ait etiam Veſtalem conſimiliter piloſam. Rubeaquenſi, & Gualtherio pariter, Martino Quarto Pontifice, ex illuſtri quadam femina natus eſt puer villoſus, & in ſpeciem vrſi vnguiculis armatus; quo monſtrifico partu permoti matronæ neceſſarij omnes vrſorum imagines, quæ forte in eius domo

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in the region of Antioch, a child was born with a beard, among other monstrous features.

A second example is presented by Damascenus, who testifies that he saw a girl born in the town of Pietrasanta, in the territory of Pisa, whose whole body was as hairy as a bear's. Likewise, the distinguished anatomist Realdo Colombo states that he saw a Spaniard who was densely covered with hair on every part of his body except his face and parts of his hands, as shown in the first figure of this illustration. He mentions that he also saw a Vestal virgin who was similarly hairy.

According to both Rubeaquensis and Walther, during the pontificate of Pope Martin IV, a hairy child armed with little claws like a bear was born to a noblewoman. Deeply disturbed by this monstrous birth, all of the noblewoman's relatives removed the images of bears that happened to be in her house

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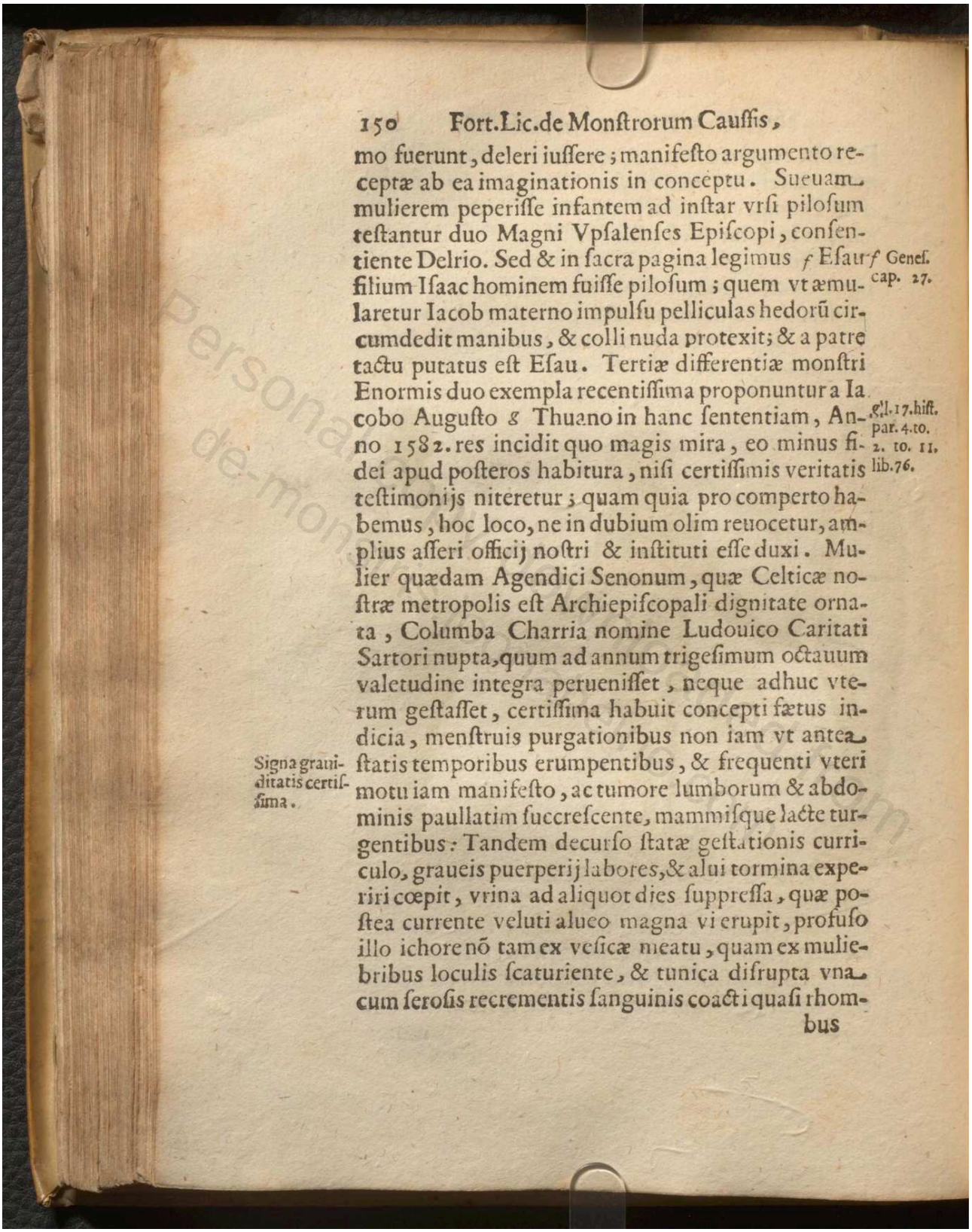
Majolus, *Dies Caniculares*, colloquy 3; Colombo, book 13, chapter 2.

Translation notes

The phrase 'Daphne regionis Antiochiæ' completes the sentence from the previous page concerning Cardano's account under the Emperor Constantius. 'Damascenus' in the main text is glossed in the margin as referring to Simone Majoli's *Dies Caniculares*.

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mo fuerunt, deleri iuſſere; manifeſto argumento receptæ ab ea imaginationis in conceptu. Sueuam mulierem peperiſſe infantem ad inſtar vrſi piloſum teſtantur duo Magni Vpſalenſes Epiſcopi, conſentiente Delrio. Sed & in ſacra pagina legimus *f* Eſau filium Iſaac hominem fuiſſe piloſum; quem vt æmularetur Iacob materno impulſu pelliculas hedorũ circumdedit manibus, & colli nuda protexit; & a patre tactu putatus eſt Eſau. Tertiæ differentiæ monſtri Enormis duo exempla recentiſſima proponuntur a Iacobo Auguſto *g* Thuano in hanc ſententiam, Anno 1582. res incidit quo magis mira, eo minus fidei apud poſteros habitura, niſi certiſſimis veritatis teſtimonijs niteretur; quam quia pro comperto habemus, hoc loco, ne in dubium olim reuocetur, amplius aſſeri officij noſtri & inſtituti eſſe duxi. Mulier quædam Agendici Senonum, quæ Celticæ noſtræ metropolis eſt Archiepiſcopali dignitate ornata, Columba Charria nomine Ludouico Caritati Sartori nupta, quum ad annum trigeſimum octauum valetudine integra peruenisſet, neque adhuc vterum geſtaſſet, certiſſima habuit concepti fætus indicia, menſtruis purgationibus non iam vt antea ſtatis temporibus erumpentibus, & frequenti vteri motu iam manifeſto, ac tumore lumborum & abdominis paullatim ſuccreſcente, mammiſque lacte turgentibus: Tandem decurſo ſtatæ geſtationis curriculo, graueis puerperij labores, & alui tormina experiri cœpit, vrina ad aliquot dies ſuppreſſa, quæ poſtea currente veluti alueo magna vi erupit, profuſo illo ichore nõ tam ex veſicæ meatu, quam ex muliebribus loculis ſcaturiente, & tunica diſrupta vna cum ſeroſis recrementis ſanguinis coacti quaſi rhombus

f Geneſ. cap. 27.

g l. 17. hiſt. par. 4. to. 2. to. 11. lib. 76.

Signa grauiditatis certiſſima.

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and ordered them destroyed, which is clear proof of the impression made on her imagination during conception.

Two Bishops of Uppsala named Magnus, with whom Delrio agrees, testify that a Swabian woman gave birth to an infant as hairy as a bear. Moreover, we read in Sacred Scripture that Esau, the son of Isaac, was a hairy man; to imitate him at his mother's prompting, Jacob placed goat skins on his hands and covered the bare parts of his neck, so that his father believed him by touch to be Esau.

Two very recent examples of the third variety of monster of abnormal substance are presented by Jacques-Auguste de Thou as follows. In the year 1582, an event occurred that would seem all the less believable to posterity the more wondrous it was, were it not supported by the most certain testimonies of truth. Because I hold this account as fully verified, I considered it my duty and purpose to state it at greater length here, lest it ever be called into doubt in the future.

A woman of Sens (the metropolis of Celtic Gaul honored with archiepiscopal dignity) named Colombe Chatry, married to the tailor Louis Charité, had reached her thirty-eighth year in good health without ever having been pregnant before. She then showed the most certain signs of having conceived a fetus: her monthly periods no longer occurred at regular times as before, movement of the fetus in the womb became frequent and obvious, her loins and abdomen gradually swelled, and her breasts swelled with milk.

At length, when the normal term of gestation had run its course, she began to experience severe labor pains and abdominal cramps. Her urine was suppressed for several days, but then burst forth with great force like a rushing stream. This copious fluid gushed not so much from the urinary passage as from the womb, and, with the rupture of the membrane, came out together with serous accretions of coagulated blood shaped like a rhombus

Margin notes

Esau: Genesis, chapter 27.

And book 17 of the History, part 4, volume 2; volume 11, book 76.

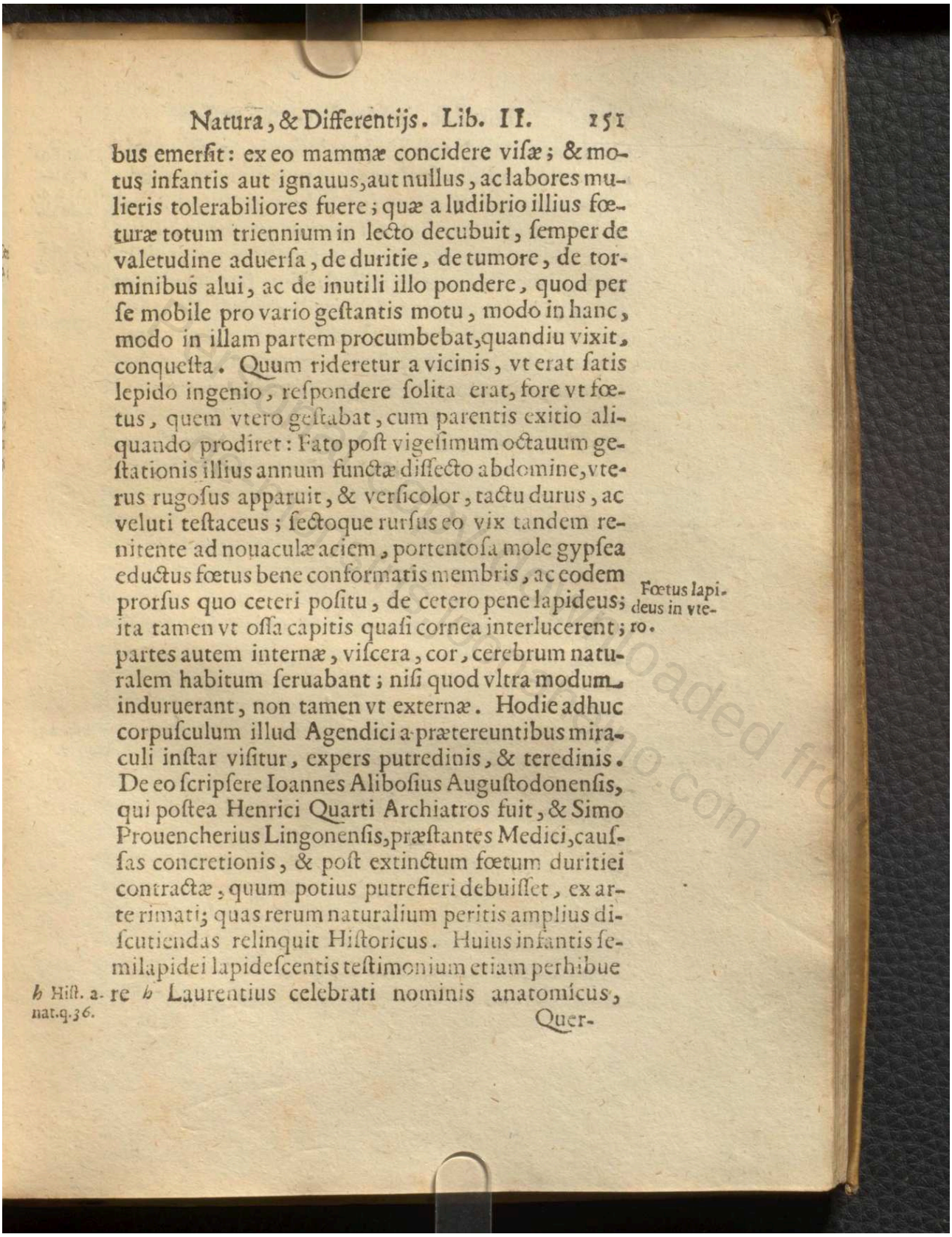
The most certain signs of pregnancy.

Translation notes

Liceti begins recounting the famous 1582 medical case of the 'Lithopedion of Sens' (Colombe Chatry), as recorded by the historian Jacques-Auguste de Thou (Thuanus, 1553-1617) in his Historiae sui temporis. The two Swedish archbishops mentioned ('duo Magni Vpsalenses Episcopi') are Johannes Magnus and Olaus Magnus.

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bus emerſit: ex eo mammæ concidere viſæ; & motus infantis aut ignauus, aut nullus, ac labores mulieris tolerabiliores fuere; quæ a ludibrio illius fœturæ totum triennium in lecto decubuit, ſemper de valetudine aduerſa, de duritie, de tumore, de torminibus alui, ac de inutili illo pondere, quod per ſe mobile pro vario geſtantis motu, modo in hanc, modo in illam partem procumbebat, quandiu vixit, conqueſta. Quum rideretur a vicinis, vt erat ſatis lepido ingenio, reſpondere ſolita erat, fore vt fœtus, quem vtero geſtabat, cum parentis exitio aliquando prodiret: Fato poſt vigeſimum octauum geſtationis illius annum functæ diſſecto abdomine, vterus rugoſus apparuit, & verſicolor, tactu durus, ac veluti teſtaceus; ſectoque rurſus eo vix tandem renitente ad nouaculæ aciem, portentoſa mole gypſea eductus fœtus bene conformatis membris, ac eodem prorſus quo ceteri poſitu, de cetero pene lapideus; ita tamen vt oſſa capitis quaſi cornea interlucerent; partes autem internæ, viſcera, cor, cerebrum naturalem habitum ſeruabant; niſi quod vltra modum induruerant, non tamen vt externæ. Hodie adhuc corpuſculum illud Agendici a prætereuntibus miraculi inſtar viſitur, expers putredinis, & teredinis. De eo ſcripſere Ioannes Aliboſius Auguſtodonenſis, qui poſtea Henrici Quarti Archiatros fuit, & Simo Prouencherius Lingonenſis, præſtantes Medici, cauſſas concretionis, & poſt extinctum fœtum duritiei contractæ, quum potius putrefieri debuiſſet, exarte rimati; quas rerum naturalium peritis amplius diſcutiendas relinquit Hiſtoricus. Huius infantis ſemilapidei lapideſcentis teſtimonium etiam perhibue re *b* Laurentius celebrati nominis anatomicus,

Fœtus lapideus in vtero.

b Hiſt. a. nat. q. 36.

Quer-

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emerged. From that point on, her breasts were seen to shrink, and the movement of the fetus grew sluggish or ceased altogether, while the woman's labor pains became more tolerable. Yet, frustrated by that mockery of a pregnancy, she remained bedridden for three whole years, constantly complaining for the rest of her life of her ill health, the hardness and swelling in her belly, her abdominal cramps, and that useless weight which shifted of its own accord as she moved her body, leaning now to one side, now to the other.

Because she was blessed with quite a witty disposition, when mocked by her neighbors she was accustomed to reply that the fetus she carried in her womb would eventually come forth only with its mother's death. When she passed away twenty-eight years after that pregnancy began, her abdomen was opened; her uterus appeared wrinkled, variegated in color, hard to the touch, and almost like a shell. When it was cut open - barely yielding to the edge of the razor - a fetus was extracted within a monstrous, chalky mass. Its limbs were well formed and positioned in precisely the same posture as any other, but it was otherwise almost completely turned to stone. Nevertheless, the bones of its head shone through as if made of horn, while the internal organs - the viscera, heart, and brain - retained their natural appearance, except that they had hardened beyond measure, though not as much as the outer parts.

To this day, that little body is still viewed as a marvel by passersby in Sens, completely free from decay and worm-holes. Written accounts of it were composed by Jean d'Ailleboust of Autun, who later became chief physician to Henry IV, and Simon de Provenchères of Langres, outstanding physicians who scientifically investigated the causes of this petrifaction and why the dead fetus contracted such hardness when it ought rather to have putrefied. The historian leaves these causes for experts in natural philosophy to discuss further. Testimony regarding this semi-stony, petrifying child has also been provided by

Margin notes

A stony fetus in the womb.

Footnotes

History of Natural Things, question 36.

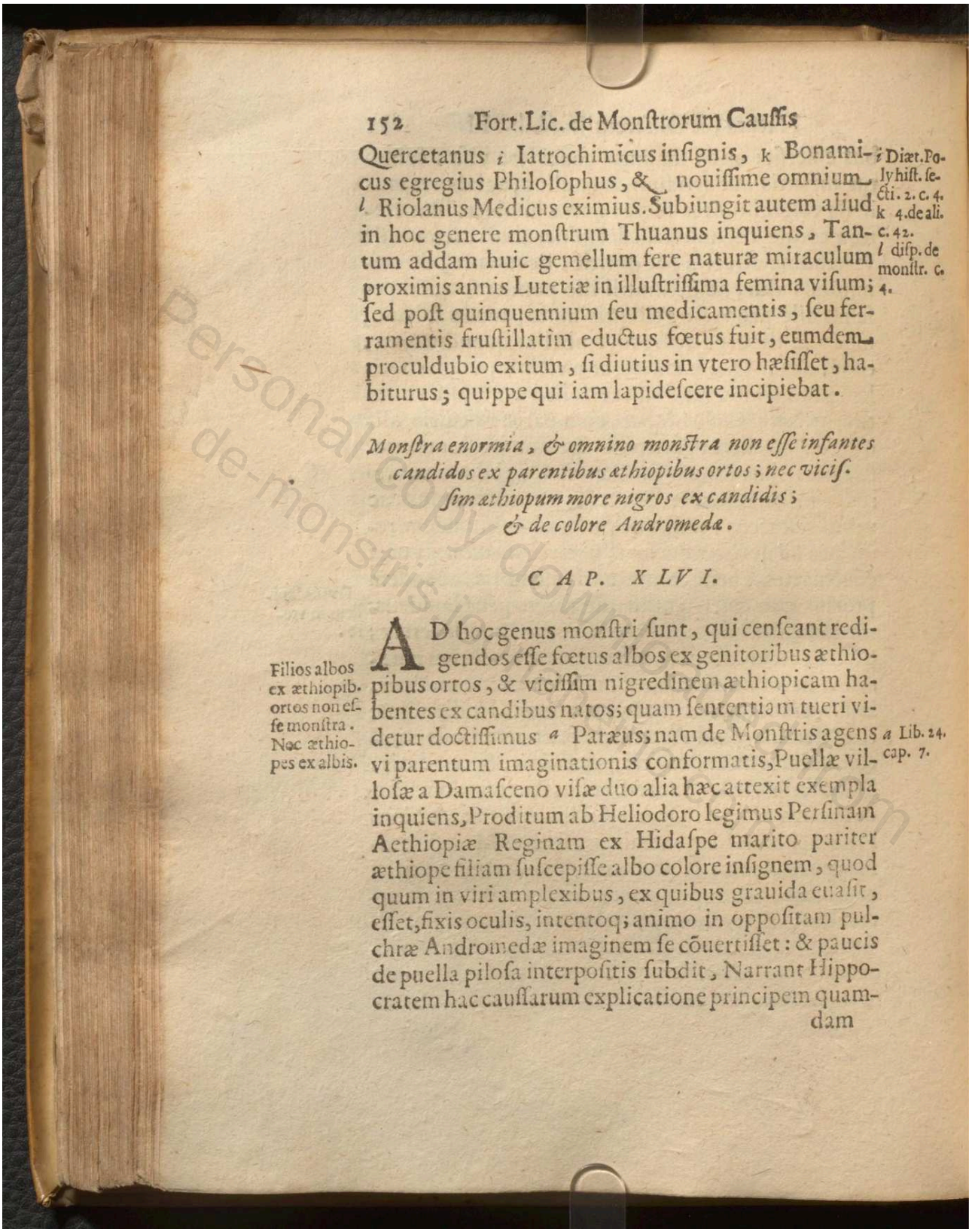
Laurentius, an anatomist of celebrated name,

Translation notes

The text on page 175 begins with 'bus emerfit', completing the phrase 'quasi rhombus' from the bottom of page 174. At the very end of the page, 'perhibue' cuts off mid-word (for 'perhibuerunt').

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Quercetanus *i* Iatrochimicus insignis, *k* Bonamicus egregius Philosophus, & nouissime omnium *l* Riolanus Medicus eximius. Subiungit autem aliud in hoc genere monstrum Thuanus inquiens, Tantum addam huic gemellum fere naturæ miraculum proximis annis Lutetiæ in illustrissima femina visum; sed post quinquennium seu medicamentis, seu ferramentis frustillatim eductus fœtus fuit, eumdem proculdubio exitum, si diutius in vtero hæsisset, habiturus; quippe qui iam lapidescere incipiebat.

i Diæt. Polyhist. sect. 2. c. 4.
k 4. de ali. c. 42.
l disp. de monstr. c. 4.

Monstra enormia, & omnino monstra non esse infantes candidos ex parentibus æthiopibus ortos; nec vicissim æthiopum more nigros ex candidis; & de colore Andromedæ.

CAP. XLVI.

Filios albos ex æthiopib. ortos non esse monstra. Nec æthiopes ex albis.

AD hoc genus monstri sunt, qui censeant redigendos esse fœtus albos ex genitoribus æthiopibus ortos, & vicissim nigredinem æthiopicam habentes ex candidis natos; quam sententiam tueri videtur doctissimus *a* Paræus; nam de Monstris agens vi parentum imaginationis conformatis, Puellæ villosæ a Damasceno visæ duo alia hæc attexit exempla inquiens, Proditum ab Heliodoro legimus Persinam Aethiopiæ Reginam ex Hidaspe marito pariter æthiope filiam suscepisse albo colore insignem, quod quum in viri amplexibus, ex quibus grauida euasit, esset, fixis oculis, intentoq; animo in oppositam pulchræ Andromedæ imaginem se cõuertisset: & paucis de puella pilosa interpositis subdit, Narrant Hippocratem hac causarum explicatione principem quamdam

a Lib. 24. cap. 7.

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Quercetanus, the distinguished iatrochemist; Bonamico, the excellent philosopher; and most recently of all, Riolan, the exceptional physician.

De Thou subjoins another monster of this class, stating: "I will only add to this a near-twin miracle of nature seen in recent years in Paris in a most illustrious woman; but after five years, whether by medicines or surgical instruments, the fetus was extracted piecemeal. It was undoubtedly destined to suffer the same fate had it remained longer in the womb, since it was already beginning to turn to stone."

That White Infants Born to Black Parents, and Likewise Black Infants Born to White Parents, Are Neither Monsters of Abnormal Substance nor Monsters at All; and on the Complexion of Andromeda. CHAPTER 46.

There are those who believe that white infants born to Black parents, and conversely infants born with Black skin to white parents, should be categorized under this class of monster. The most learned Paré seems to support this opinion; for in discussing monsters formed by the power of parental imagination, he attaches two other examples alongside the hairy girl seen by Damascenus, saying: "We read in Heliodorus that Persinna, Queen of Ethiopia, bore a daughter distinguished by a white complexion to her husband Hydaspes, who was likewise Black, because while in her husband's embrace - from which she became pregnant - she turned her gaze with a focused mind toward an image of beautiful Andromeda hanging opposite her." After a few intervening remarks about the hairy girl, he adds: "They relate that Hippocrates, by using this explanation of causes, saved a certain high-ranking

Margin notes

Dietetics, Polyhistor, section 2, chapter 4; On Food, book 4.

Disputation on Monsters, chapter [?].

White children born to Black parents are not monsters, nor are Black children born to white parents.

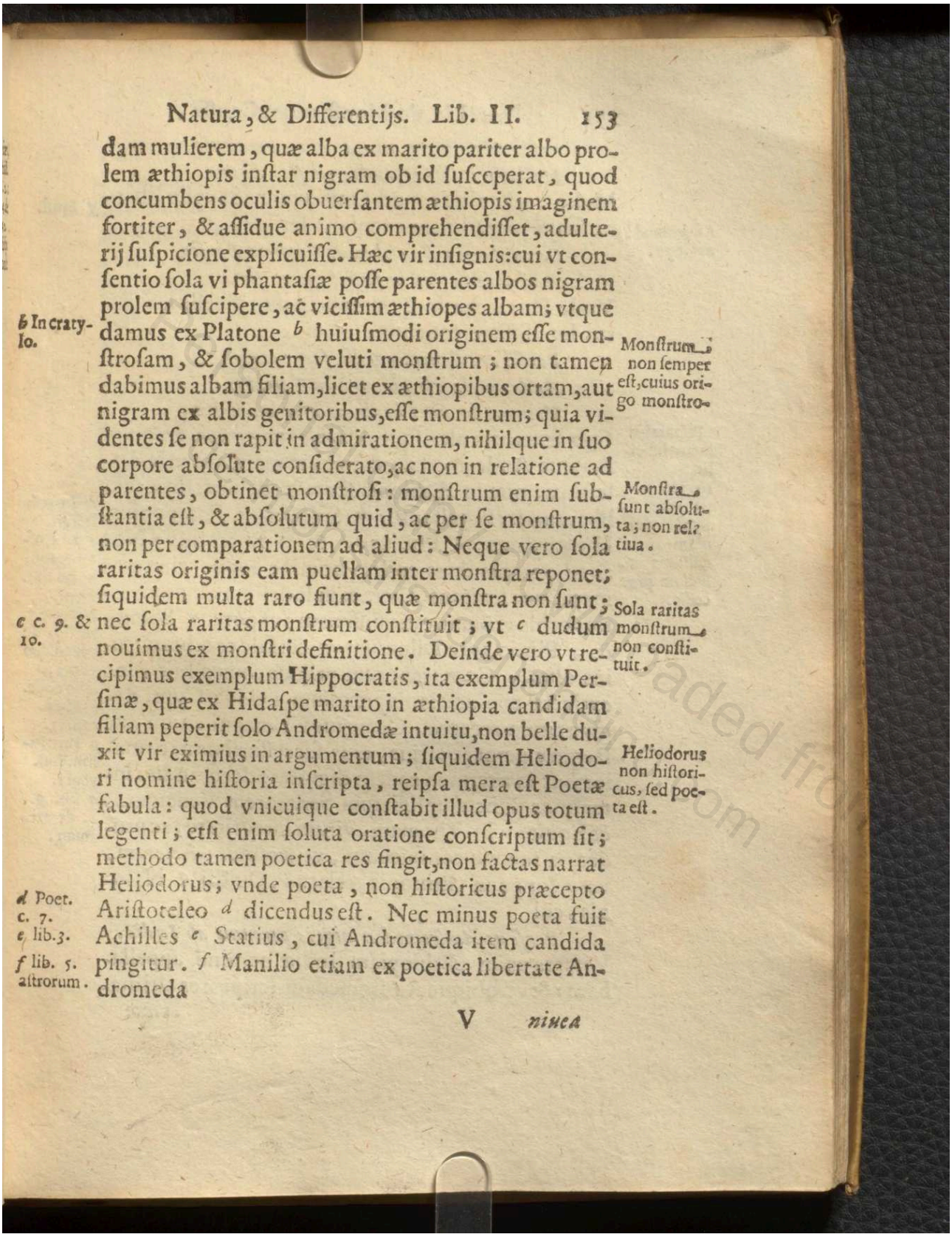
Book 24, chapter 7.

Translation notes

The page opens mid-sentence continuing the list of authorities from page 175. The term 'Iatrochimicus' refers to Joseph Duchesne (Quercetanus), a pioneer of chemical medicine. 'Lutetia' is rendered as 'Paris'. The quote from Paré ends mid-sentence at 'principem quam-', which will be completed on page 177.

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dam mulierem, quæ alba ex marito pariter albo prolem æthiopis instar nigram ob id susceperat, quod concumbens oculis obuersantem æthiopis imaginem fortiter, & assidue animo comprehendisset, adulterij suspicione explicuisse. Hæc vir insignis: cui vt consentio sola vi phantasiæ posse parentes albos nigram prolem suscipere, ac vicissim æthiopes albam; vtque damus ex Platone [b] huiusmodi originem esse monstrosam, & sobolem veluti monstrum; non tamen dabimus albam filiam, licet ex æthiopibus ortam, aut nigram ex albis genitoribus, esse monstrum; quia videntes se non rapit in admirationem, nihilque in suo corpore absolute considerato, ac non in relatione ad parentes, obtinet monstrosi: monstrum enim substantia est, & absolutum quid, ac per se monstrum, non per comparationem ad aliud: Neque vero sola raritas originis eam puellam inter monstra reponet; siquidem multa raro fiunt, quæ monstra non sunt; nec sola raritas monstrum constituit; vt [c] dudum nouimus ex monstri definitione. Deinde vero vt recipimus exemplum Hippocratis, ita exemplum Persinæ, quæ ex Hidaspe marito in æthiopia candidam filiam peperit solo Andromedæ intuitu, non belle duxit vir eximius in argumentum; siquidem Heliodori nomine historia inscripta, reipsa mera est Poetæ fabula: quod vnicuique constabit illud opus totum legenti; etsi enim soluta oratione conscriptum sit; methodo tamen poetica res fingit, non factas narrat Heliodorus; vnde poeta, non historicus præcepto Aristoteleo [d] dicendus est. Nec minus poeta fuit Achilles [e] Statius, cui Andromeda item candida pingitur. [f] Manilio etiam ex poetica libertate Andromeda

[b] In Cratylo.

Monstrum non semper est, cuius origo monstrosa.

Monstra sunt absoluta; non relatiua.

Sola raritas monstrum non constituit.

Heliodorus non historicus, sed poeta est.

[c] c. 9. & 10.

[d] Poet. c. 7.

[e] lib. 3.

[f] lib. 5. astrorum.

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woman - who, though white herself and married to a white husband, had borne a child as black as an Ethiopian because during intercourse she had kept her eyes fixed intently and constantly in her mind upon the picture of an Ethiopian - from the suspicion of adultery.

So writes that distinguished man. While I agree with him that white parents can conceive a black child purely through the power of imagination, and conversely Black parents a white child - and while we grant, following Plato, that an origin of this kind is monstrous and the offspring a monster of sorts - we will not always grant that a white daughter born to Black parents, or a black child born to white parents, is genuinely a monster. This is because such a child does not strike beholders with astonishment, and possesses nothing monstrous in its own body when considered in itself rather than in relation to its parents. For a monster is something substantial and absolute - a monster in and of itself, not merely by comparison to something else.

Nor indeed does the mere rarity of its origin place such a girl among monsters. Many things happen rarely that are not monsters, and rarity alone does not constitute a monster, as we have already seen from the definition of a monster.

Furthermore, while we accept the example of Hippocrates, that eminent man was not justified in citing as an argument the example of Persinna, who bore a fair-skinned daughter in Ethiopia to her husband Hydaspes solely from gazing at Andromeda. Although that work is entitled a history under the name of Heliodorus, it is in reality a mere poetic fiction, as will be clear to anyone who reads the whole work. For even though it is written in prose, Heliodorus invents things according to poetic method rather than recounting actual events; hence, according to Aristotle's rule, he should be called a poet, not a historian. Achilles Tatius was no less a poet, by whom Andromeda is likewise depicted as fair-skinned. To Manilius as well, by poetic license, Andromeda

Margin notes

In the Cratylus.

A thing is a monster if its origin is monstrous.

Monsters are absolute, not relative.

Chapters 9 and 10.

Rarity alone does not constitute a monster.

Heliodorus is not a historian, but a poet.

Poetics, chapter 7.

Book 3.

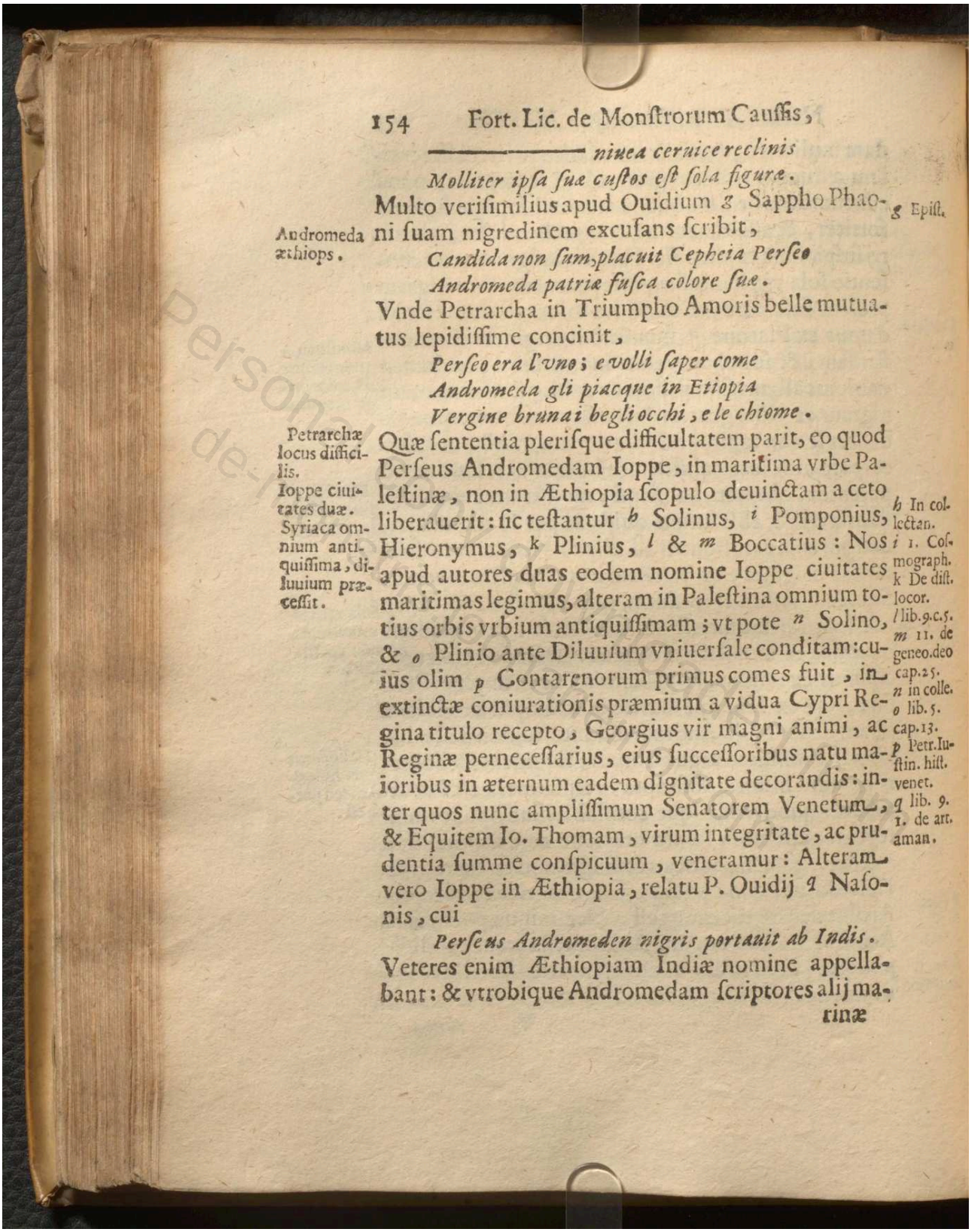
Book 5, Astronomica.

Translation notes

Corrected the printer's duplication 'peperperit' to 'peperit' (bore/gave birth).

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niuea cernice reclinis
Molliter ipſa ſuæ cuſtos eſt ſola figuræ.

Multo veriſimilius apud Ouidium *g* Sappho Phaoni ſuam nigredinem excuſans ſcribit, *g* Epiſt.

Andromeda æthiops.

Candida non ſum, placui Cepheia Perſeo
Andromeda patriæ fuſca colore ſuæ.

Vnde Petrarcha in Triumpho Amoris belle mutuatus lepidiſſime concinit,

Perſeo era l'vno; e volli ſaper come
Andromeda gli piacque in Etiopia
Vergine bruna i begli occhi, e le chiome.

Petrarchæ locus difficilis.

Quæ ſententia pleriſque difficultatem parit, eo quod Perſeus Andromedam Ioppe, in maritima vrbe Paleſtinæ, non in Æthiopia ſcopulo deuinctam a ceto liberauerit: ſic teſtantur *h* Solinus, *i* Pomponius, Hieronymus, *k* Plinius, *l* & *m* Boccatius: Nos apud autores duas eodem nomine Ioppe ciuitates maritimas legimus, alteram in Paleſtina omnium totius orbis vrbium antiquiſſimam; vt pote *n* Solino, & *o* Plinio ante Diluuium vniuerſale conditam: cuius olim *p* Contarenorum primus comes fuit, in extinctæ coniurationis præmium a vidua Cypri Regina titulo recepto, Georgius vir magni animi, ac Reginæ perneceſſarius, eius ſucceſſoribus natu maioribus in æternum eadem dignitate decorandis: inter quos nunc ampliſſimum Senatorem Venetum, & Equitem Io. Thomam, virum integritate, ac prudentia ſumme conſpicuum, veneramur: Alteram vero Ioppe in Æthiopia, relatu P. Ouidij *q* Naſonis, cui

Ioppe ciuitates duæ.

Syriaca omnium antiquiſſima, diluuium præceſſit.

h In collectan.
i 1. Coſmograph.
k De diſt. locor.
l lib. 9. c. 5.
m 11. de geneo. deo cap. 25.
n in colle.
o lib. 5. cap. 13.
p Petr. Iuſtin. hiſt. venet.
q lib. 9. 1. de art. aman.

Perſeus Andromeden nigris portauit ab Indis.

Veteres enim Æthiopiam Indiæ nomine appellabant: & vtrobique Andromedam ſcriptores alij marinæ

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reclines with a snow-white neck, softly her own beauty's sole guardian. Much more plausibly, in Ovid, Sappho excuses her dark complexion to Phaon by writing: "I am not fair, yet Andromeda, daughter of Cepheus, pleased Perseus though dark with the color of her native land." Borrowing gracefully from this, Petrarch charmingly sang in his Triumph of Love: "One was Perseus; and I wished to know how Andromeda pleased him in Ethiopia, a dark maiden with beautiful eyes and hair." This opinion presents a difficulty to many, because Perseus rescued Andromeda from the sea monster when she was bound to a rock at Joppa, a coastal city in Palestine, rather than in Ethiopia - as Solinus, Pomponius Mela, Jerome, Pliny, and Boccaccio bear witness. However, in various authors we read of two coastal cities bearing the name Joppa. One is in Palestine, the oldest of all cities in the world - founded before the universal Flood according to Solinus and Pliny. Giorgio Contarini, a man of great spirit and close confidant to the queen, was formerly made the first Count of Joppa by the widowed Queen of Cyprus as a reward for putting down a conspiracy, with the title granting that same honor to his eldest successors forever (among whom we today revere the most noble Venetian Senator and Knight Gian Tommaso, a man supremely distinguished for integrity and prudence). The other Joppa, however, was in Ethiopia, as reported by Ovid, according to whom "Perseus carried Andromeda away from the dark Indians." For the ancients used the name "India" to refer to Ethiopia as well. And in both locations, other writers relate that Andromeda was exposed to a sea

Margin notes

Ovid, Epistles. Andromeda the Ethiopian.

A difficult passage in Petrarch. Two cities named Joppa. The Syrian Joppa is the oldest of all, predating the Flood.

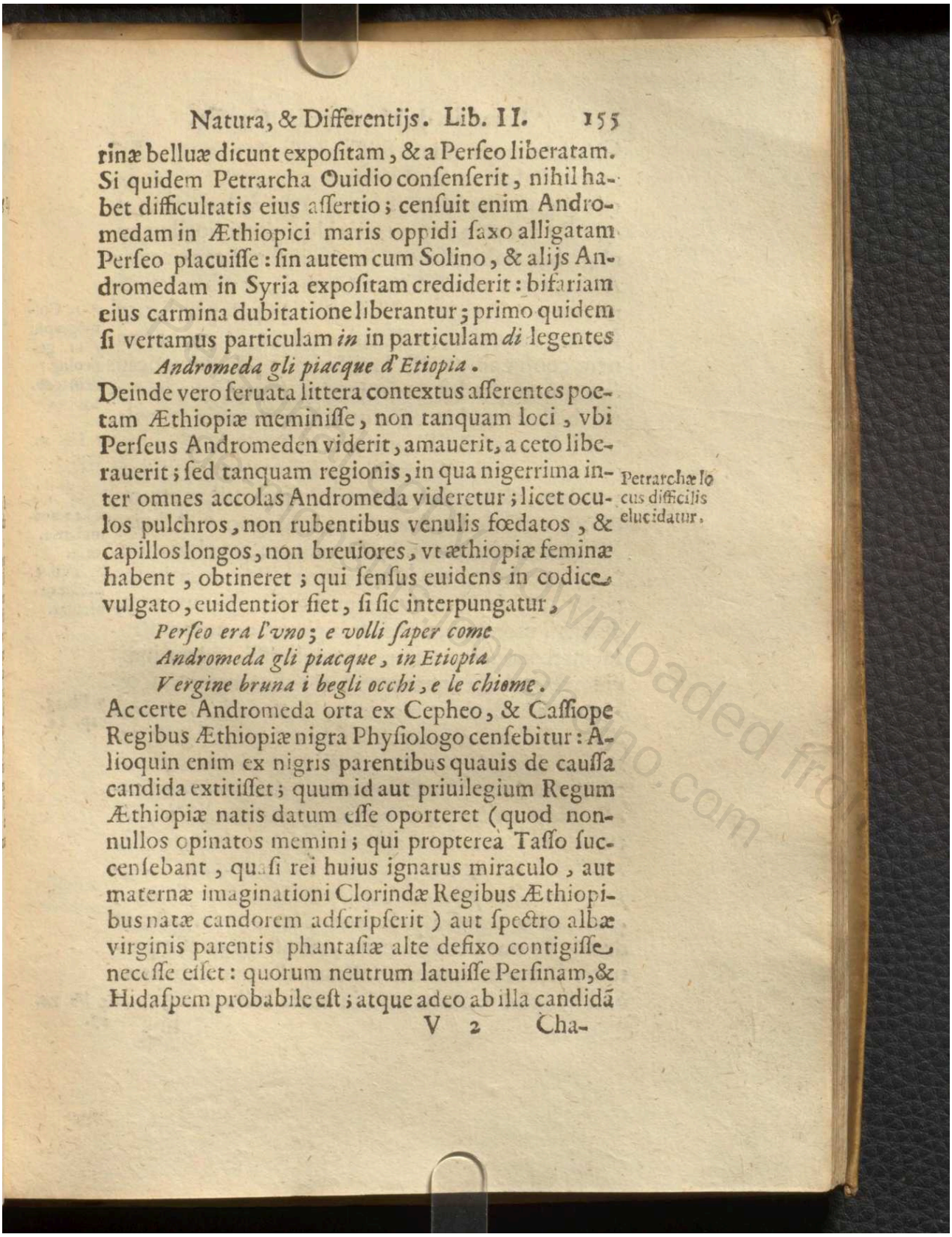
Solinus, Collectanea; Pomponius Mela, De Chorographia 1; Jerome, On the Sites and Names of Hebrew Places; Boccaccio, Genealogia Deorum Gentilium, book 9, ch. 5 and book 11, ch. 25; Solinus, Collectanea; Pliny, Natural History, book 5; Pietro Giustiniani, Venetian History; Ovid, Metamorphoses, book 9, and Ars Amatoria, book 1.

Translation notes

The page ends mid-sentence on 'marinæ' (referring to 'marinæ belluæ' or similar on the next page, regarding exposure to the sea monster).

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rinæ belluæ dicunt expoſitam, & a Perſeo liberatam. Si quidem Petrarcha Ouidio conſenſerit, nihil habet difficultatis eius aſſertio; cenſuit enim Andromedam in Æthiopici maris oppidi ſaxo alligatam Perſeo placuiſſe: ſin autem cum Solino, & alijs Andromedam in Syria expoſitam crediderit: bifariam eius carmina dubitatione liberantur; primo quidem ſi vertamus particulam *in* in particulam *di* legentes

Andromeda gli piacque d'Etiopia.

Deinde vero ſeruata littera contextus aſſerentes poetam Æthiopiæ meminiſſe, non tanquam loci, vbi Perſeus Andromeden viderit, amauerit, a ceto liberauerit; ſed tanquam regionis, in qua nigerrima inter omnes accolas Andromeda videretur; licet oculos pulchros, non rubentibus venulis fœdatos, & capillos longos, non breuiores, vt æthiopiæ feminæ habent, obtineret; qui ſenſus euidens in codice vulgato, euidentior fiet, ſi ſic interpungatur,

Petrarchæ locus difficilis elucidatur.

Perſeo era l'vno; e volli ſaper come
Andromeda gli piacque, in Etiopia
Vergine bruna i begli occhi, e le chiome.

Ac certe Andromeda orta ex Cepheo, & Caſſiope Regibus Æthiopiæ nigra Phyſiologo cenſebitur: Alioquin enim ex nigris parentibus quauis de cauſſa candida extitiſſet; quum id aut priuilegium Regum Æthiopiæ natis datum eſſe oporteret (quod nonnullos opinatos memini; qui propterea Taſſo ſuccenſebant, quaſi rei huius ignarus miraculo, aut maternæ imaginationi Clorindæ Regibus Æthiopibus natæ candorem adſcripſerit) aut ſpectro albæ virginis parentis phantaſiæ alte defixo contigiſſe neceſſe eſſet: quorum neutrum latuiſſe Perſinam, & Hidaſpem probabile eſt; atque adeo ab illa candidã

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monster and rescued by Perseus.

If Petrarch agrees with Ovid, his statement presents no difficulty, for he believed that Andromeda pleased Perseus while chained to a rock at a town on the Ethiopian sea. But if he believed, along with Solinus and others, that Andromeda was exposed in Syria, his lines can be freed from doubt in two ways. First, if we change the preposition in to di, reading "Andromeda pleased him [more than any maiden] of Ethiopia."

Second, retaining the literal text, we can explain that the poet mentioned Ethiopia not as the place where Perseus saw, loved, and freed Andromeda from the sea monster, but as the region compared to whose inhabitants Andromeda appeared the darkest of all - even though she had beautiful eyes unmarred by red veins, and long hair rather than the shorter hair typical of Ethiopian women. This sense, clear enough in the standard text, becomes even clearer if punctuated thus:

"One was Perseus; and I wished to know how
Andromeda pleased him, in Ethiopia
A dark maiden with beautiful eyes and hair."

Certainly, to the natural philosopher, Andromeda - born of Cepheus and Cassiope, the king and queen of Ethiopia - is considered to have been black. Otherwise, had she been fair-skinned despite her black parents, it would have to be due to some specific cause. Either it would have to be a special privilege granted to children of Ethiopian royalty (an opinion I remember some holding, who on that account criticized Tasso, as though he were ignorant of this matter when he attributed the fair skin of Clorinda, born to Ethiopian rulers, to a miracle or to maternal imagination), or it must have occurred because the image of a fair maiden was deeply fixed in her mother's imagination. Neither of these factors is likely to have been unknown to Persinna and Hydaspes; and so from that fair-skinned

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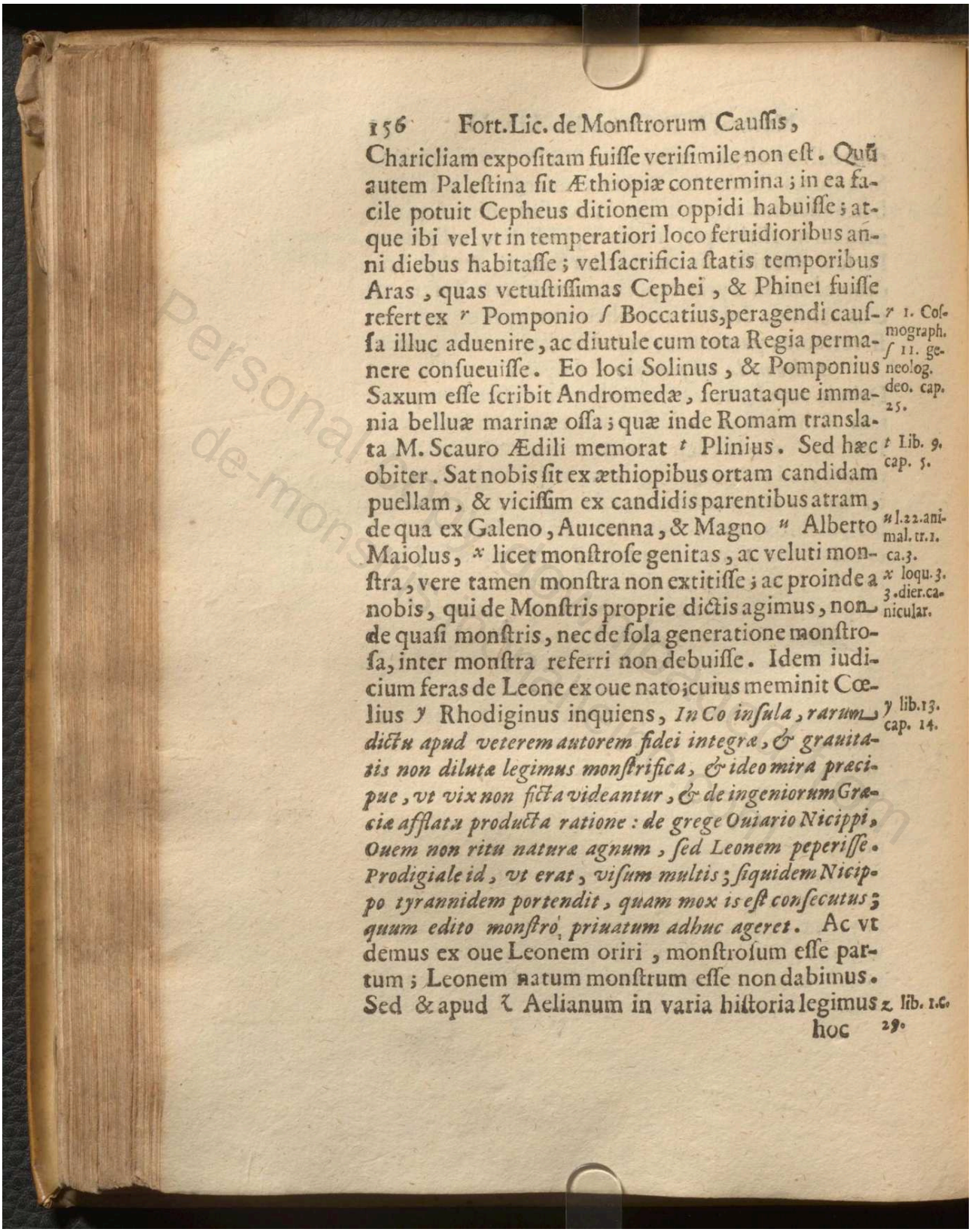
A difficult passage in Petrarch is elucidated.

Translation notes

The Latin 'succesnebant' appears to be an OCR typo for 'succensuerant' or 'succensent' (criticized/took offense at Tasso).

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Charicliam expositam fuisse verisimile non est. Quũ autem Palestina sit Æthiopiæ contermina; in ea facile potuit Cepheus ditionem oppidi habuisse; atque ibi vel vt in temperatiori loco feruidioribus anni diebus habitasse; vel sacrificia statis temporibus Aras, quas vetustissimas Cephei, & Phinei fuisse refert ex [r] Pomponio [s] Boccatius, peragendi caussa illuc aduenire, ac diutule cum tota Regia permanere consueuisse. Eo loci Solinus, & Pomponius Saxum esse scribit Andromedæ, seruataque immania belluæ marinæ ossa; quæ inde Romam translata M. Scauro Ædili memorat [t] Plinius. Sed hæc obiter. Sat nobis sit ex æthiopibus ortam candidam puellam, & viciſſim ex candidis parentibus atram, de qua ex Galeno, Auicenna, & Magno [u] Alberto Maiolus, [x] licet monstrose genitas, ac veluti monstra, vere tamen monstra non extitisse; ac proinde a nobis, qui de Monstris proprie dictis agimus, non de quasi monstris, nec de sola generatione monstrosa, inter monstra referri non debuisse. Idem iudicium feras de Leone ex oue nato; cuius meminit Cœlius [y] Rhodiginus inquiens, *In Co insula, rarum dictu apud veterem autorem fidei integræ, & grauitatis non dilutæ legimus monstrifica, & ideo mira præcipue, vt vix non ficta videantur, & de ingeniorum Græciæ afflatu producta ratione: de grege Ouiario Nicippi, Ouem non ritu naturæ agnum, sed Leonem peperisse. Prodigiale id, vt erat, visum multis; siquidem Nicippo tyrannidem portendit, quam mox is est consecutus; quum edito monstro, priuatum adhuc ageret.* Ac vt demus ex oue Leonem oriri, monstrosum esse partum; Leonem natum monstrum esse non dabimus. Sed & apud [z] Aelianum in varia historia legimus hoc

[r] 1. Cosmograph. [s] 11. geneolog. deo. cap. 25.
[t] Lib. 9. cap. 5.
[u] l. 22. animal. tr. 1. ca. 3.
[x] loqu. 3. 3. dier. canicular.
[y] lib. 13. cap. 14.
[z] lib. 1. c. 29.

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fair-skinned complexion, it is not plausible that Chariclea was exposed. Moreover, since Palestine is adjacent to Ethiopia, Cepheus could easily have held jurisdiction over a town there, residing in it during the hotter days of the year as a milder retreat, or coming there at fixed times with his entire court to stay for a considerable period in order to perform sacrifices at the altars - which Boccaccio, citing Pomponius Mela, notes were ancient altars of Cepheus and Phineus. In that same place, Solinus and Pomponius Mela write that the rock of Andromeda is located, as well as the enormous bones of the sea monster from which she was saved - bones that Pliny recalls were later brought to Rome during the aedileship of Marcus Scaurus.

However, this is by the way. Let it suffice for us that a fair-skinned girl born to Black parents, and conversely a black girl born to white parents (discussed by Simone Maiolo citing Galen, Avicenna, and Albertus Magnus), although born in a monstrous manner and like monsters in a sense, are nonetheless not truly monsters. Consequently, they should not be classified among monsters by us, since we are dealing with monsters strictly so called, not quasi-monsters or births that are merely monstrous in their manner of origin.

The same judgment should be passed on a lion born from a ewe, mentioned by Caelius Rhodiginus, who says: "On the island of Cos, we read in an ancient author of complete reliability and untainted weight - a rare report of things monstrous and so extraordinary as to seem almost mythical or products of Greek fantasy - that in the flock of sheep belonging to Nicippus, nature brought forth not a lamb in the usual manner, but a lion." As indeed it was, this appeared portendous to many, since it signified a tyranny for Nicippus, which he soon attained, although he was still a private citizen when the monster was born. But even if we grant that a lion issuing from a ewe is a monstrous birth, we will not grant that the lion thus born is itself a monster. Indeed, we also read in Aelian's *Varia Historia*...

Margin notes

r. Cosmography, book 1; s. Genealogy of the Gods, book 11, chapter 25.

t. Book 9, chapter 5.

u. On Animals, book 22, tract 1, chapter 3.

x. Dies Caniculares, day 3.

y. Book 13, chapter 14.

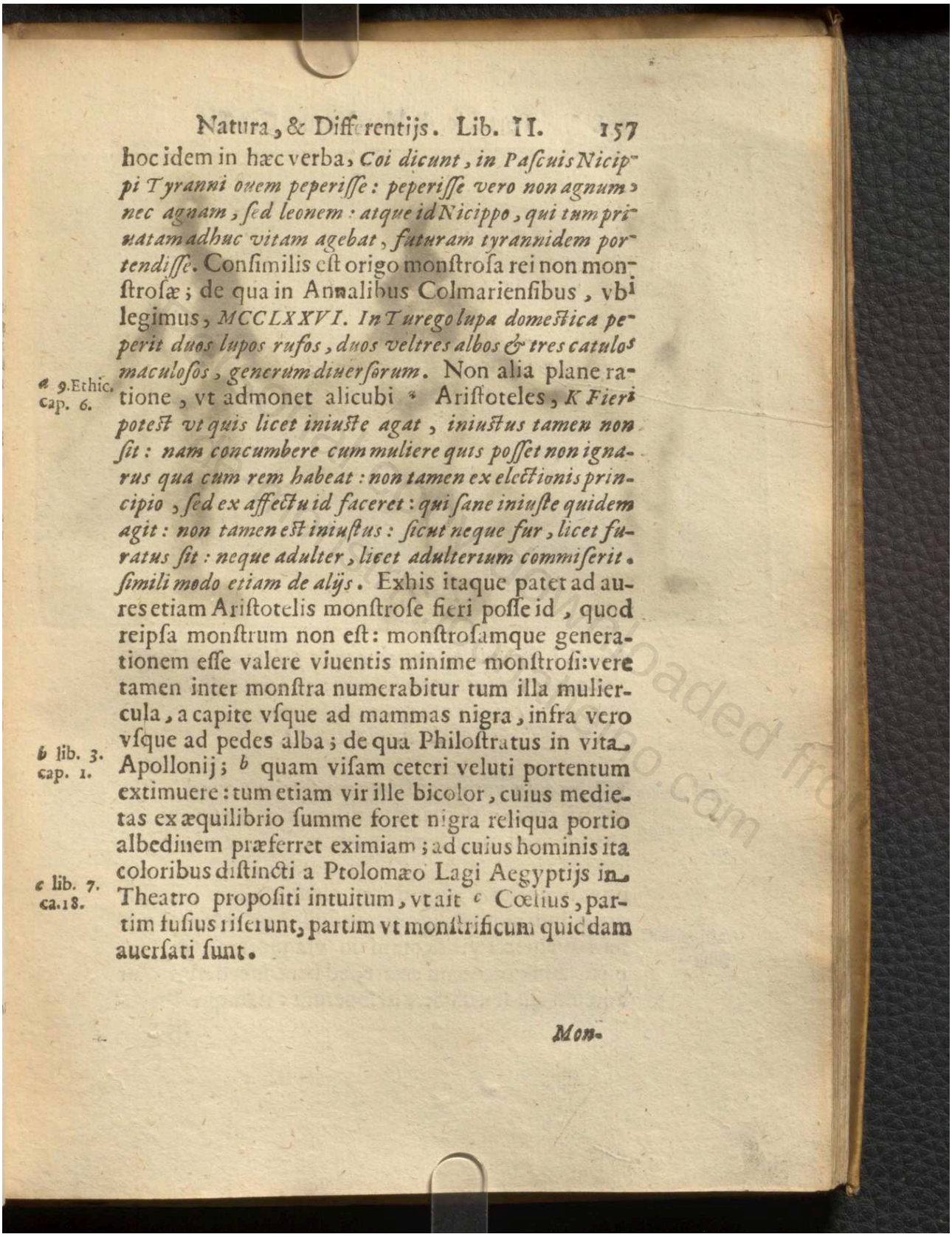
z. Book 1, chapter 29.

Translation notes

The opening words complete the sentence running over from page 179 regarding Persinna's daughter Chariclea. In the marginal notes, printer's typos in Latin work titles (such as 'f 11' for 's 11' referring to Boccaccio's Genealogia Deorum) have been silently corrected.

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hoc idem in hæc verba, *Coi dicunt, in Pascuis Nicippi Tyranni ouem peperisse: peperisse vero non agnum, nec agnam, sed leonem: atque id Nicippo, qui tum priuatam adhuc vitam agebat, futuram tyrannidem portendisse.* Consimilis est origo monstrosa rei non monstrosæ; de qua in Annalibus Colmarienſibus, vbi legimus, *MCCLXXVI. In Turego lupa domestica peperit duos lupos rufos, duos veltres albos & tres catulos maculosos, generum diuersorum.* Non alia plane ratione, vt admonet alicubi [a] Aristoteles, *K Fieri potest vt quis licet iniuste agat, iniustus tamen non sit: nam concumbere cum muliere quis posset non ignarus qua cum rem habeat: non tamen ex electionis principio, sed ex affectu id faceret: qui sane iniuste quidem agit: non tamen est iniustus: sicut neque fur, licet furatus sit: neque adulter, licet adulterium commiserit. simili modo etiam de alijs.* Exhis itaque patet ad aures etiam Aristotelis monstrose fieri posse id, quod reipsa monstrum non est: monstrosamque generationem esse valere viuentis minime monstrosi: vere tamen inter monstra numerabitur tum illa muliercula, a capite vsque ad mammas nigra, infra vero vsque ad pedes alba; de qua Philostratus in vita Apollonij; [b] quam visam ceteri veluti portentum extimuere: tum etiam vir ille bicolor, cuius medietas ex æquilibrio summe foret nigra reliqua portio albedinem præferret eximiam; ad cuius hominis ita coloribus distincti a Ptolomæo Lagi Aegyptijs in Theatro propositi intuitum, vt ait [c] Cœlius, partim tusius risere unt, partim vt monstrificum quiddam auersati sunt.

[a] 9. Ethic. cap. 6.

[b] lib. 3. cap. 1.

[c] lib. 7. ca. 18.

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...this very same account in these words: "The people of Cos say that in the pastures of Nicippus the tyrant, a ewe gave birth - not to a male or female lamb, but to a lion. This portended the future tyranny of Nicippus, who was then still leading a private life."

A similar case of a monstrous origin producing a non-monstrous creature is found in the *Annals of Colmar*, where we read that in 1276, in Zurich, a domestic bitch gave birth to two red wolves, two white greyhounds, and three spotted pups of various breeds.

In precisely the same way, as Aristotle observes elsewhere, it is possible for someone to act unjustly without actually being an unjust person. For instance, a man might sleep with a woman knowing full well who she is, yet do so out of passion rather than deliberate choice; he certainly acts unjustly, but he is not an unjust person - just as one is not necessarily a thief merely because he committed a theft, nor an adulterer merely because he committed adultery, and so on in other cases.

It is clear from this that, even according to Aristotle, something can be brought forth in a monstrous manner without being a monster in actual reality, and a monstrous generation can produce a living being that is not monstrous in the least.

On the other hand, true monsters genuinely include both that woman - black from her head down to her breasts, but white from there down to her feet - mentioned by Philostratus in his *Life of Apollonius*, whom all who saw her dreaded as an omen; and that two-colored man whose body was divided equally between an intensely black half and an exceptionally white half. When Ptolemy, son of Lagus, displayed this man of divided colors to the Egyptians in the theater, as Caelius relates, some laughed heartily while others recoiled from him as something monstrous.

Margin notes

a Ethics, Book 9, ch. 6.

b Book 3, ch. 1.

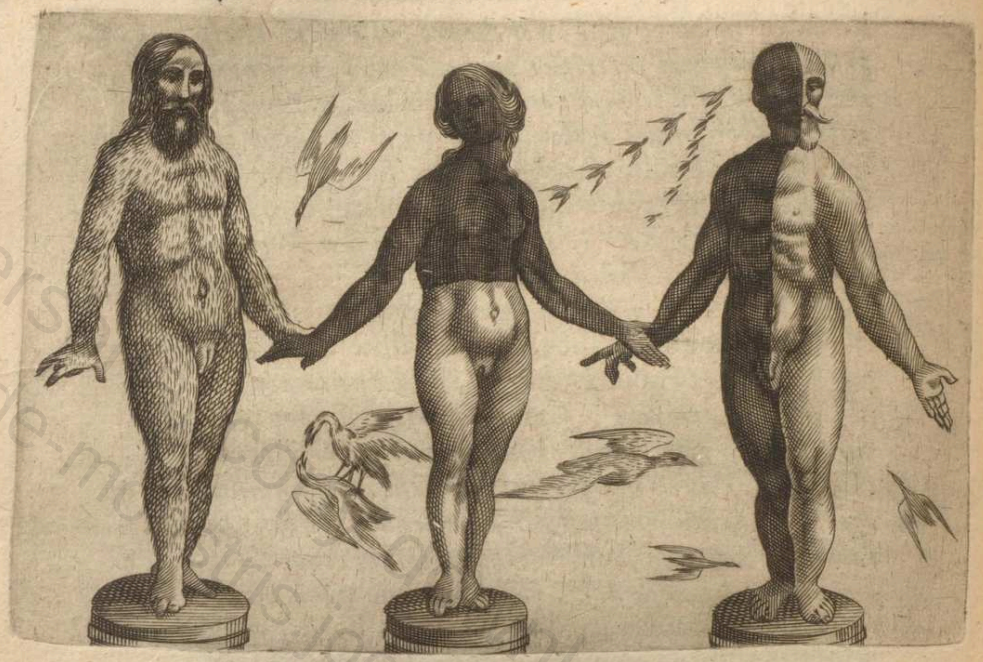
c Book 7, ch. 18.

Translation notes

In the Colmar Annals entry, 'Turego' refers to Zurich (Turicum/Turegum) and 'lupha' is a post-classical/vernacular spelling for *lupa* (bitch/female dog). 'Veltres' refers to *vertagi* (greyhounds or swift hunting dogs).

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Monstri enormis origo, & causa prima esse in imaginatione parentum perhibetur; & multa de aureo crure Pythagoræ considerantur.

CAP. XLVII.

Crus aureum Pythagoræ vel apologus est.

ENorme vero monstrum præsertim, quod in Pythagora obseruauit antiquitas, quem ferunt aliquando nudatum femur aureum habere visum: si modo id inter apologos referendum non est, aut potius allegoricam, quam naturalem causſam habuisse dicendum non est; significare siquidem volentes prisci sapientes Pythagoram in via morum, & sapientiæ nequicquam errare, sed bene incedere, femur aureum illi scitissime attribuerunt: namque Platonem

Allegoria explicata.

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Chapter 47

The primary origin and cause of an extraordinary monster is held to lie in the imagination of the parents; together with various considerations regarding the golden leg of Pythagoras.

An extraordinary monster, in particular, is the one that antiquity noted in Pythagoras, who was reportedly seen stripped on one occasion to possess a golden thigh - that is, if this account should not rather be relegated to fables, or said to have an allegorical meaning rather than a natural cause. Indeed, ancient philosophers, wishing to signify that Pythagoras did not stray at all from the path of virtue and wisdom but walked steadfastly, most cleverly attributed a golden thigh to him. For Plato...

Margin notes

Pythagoras's golden leg is a fable or allegory.

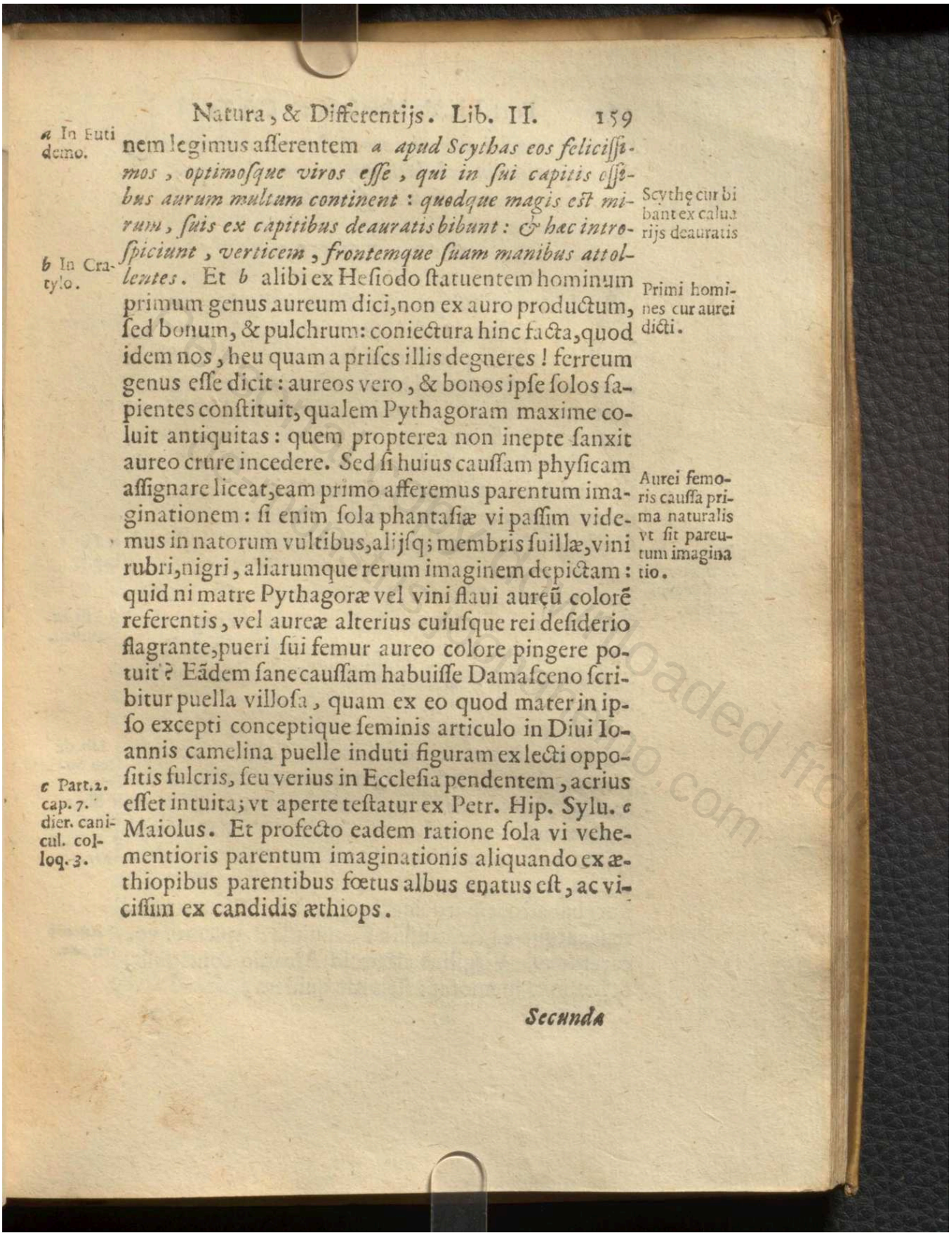
The allegory explained.

Translation notes

In the phrase 'pisci sapientes', 'pisci' is an OCR/printing error for 'prisci' ('ancient').

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a In Euthydemo. nem legimus asserentem a *apud Scythas eos felicissimos, optimosque viros esse, qui in sui capitis ossibus aurum multum continent: quodque magis est mirum, suis ex capitibus deauratis bibunt: & hac introspiciunt, verticem, frontemque suam manibus attollentes.* Et b alibi ex Hesiodo statuentem hominum primum genus aureum dici, non ex auro productum, sed bonum, & pulchrum: coniectura hinc facta, quod idem nos, heu quam a priscs illis degneres! ferreum genus esse dicit: aureos vero, & bonos ipse solos sapientes constituit, qualem Pythagoram maxime coluit antiquitas: quem propterea non inepte sanxit aureo crure incedere. Sed si huius causſam physicam assignare liceat, eam primo afferemus parentum imaginationem: si enim sola phantasiæ vi passim videmus in natorum vultibus, alijsq; membris suillæ, vini rubri, nigri, aliarumque rerum imaginem depictam: quid ni matre Pythagoræ vel vini flaui aurẽ colorẽ referentis, vel aureæ alterius cuiusque rei desiderio flagrante, pueri sui femur aureo colore pingere potuit? Eãdem sane causſam habuisse Damascено scribitur puella villosa, quam ex eo quod mater in ipso excepti conceptique seminis articulo in Diui Ioannis camelina puelle induti figuram ex lecti oppositis fulcris, seu verius in Ecclesia pendentem, acrius esset intuita; vt aperte testatur ex Petr. Hip. Sylu. c Maiolus. Et profecto eadem ratione sola vi vehementioris parentum imaginationis aliquando ex æthiopibus parentibus fœtus albus enatus est, ac vicissim ex candidis æthiops.

b In Cratylo.

c Part. 2. cap. 7. dier. canicul. colloq. 3.

Scythę curbibant ex caluarijs deauratis

Primi homines cur aurei dicti.

Aurei femoris causſa prima naturalis vt sit pareutum imaginatio.

Secunda

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as we read, asserts that among the Scythians, those men are happiest and best who contain much gold within the bones of their head; and what is even more remarkable, they drink from their own gilded skulls, gazing into them as they raise their forehead and crown with their hands.

Elsewhere, drawing on Hesiod, Plato establishes that the first race of human beings was called "golden" not because they were made from actual gold, but because they were good and beautiful - a conclusion drawn from the fact that Hesiod calls us (alas, how far degenerated we are from those ancients!) an "iron race." He considers that only the wise are truly good and "golden," such as Pythagoras, whom antiquity held in the highest honor, and whom it therefore fitly described as walking on a golden leg.

However, if we are to assign a natural cause to this phenomenon, we should attribute it first and foremost to the imagination of the parents. For if, through the sheer power of imagination, we everywhere see imprinted on the faces and limbs of newborns the likeness of red wine, black wine, and other objects, why could not Pythagoras's mother - burning with longing either for yellow wine resembling a golden color or for some other golden object - have stamped her child's thigh with a golden hue?

Indeed, according to John of Damascus, a hairy girl was born from this exact same cause, because at the very moment of conceiving the seed, her mother had gazed intently at a image of Saint John clad in camel hair hanging either from the posts opposite her bed or, more likely, in a church - as Simone Maiolo clearly testifies, drawing on Pietro Hippolito da Silva. And certainly, by this same mechanism - solely through the force of a particularly intense imagination in the parents - a white child is sometimes born to Black parents, and conversely a Black child to white parents.

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Margin notes

In Euthydemus.

In Cratylus.

Part 2, chapter 7, Canicular Days, dialogue 3.

Why the Scythians drink from gilded skulls.

Why the first humans were called golden.

How the parents' imagination is the primary natural cause of a golden thigh.

Translation notes

The opening fragment 'nem' resolves the incomplete accusative 'Platonem' from the bottom of page 182 ('namque Platonem…'). The citation 'Petr. Hip. Sylv.' refers to Pietro Hippolito da Silva, cited by Simone Maiolo in his Dies Caniculares.

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Secunda monstri enormis aureo femore causſa, & origo reponitur in exhalationem igneam de corpore viuentis effluentem.

CAP. XLVIII.

ALia vero insuper aurei femoris Pythagoræ, atque adeo monstri enormis origo, & causſa naturalis constitui potest exhalatio ignea, & crassa ex eo membro quum nudaretur confricato emergens, ipsumque ambiens in auri speciem; qualis est inter meteora Physicis relatus ignis ille fatuus non vrens, qui aliquando ambulantes homines insequitur: & sane prosilire quandoque ignes huiusmodi ex animantium corporibus non semel obseruantum est: Cælius etenim Rhodiginus [a] in suis antiquis lectionibus Tiberij equum notat eius extitisse naturæ vt ore flammigare videretur. Ioachinus etiam [b] Fortius Ringelbergius confirmat sæpenumero per nigri equi collum se manum sursum, ac dorsum in tenebris duxisse, & vndique ignium scintillas erumpere conspexisse. Theodorici pater ex toto corpore quoque scintillas dicitur profudisse. [c] Apuleius, & [d] Valerius Maximus testantur Seruilio Tullio etiam tum puerulo dormienti flammam circa verticem emicuisse. Quin & ex Lucij Marij Ducis duorum exercituum capite concionantis flamma eluxit. [e] Cardani etiam relatu quidam monachus Carmelita id per annos tredecim perpetuos passus est, vt quoties capitium reducebat ad occiput, scintillæ ignis e capillis erumperent: atque ea de causſa ad conuiuia frequenter vocaretur. [f] Virgilius etiam id Ascanio contigisse, & Lauiniæ memorat; Ascanio quidem,

Ignes ex humano corpore mire prosilientes.

[a] Lib. 5. cap. 5.

[b] Lib. experiment.

[c] Lib. de Deo Socrat.

[d] lib. 1. cap. 6.

[e] 8. de rer. var. c. 43.

[f] 2. æneid ver. 680.

Cum

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The second cause and origin of the extraordinary monster with a golden thigh is attributed to a fiery exhalation flowing out from the body of a living creature.

CHAPTER 48

Furthermore, another natural cause and origin for Pythagoras's golden thigh - and thus for such an extraordinary monster - can be identified as a thick, fiery exhalation emerging from that limb when it was uncovered and rubbed, enveloping it so that it took on the appearance of gold. This is similar to the non-burning *ignis fatuus* listed among atmospheric phenomena by natural philosophers, which sometimes follows people as they walk.

Indeed, it has been observed on more than one occasion that fires of this kind leap forth from the bodies of living creatures. Caelius Rhodiginus notes in his *Antiquae Lectiones* that Tiberius's horse was of such a nature that it seemed to breathe flame from its mouth. Joachim Fortius Ringelberg also confirms that he often ran his hand up the neck and along the back of a black horse in the dark and saw sparks of fire burst out from every part. The father of Theodoric is likewise said to have poured forth sparks from his entire body. Apuleius and Valerius Maximus testify that a flame flashed around the head of Servius Tullius while he was still a small child sleeping. Moreover, a flame shone from the head of General Lucius Marcius while he was addressing his two armies.

According to an account by Cardano, a Carmelite monk experienced this continuously for thirteen years: whenever he pulled his hood back to the nape of his neck, sparks of fire burst from his hair - and for this reason he was frequently invited to dinner parties. Virgil also records that this happened to Ascanius and Lavinia - to Ascanius indeed,

Margin notes

Fires flowing out from the human body.

Book 5, chapter 5.

Book of Experiments.

On the God of Socrates.

Book 1, chapter 6.

On the Variety of Things, Book 8, chapter 43.

Aeneid, Book 2, verse 680.

Translation notes

In the body text, 'Cardani etiam relu' contains a typo in the Latin original, emended from 'relu' to 'relatu' ('report/account by Cardano'). In the first marginal note, 'profuelientes' is a printer error for 'profluentes'.

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Cum ſubitum, dictuque oritur mirabile monſtrum;
Namque manus inter mæſtorumque ora parentum,
Ecce leuis ſummo de vertice viſus Iuli
Fundere lumen apex, tactuque innoxia molli
Lambere flamma comas, & circum tempora paſci.
Nos pauidi trepidare metu, crinemque flagrantem
Excutere, & ſanctos reſtinguere fontibus ignes.

g 7. æneid. imit. Lauiniæ vero, dum & poſterius concinit,

Præterea caſtis adolet dum altaria tædis,
Et iuxta genitorem aſtat Lauinia virgo,
Viſa (nefas) longis comprendere crinibus ignem,
Atque omnem ornatum flamma crepitãte cremari;
Regaleſque accenſa comas, accenſa coronam
Inſignem gemmis; tum fumida lumine fuluo
Inuolui, ac totis Vulcanum ſpargere tectis.
Id vero horrendum, ac viſu mirabile ferri.

h 3. cæl. c. com. 31. Alexandrinus Medicus h Philalthei teſtimonio aſſeuerat a vertebra coxæ in laborante coxendice ignem exiluiſſe, oculoſq; inſpicientis combuſſiſſe. At vero ego pluries audiui a Ioſepho patre, ſe, dum iuvenis in Inſula Corſicæ Medicinam faceret, Franciſco Guido Iuriſperito, artificioſæ memoriæ monſtro memorabili, nullique hominum comparabili, familiariter vſum; quem ſæpenumero, dum nudus in lecto recumberet, caſu brachia frictione manuum læuigantem, flammas euidentius excutere conſueuiſſe, quam ſi aridæ truncum hederæ virentis lauri baculo vehementiſſimo, concitatiſſimoque niſu attriuiſſet. Quinimmo dum Piſis agerem publicus Philoſophus ſuperioribus annis ab Antonio Cianfio Bibliopola Piſano audiui ſe bis, dum ſubuculam nuncupatam exueret arctiorem, flammas e dorſo, & brachijs cum crepitu efflaſſe ita vt vniuerſa fa-

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when a sudden marvel, wondrous to relate, occurred: for between the hands and faces of his sorrowing parents, behold, a gentle crown of light was seen to pour forth radiance from the top of Iulus's head, and a harmless flame licked his hair with a soft touch and fed around his temples. Trembling with fear, we panicked, shaking out his blazing hair and quenching the sacred fires with spring water. And as for Lavinia, as Virgil likewise sings later on: moreover, while the maiden Lavinia was lighting the altars with chaste torches, standing beside her father, she seemed - horrible to relate! - to catch fire in her long hair, her entire head-dress burning with a crackling flame; ablaze were her royal locks, ablaze her jewel-encrusted crown; then, wrapped in a smoky yellow glare, she scattered fire throughout the entire house. This was indeed regarded as an appalling and wondrous sight.

According to the testimony of Philaltheus, an Alexandrian physician was present when fire leaped forth from a hip-bone in a patient suffering from hip disease, burning the eyes of an onlooker. Furthermore, I have heard many times from my father, Giuseppe, that when he was a young man practicing medicine on the island of Corsica, he was close friends with Francesco Guidi - a lawyer who was a remarkable marvel of artificial memory, second to no man. My father related that frequently, while lying naked in bed, if Guidi happened to rub his arms smooth with his hands, he would strike out flames more visibly than if one had vigorously and rapidly rubbed a dry ivy trunk with a green laurel stick. Indeed, in recent years while I was acting as a public professor of philosophy at Pisa, I heard from Antonio Cianfi, a Pisan bookseller, that twice, when taking off a rather tight undershirt, he emitted crackling flames from his back and arms, so that his whole family

Margin notes

Virgil, Aeneid, Book 7

Caelius Rhodiginus, Book 31, Chapter 3

Translation notes

The poetic excerpts are translated directly from Virgil's Aeneid (Book 2, lines 680-686 for Ascanius/Iulus, and Book 7, lines 71-80 for Lavinia), which Liceti quotes. The page ends mid-sentence at 'vniuersa familia'.

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Secunda cauſa phyſica cruris aurei Pythagoræ

milia præsens miraretur. Hoc idem frequentissimo in more positum fuisse Maximo Aquilano medico insigni Petrus Lupius inter Pisani Gymnasij professores non indoctus eius nepos amplissimo testimonio mihi retulit. Sic ergo Pythagoræ contigisse potuit vt dum nudaretur, frictione femoris confertim ex apertis poris flammulenta exhalatio prodiens aureo colore membrum illud inficere videretur.

Tertia monstri enormis aureo femore causſa, & origo resoluitur in morbum regium.

CAP. XLIX.

POtuit etiam Pythagoræ femur aureum astãtibus apparuisse, quia in eam partem quauis de causſa flauæ bilis portio decubuerit icteritiam, morbumq; regium particularem in eo membro procreans; nouimus etenim arquato illo morbo affectos aureo colore mirifice cute tenus infectos esse; ac citra vllam erysipellatis præsentiam solummodo tingi; Quod autem ceteris passim toto corpore ab obstructione fellei meatus flauus, aureusque color innascitur, quid ni Pythagoræ soli femori contingere potuit? aureas vero illas glandes [a] Plutarchi testimonio e palma defluxas, putauerim esse fructus palmæ ob nimiam maturitatem flauescentes in lapidosam substantiam commutatos; fungos enim, & stirpium frondes, fructus, & stipites nonnunquam lapidescere, notum est viris mirabilium naturæ studiosis; flauos autem palmarum fructus lapidescentes in substantiam aureæ consimilem permutari neminem latere censeo.

[a] Opuſ. de Pyth. orac.

Aureæ glandes vt e palma phyſice defluxerint.

Quarta

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present stood astonished. Pietro Luppi - a learned professor at the University of Pisa and nephew of the distinguished physician Massimo Aquilano - testified to me in great detail that this exact same thing was a very frequent occurrence for his uncle. In this way, then, the same thing could have happened to Pythagoras: when his thigh was uncovered, the friction from rubbing it caused a fiery exhalation to burst forth from his open pores, making that limb appear to be tinged with a golden color.

CHAPTER 49

The third cause and origin of the extraordinary monster with a golden thigh is resolved into jaundice.

It could also be that Pythagoras's golden thigh appeared as such to onlookers because a portion of yellow bile settled in that particular part of his body for some reason, producing localized jaundice in that limb. For we know that those affected by jaundice have their skin wondrously tinged with a golden hue, being stained in this way without any accompanying erysipelas. And since this yellow, golden color arises across the entire body in other people due to an obstruction of the bile duct, why could it not have occurred in Pythagoras's thigh alone?

As for those golden acorns that according to Plutarch fell from a palm tree, I would argue that they were palm dates which, turning yellow from extreme ripeness, were transformed into a stony substance. For those who study the wonders of nature well know that mushrooms, plant foliage, fruits, and stems sometimes petrify; and I trust no one is unaware that when yellow palm fruits petrify, they assume an appearance closely resembling gold.

Margin notes

The second natural cause of Pythagoras's golden leg.

Plutarch, On the Pythian Oracles.

How golden acorns physically fell from a palm tree.

Translation notes

The terms 'morbus regius' and 'arquatus morbus' both refer to jaundice (icterus). 'Astatibus' in the Latin text is an OCR or typographical variant for 'astantibus' ('onlookers/bystanders').

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Quarta monstri enormiter pilosi causſa, & origo ex crassitie, & fuliginum copia extrudi tur; vbi plura de corde piloso.

CAP. L.

AT vero monstri ob corporis villosi, aut barbæ precocis enormitatem origo, & causſa alia ex conditione materiæ deduci poterit; quum enim videamus infantes molliſſimis pilis cute tenus enasci; sed euidentiſſime in capite, supercilijs, & palpebris; quod obseruat etiam *a* Aristoteles; vbi materia illa fuliginosa in materno sanguine plurimum abundauerit, ex quo fœtui corpus constituitur; rationi consonum est multo pluribus, & crassioribus longioribusq; consueto more totum corpusculum infantis enascentis pilis conuestiri: si enim homo intrinsecus monstrum enorme fieri potuit piloso corde; quum in eo viscere nullus a natura pilus enasci consueuerit; profecto quum monstrosa enormitate ob solam exuperantiam excrementosæ fuliginis in humano corde pili multi aliquando generari potuerint; quid ni ab eadem causſa fœtus humanus, cuius cuti naturaliter pili, etsi ob tenuitatem, ac breuitatem cæcutientibus insensibiles, enascuntur; toto corpore piloso, vel etiam vultu barbato, euidentibus ob crassitiem, longitudinem, ac multitudinem velleribus, exoriri poterit? pilorum enim abundantiam, & hirsutiem prouenire ab excrementorum copia, quam vt effectus causſam suam indicat, monet *a* Aristoteles. Sed plerosque homines corde piloso extitisse, vel *b* Bonamici obseruatione monent

a 3. histor. cap. 1.

Infantis pilosi origo.

b de ge. an. c. 6.

b 4. de ali. cap. 43.

Homines cor de piloso qui.

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CHAPTER 50

The fourth cause and origin of an extraordinarily hairy monster is derived from the thickness and abundance of soot, with several remarks on the hairy heart.

Another cause and origin of a monster extraordinary for a hairy body or a precocious beard can be deduced from the condition of the material substance. We see that infants are born with very soft hair on their skin, most visibly on the head, eyebrows, and eyelids, as Aristotle also observes. When that soot-like material is especially abundant in the maternal blood from which the fetus's body is formed, it is reasonable that the entire body of the newborn infant should be clothed with far more hair, and hair thicker and longer than usual.

Indeed, if a person can become an extraordinary internal monster by having a hairy heart - even though no hair naturally grows on that organ - simply because an excess of waste soot generates numerous hairs as a monstrous anomaly, why could not the same cause produce a human fetus covered with hair over its entire body or even with a bearded face, bearing locks that are clearly visible due to their thickness, length, and quantity? After all, hair naturally grows on human skin, even if it is normally imperceptible to dim-sighted eyes because of its fineness and brevity. Aristotle reminds us that an abundance of hair and shagginess stems from a surplus of waste matter, an effect pointing directly to its cause. Furthermore, as the observations of Bonamici remind us, several men have been found to have had a hairy heart

Margin notes

Aristotle, History of Animals, Book 3, Chapter 1.

Origin of a hairy infant.

Why men have a hairy heart.

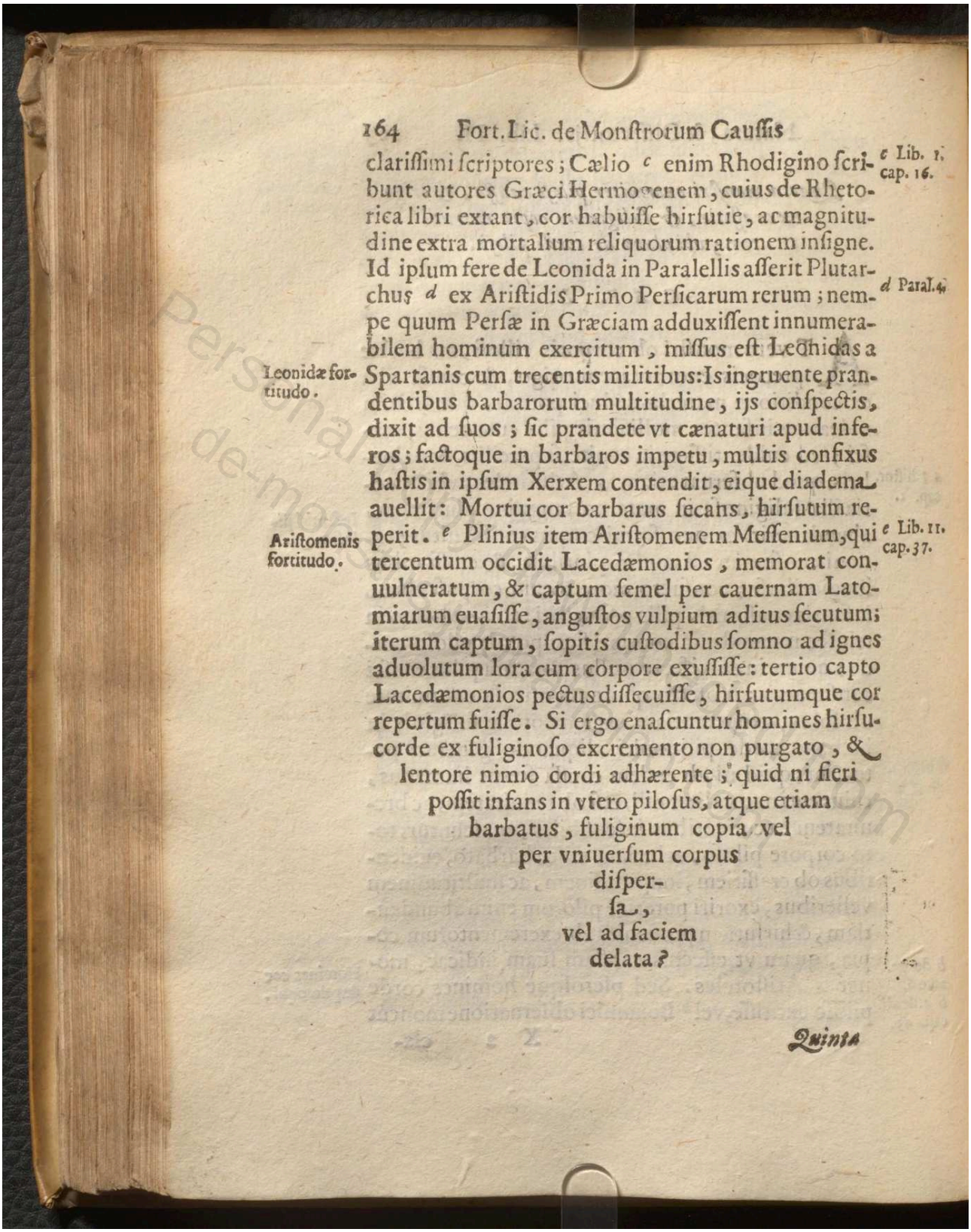
Aristotle, On the Generation of Animals, Book 5, Chapter 6; On Nourishment, Chapter 43.

Translation notes

Chapter 50 (C A P. L.) begins on this page. The final sentence cuts off mid-phrase ('vel Bonamici obseruatione monent') and continues directly onto page 188.

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clarissimi scriptores; Cælio [c] enim Rhodigino scribunt autores Græci Hermogenem, cuius de Rhetorica libri extant, cor habuisse hirsutie, ac magnitudine extra mortalium reliquorum rationem insigne. Id ipsum fere de Leonida in Paralellis asserit Plutarchus [d] ex Aristidis Primo Persicarum rerum; nempe quum Persæ in Græciam adduxissent innumerabilem hominum exercitum, missus est Leonidas a Spartanis cum trecentis militibus: Is ingruente prandentibus barbarorum multitudine, ijs conspectis, dixit ad suos; sic prandete vt cænaturi apud inferos; factoque in barbaros impetu, multis confixus hastis in ipsum Xerxem contendit, eique diadema auellit: Mortui cor barbarus secans, hirsutum reperit. [e] Plinius item Aristomenem Messenium, qui trecentum occidit Lacedæmonios, memorat conuulneratum, & captum semel per cauernam Latomiarum euasisse, angustos vulpium aditus secutum; iterum captum, sopitis custodibus somno ad ignes aduolutum lora cum corpore exussisse: tertio capto Lacedæmonios pectus dissecuisse, hirsutumque cor repertum fuisse. Si ergo enascuntur homines hirsucorde ex fuliginoso excremento non purgato, & lentore nimio cordi adhærente; quid ni fieri possit infans in vtero pilosus, atque etiam barbatus, fuliginum copia vel per vniuersum corpus dispersa, vel ad faciem delata?

[c] Lib. 1. cap. 16.

[d] Paral. 4.

Leonidæ fortitudo.

Aristomenis fortitudo.

[e] Lib. 11. cap. 37.

Quinta

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according to the most distinguished writers. For as Caelius Rhodiginus notes, Greek authors write that Hermogenes - whose works on rhetoric are still extant - possessed a heart remarkable for a degree of shagginess and size far beyond that of all other mortals.

Plutarch reports almost the same thing about Leonidas in his Parallel Lives, drawing on the first book of Aristides's Persian History. Namely, when the Persians led an innumerable army into Greece, Leonidas was dispatched by the Spartans with three hundred soldiers. As the vast horde of barbarians descended upon them while they were eating breakfast, Leonidas looked at them and said to his men, "Eat breakfast as those who will dine in the underworld!" Charging into the barbarians and pierced by many spears, he fought his way right to Xerxes himself and snatched the diadem from his head. When a barbarian cut open his corpse, he found a hairy heart.

Pliny likewise records that Aristomenes of Messene, who killed three hundred Lacedaemonians, was once wounded and captured, but escaped through a cavern in the quarries by following the narrow burrows of foxes. Captured a second time, he rolled toward the fires while his guards slept and burned through his leather bonds along with his own flesh. When he was captured a third time, the Lacedaemonians cut open his chest and discovered a hairy heart.

If, therefore, men are born with a hairy heart because of unpurified soot-like waste and excessive viscosity clinging to that organ, why could not an infant become hairy - or even bearded - in the womb, whenever an abundance of soot is either dispersed throughout the entire body or carried specifically to the face?

Margin notes

Book 1, chapter 16.

Parallel Lives, 4.

The bravery of Leonidas.

The bravery of Aristomenes.

Book 11, chapter 37.

Translation notes

The opening words 'clarissimi scriptores' complete the sentence begun at the bottom of page 187 ('vel Bonamici observatione monent...'). In marginal note 5, 'Lib. II' refers to Pliny's Natural History, Book 11 (XI), chapter 37, where the hairy hearts of Aristomenes and Hermogenes are discussed.

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Quinta monſtri enormiter piloſi origo, & cauſſa ex parente pariter piloſo petenda eſt.

CAP. L.

EX piloſis parentibus vel vtriſque, vel vno filios hirſutos exoriri probabile ſatis eſt; quum ſemper natura ſtudeat effectus ſuis cauſſis conſimiles procreare; quam veritatem mirifice comprobat piloſus infans ex muliere glabra ab vrſo compreſſa editus; cuius hiſtoriam ex Delrio, Saxone Grammatico, Ioanne, & Olao Magno, vtroque Vpſalenſi Epiſcopo, licet alibi tactam, hic breuibus repetere neceſſarium duximus: nempe in Suetia puellam eximiæ pulchritudinis, ancillis comitatam, quum extra opidum ad recreandum animum exiuiſſet, ab vrſo mire magnitudinis ancillis conſternatis, amplexam, raptamque, & molliter vnguibus receptam ad ſpecum in nemore abditum delatam fuiſſe; atque in ſummo timore ab vrſo amante ad concubitum expetitam; bruto commiſtam, a quo carnibus crudis quotidie venatu captis enutriebatur, vtero geſtaſſe, ac partu edidiſſe monſtrum piloſum membris humanis; quem infantem, a venatoribus interfecto vrſo, ad patriam delatum patris nomine vrſum appellauit: ille autem parentis necem inultam non paſſus eſt; adoleſcens enim venatores illos interemit: Poſtea vero ex accepta vxore filium genuit nomine Tregelum Sprachaleg, a quo Vlfo genitus eſt Suenonis Danorum Regis pater. Ita ergo ſatis conſtat ex piloſo parente hirſutum filium poſſe procreari.

Puella ab vrſo compreſſa piloſum infantem peperit.

Sexta

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The fifth cause and origin of an extraordinarily hairy monster is to be sought in a similarly hairy parent.

CHAPTER 51

It is plausible enough that hairy children are born to hairy parents - whether both or only one - since nature always strives to produce effects that resemble their causes. This truth is wonderfully confirmed by the case of a hairy infant born to a hairless woman who was violated by a bear. Although I have mentioned this history elsewhere, I consider it necessary to recount it briefly here, drawing from Martin Delrio, Saxo Grammaticus, and Johannes and Olaus Magnus (both Bishops of Uppsala).

In Sweden, a maiden of exceptional beauty went outside the town for relaxation, accompanied by her maidservants. A bear of wondrous size suddenly seized her in his embrace while her terrified attendants looked on. Carrying her gently in his claws, he carried her away to a cave hidden deep in the forest. There, filled with extreme fear, she was desired for intercourse by the enamored bear. Having mated with the beast, she was nourished daily on raw meat caught in his hunts. She conceived and gave birth to a hairy monster with human limbs.

After hunters killed the bear, the child was brought to her native land, where she named him Bear after his father. When he grew up, however, he would not let his father's death go unavenged: as a young man, he killed those same hunters. Later, he took a wife and fathered a son named Thrugils Sprakalegg, who in turn fathered Ulf, the father of Sweyn, King of the Danes.

It is therefore sufficiently established that a hairy parent can produce a hairy child.

Margin notes

A maiden ravished by a bear gave birth to a hairy child.

Translation notes

The original Latin text misprints the chapter header as 'CAP. L.' (repeating Chapter 50), but sequentially this is Chapter 51 (LI). The historical genealogy cited at the end of the page refers to the legendary ancestry of King Sweyn Estridsson of Denmark through Thrugils Sprakalegg and Ulf Jarl.

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Sexta monstri enormiter lapideſcentis origo, & cauſſa ex intemperie, ac materiæ ineptitudine deducitur.

CAP. LII.

Pueri lapideſcentis origo.

MOnſtrum autem illud fœtus in vtero materno enormiter lapideſcentis aliam profecto nullam cauſſam habere potuit, quam eam, ex qua in humano corpore lapides procreantur, ſiue in renibus, ſiue in veſica, ſiue in iecore, ſiue in alio viſcere; huiuſmodi vero cauſſa gemina eſt nempe materia craſſa, denſa, terrenarumque partium vbertate affluens; & calor ſeu etiam frigiditas excedens; calor enim reſoluens tenuiores partes in halitus, craſſiores in tophaceam ſubſtantiam indurat; ſic pleriſque a renum calore nimio creantur lapides; vt ex terræ luto ab igne in fornace lateres: frigus etiam nimium exprimens partes tenuiores, craſſas item cogit in lapidioſam duritiem; ſic noui Genuæ bis e genibus eductam tophaceam ſubſtantiam Catherinæ cuidam vetulæ, cuius hiſtoriam in Doctiſſimo ſuo *De Conſultatione Medica* libro attexuit ſolertiſſimus, idemque, dum viueret, mihi obſeruatiſſimus Bartholomæus Turrianus in hanc ſententiam, *Hoc anno M DC. Catherina noſtra ætatis ſuæ nonageſimo abſceſſus in vtroq; genu habet; quorum alter a Dominico Locella Chirurgo noſtro legitima occaſione ſectus, pro humore materiam non ſolum gypſeam, ſed fere lapideam in fruſtula diuiſam, marmoris rupti fragmenta referentem, protulit: qua materia adeo tenaciter adhærebat, vt ope volſellæ fuerit paullatim ſeiungenda.*

Calor excedens vt lapides in corpore creet.

Frigore vt lapides fiant in humano corpore.

a Lib. 4. c. 6. in fi.

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CHAPTER 52

The sixth cause and origin of an extraordinarily petrifying monster is derived from an imbalance of temperament and unsuitability of material.

As for that monstrous fetus turning completely to stone in its mother's womb, it could surely have no other cause than the one from which stones are produced anywhere in the human body - whether in the kidneys, the bladder, the liver, or any other organ. This cause is twofold: namely, a thick, dense material overflowing with an abundance of earthy particles, together with excessive heat or even excessive cold.

For heat, by evaporating the thinner parts into vapors, hardens the thicker parts into a stone-like substance; this is how stones are generated in most people by excessive heat in the kidneys, just as bricks are formed from clay by fire in a furnace. Excessive cold, on the other hand, squeezes out the thinner parts and likewise forces the thick ones into stony hardness.

Thus I know that in Genoa, a stone-like substance was twice extracted from the knees of a certain elderly woman named Catherina. Her case history was recorded by the most skillful Bartolomeo Torriano - a man I held in the highest esteem during his lifetime - in his highly learned book On Medical Consultation, where he writes to this effect:

"In this year 1600, our Catherina, in the ninetieth year of her age, has abscesses in both knees. When one of them was lanced for good medical reason by our surgeon Domenico Locella, instead of fluid it discharged a substance that was not merely chalky, but almost stony, broken into small pieces resembling fragments of shattered marble. This material clung so tenaciously that it had to be separated bit by bit using forceps."

Margin notes

Origin of a petrifying child.

How excessive heat creates stones in the body.

How stones are formed in the human body from cold.

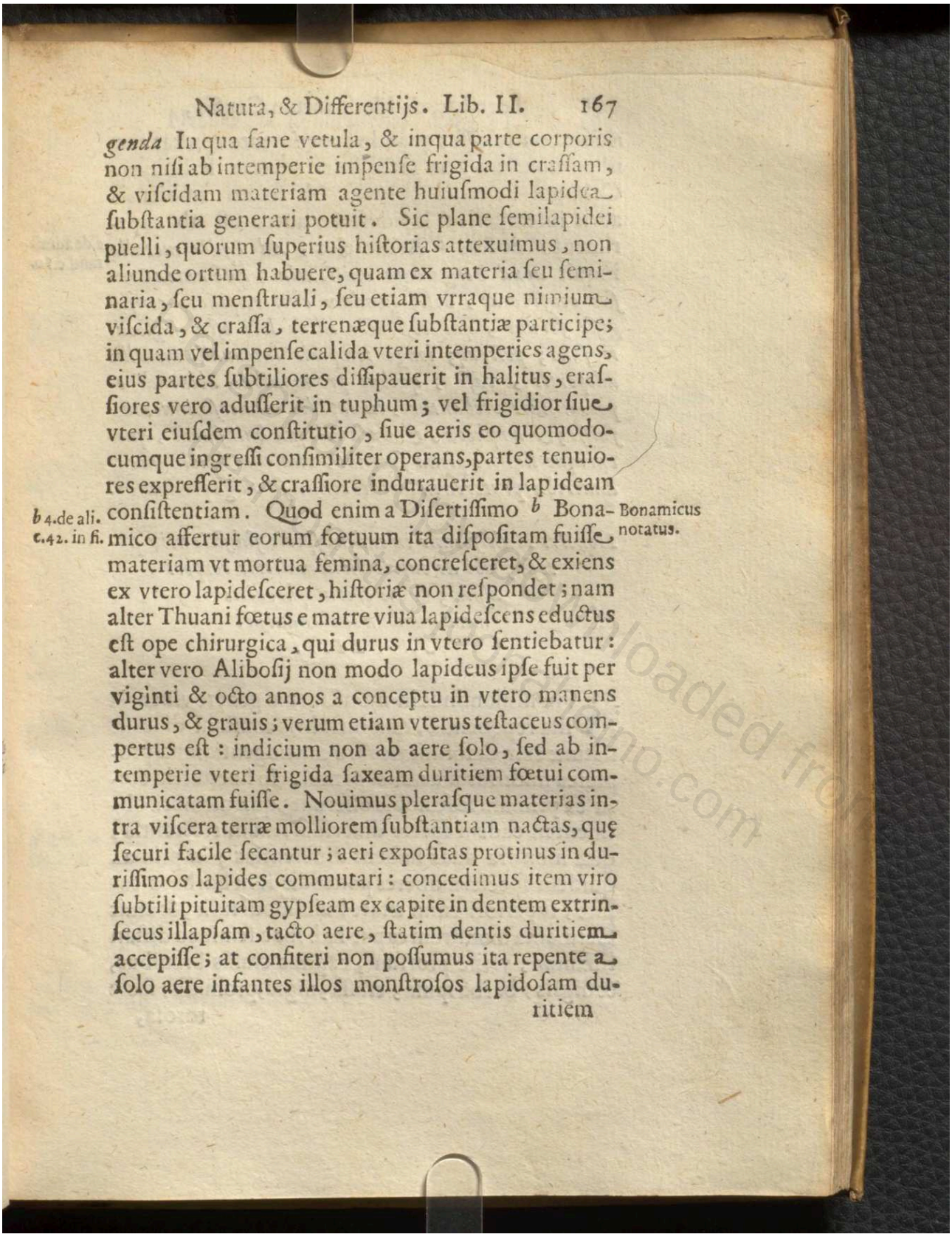
Book 4, chapter 6, near the end.

Translation notes

The Latin term 'tophacea' refers to a soft, porous, or chalky stone deposit (akin to gouty tophi or calcification). The citation in the margin refers to Bartolomeo Torriano's De Consultatione Medica, Book 4, Chapter 6.

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genda In qua sane vetula, & in qua parte corporis non nisi ab intemperie impense frigida in crassam, & viscidam materiam agente huiusmodi lapidea substantia generari potuit. Sic plane semilapidei puelli, quorum superius historias attexuimus, non aliunde ortum habuere, quam ex materia seu seminaria, seu menstruali, seu etiam vrraque nimium viscida, & crassa, terrenæque substantiæ participe; in quam vel impense calida vteri intemperies agens, eius partes subtiliores dissipauerit in halitus, crassiores vero adusserit in tuphum; vel frigidior siue vteri eiusdem constitutio, siue aeris eo quomodocumque ingressi consimiliter operans, partes tenuiores expresserit, & crassiore indurauerit in lapideam consistentiam. Quod enim a Disertissimo [b] Bonamico affertur eorum fœtuum ita dispositam fuisse materiam vt mortua femina, concresceret, & exiens ex vtero lapidesceret, historiæ non respondet; nam alter Thuani fœtus e matre viua lapidescens eductus est ope chirurgica, qui durus in vtero sentiebatur: alter vero Aliboſij non modo lapideus ipse fuit per viginti & octo annos a conceptu in vtero manens durus, & grauis; verum etiam vterus testaceus compertus est: indicium non ab aere solo, sed ab intemperie vteri frigida saxeam duritiem fœtui communicatam fuisse. Nouimus pleraſque materias intra viscera terræ molliorem substantiam nactas, quę securi facile secantur; aeri expositas protinus in durissimos lapides commutari: concedimus item viro subtili pituitam gypseam ex capite in dentem extrinsecus illapsam, tacto aere, statim dentis duritiem accepisse; at confiteri non possumus ita repente a solo aere infantes illos monstrosos lapidosam duritiem

[b] 4. de ali. c. 42. in fi.

Bonamicus notatus.

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In this old woman, and in that part of the body, such a stony substance could only have been generated by an exceedingly cold imbalance of temperament acting upon thick and viscous matter. In precisely the same way, the half-stony infants whose cases I recounted above originated from no other source than matter - whether seminal, menstrual, or both - that was excessively viscous, thick, and rich in earthy substance. Upon this matter, either an exceedingly hot uterine temperament acted to dissipate its finer parts into vapors and scorch its thicker parts into tufa, or else a colder condition - whether of the womb itself or of air entering it by some means - operated in a similar manner, squeezing out the thinner parts and hardening the thicker ones into a stony consistency.

For the assertion made by the most eloquent Bonamici - that the matter of these fetuses was so disposed that it solidified when the mother died, turning to stone upon leaving the womb - does not accord with historical fact. One of De Thou's fetuses was extracted surgically while the mother was still alive, having already turned stony and feeling hard inside the womb. The other fetus, described by Alibos, was not only itself stony - remaining hard and heavy in the womb for twenty-eight years after conception - but even the womb itself was found to be shell-like, proving that stony hardness was communicated to the fetus not by air alone, but by a cold imbalance of temperament in the womb.

We know that many substances inside the bowels of the earth possess a softer consistency that can easily be cut with an axe, yet when exposed to air are instantly transformed into extremely hard stones. We likewise concede to that subtle thinker that chalky phlegm trickling down from the head onto the outside of a tooth immediately assumes the hardness of a tooth upon contact with air. But we cannot concede that those monstrous infants acquired their stony hardness so suddenly from air alone...

Margin notes

Book 4, On Aliment, ch. 42, end.

Bonamici criticized.

Translation notes

Resolved split word 'genda' from page 190 ('seiungenda'). Corrected several typographical/OCR errors in the Latin text: 'eras-fiores' to 'crassiores', 'tuphum' to 'tophum', 'consstientiam' to 'consistentiam', and the printer's artifact 'et/mre' to 'et matre' ('with the mother [still alive]').

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ritiem contraxisse; quando experimento constat eos illam nondum aere tacto intra vterum habuisse. Ceterum humana corpora ob solam ambientis aeris intemperiem lapidescere autor est ab experimento doctus [c] Aristoteles; *Ad Lydiæ metalla inquit apud Pergamum existentia, quæ antea Crœsus confecerat, bello quodam exorto, opifices confugisse ferunt, qui obstructo illius loci ostio suffocati sunt; posteaq; longo temporis interuallo metallis adopertis, vasa, quibus pro manibus abluendi opportunitate vtebantur, in lapides conuersa inuenta fuisse; & amphoræ, & vasa reliqua huiusmodi, quocumque liquore plena fuerant, vna cum hominum cadaueribus præterea in lapides conuersa vulgo produntur.*

[c] de admirand. c. 50.

Monstri Multiformis in eadem specie subsistentia patefit; vbi de capite virili mulieris corpori affixo; & de Hermaphroditis mira quædam explanantur.

CAP. LIII.

SVnt nihlominus in monstrorum genere viuentia illa reponenda, quæ membris constant diuersæ naturæ cum deformitate raro contingentia; quæ propterea multiformia nuncupantur. In hoc autem cœtu ea primum se se nobis offerunt, quæ membra obtinent in eadem specie diuersum sexum referentia; quæ monstra duas habent differentias; in prima quidem specie mulieres ponendæ sunt barbato capite; superiori enim ætate huiusmodi tulit, & aluit Germania monstrum caput habens a femineo distantissimum, virile prorsum, capillis crassis breuibus, & nigris; barba spissa, crassa, nigra, promissa; facie torosa,

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when experience proves that they already possessed it inside the womb before ever coming into contact with air.

Otherwise, Aristotle - learning from experience - testifies that human bodies can turn to stone solely from an extreme condition of the surrounding air. He relates that during a war, workers fled into the Lydian mines near Pergamum (which Croesus had previously constructed), where they suffocated after the entrance was blocked. A long time afterward, when the mines were opened up again, the vessels they had used for washing their hands were found turned to stone; moreover, it is commonly reported that amphorae and other such vessels, filled with whatever liquid they had contained, were turned to stone along with the human corpses.

CHAPTER 53

The existence of a multiform monster within the same species is explained, wherein remarkable things are expounded concerning a man's head attached to a woman's body, and concerning hermaphrodites.

Nevertheless, living beings composed of limbs of diverse natures that come together with rare deformity must also be placed among the category of monsters; for this reason, they are called multiform. In this group, those creatures first present themselves to us that possess limbs displaying different sexes within the same species. These monsters fall into two distinct types.

In the first type, we must place women with a bearded head. Indeed, in a former age, Germany brought forth and raised a monster of this kind whose head was as far removed from a woman's as possible, being completely masculine: with short, thick, black hair; a dense, coarse, black, long beard; and a muscular face...

Margin notes

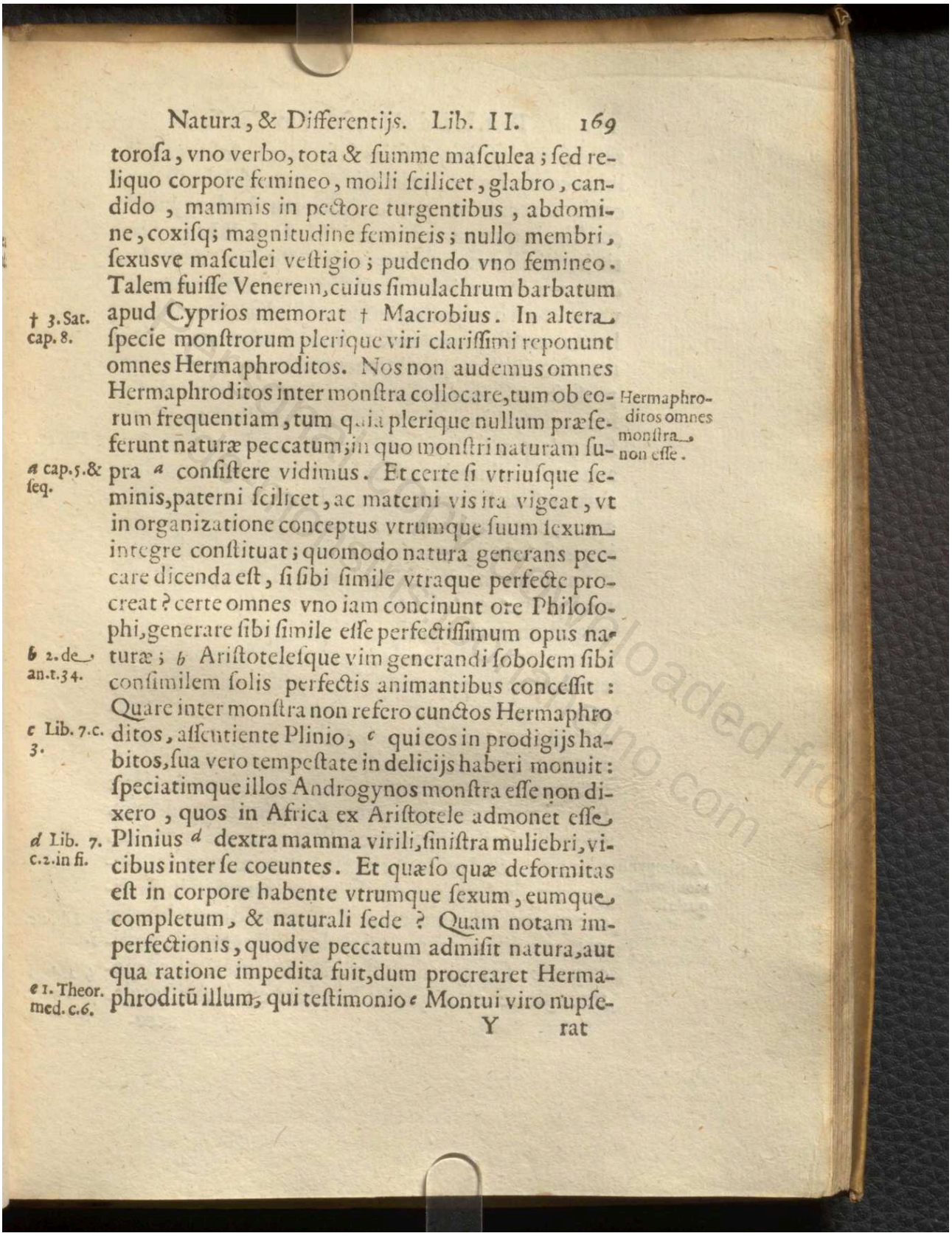
On Marvelous Things Heard, chapter 50.

Translation notes

The chapter heading contains typographical errors in the original printed Latin ('subsisentia paseftit'), which has been emended to 'subsistentia patescit'.

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toroſa, vno verbo, tota & ſumme maſculea; ſed reliquo corpore femineo, molli ſcilicet, glabro, candido, mammis in pectore turgentibus, abdomine, coxiſq; magnitudine femineis; nullo membri, ſexusve maſculei veſtigio; pudendo vno femineo. Talem fuiſſe Venerem, cuius ſimulachrum barbatum apud Cyprios memorat † Macrobius. In altera ſpecie monſtrorum plerique viri clariſſimi reponunt omnes Hermaphroditos. Nos non audemus omnes Hermaphroditos inter monſtra collocare, tum ob eorum frequentiam, tum quia plerique nullum præferunt naturæ peccatum; in quo monſtri naturam ſupra [a] conſiſtere vidimus. Et certe ſi vtriuſque ſeminis, paterni ſcilicet, ac materni vis ita vigeat, vt in organizatione conceptus vtrumque ſuum ſexum integre conſtituat; quomodo natura generans peccare dicenda eſt, ſi ſibi ſimile vtraque perfecte procreat? certe omnes vno iam concinunt ore Philoſophi, generare ſibi ſimile eſſe perfectiſſimum opus naturæ; [b] Ariſtoteleſque vim generandi ſobolem ſibi conſimilem ſolis perfectis animantibus conceſſit: Quare inter monſtra non refero cunctos Hermaphroditos, aſſentiente Plinio, [c] qui eos in prodigijs habitos, ſua vero tempeſtate in delicijs haberi monuit: ſpeciatimque illos Androgynos monſtra eſſe non dixero, quos in Africa ex Ariſtotele admonet eſſe Plinius [d] dextra mamma virili, ſiniſtra muliebri, vicibus inter ſe coeuntes. Et quæſo quæ deformitas eſt in corpore habente vtrumque ſexum, eumque completum, & naturali ſede? Quam notam imperfectionis, quodve peccatum admiſit natura, aut qua ratione impedita fuit, dum procrearet Hermaphroditũ illum, qui teſtimonio [e] Montui viro nupſe-

† 3. Sat. cap. 8.

Hermaphroditos omnes monſtra, non eſſe.

[a] cap. 5. & ſeq.

[b] 2. de an. t. 34.

[c] Lib. 7. c. 3.

[d] Lib. 7. c. 2. in fi.

[e] 1. Theor. med. c. 6.

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- in a word, completely and supremely masculine; but with the rest of her body female: soft, smooth, and fair, with swelling breasts on her chest, her abdomen and hips of female size, showing no trace of a male limb or sex, and possessing a single female genital organ. Such was Venus, whose bearded statue among the Cypriots Macrobius mentions.

In the second type of monsters, most distinguished authors place all hermaphrodites. I, however, do not dare to classify all hermaphrodites as monsters, both because of their frequency and because most of them display no error on the part of nature - in which, as we saw above, the true essence of a monster consists.

And indeed, if the generative power of both seeds - paternal and maternal - is so vigorous that in the organization of the conceptus each fully establishes its own sex, how can generating nature be said to err if both seeds perfectly reproduce their own likeness? Surely all philosophers now agree with one voice that generating something like oneself is the most perfect work of nature, and Aristotle granted the power of generating offspring like oneself only to perfect living beings.

For this reason, I do not classify all hermaphrodites as monsters, with the agreement of Pliny, who noted that although they used to be regarded as portents, in his own time they were kept as luxuries. Specifically, I would not call those androgynes monsters whom Pliny, citing Aristotle, notes exist in Africa, possessing a male right breast and a female left breast, and mating alternately as either sex.

And pray, what deformity is there in a body that possesses both sexes, each complete and in its natural position? What mark of imperfection or what error did nature commit, or in what way was it hindered, when it produced that hermaphrodite who, according to Montuus, married a man...

Margin notes

Saturnalia, Book 3, chapter 8.

Chapter 5 ff.

On the Soul, Book 2.

Book 7, chapter 3.

Book 7, chapter 2, near the end.

Medical Theories, Book 1, chapter 6.

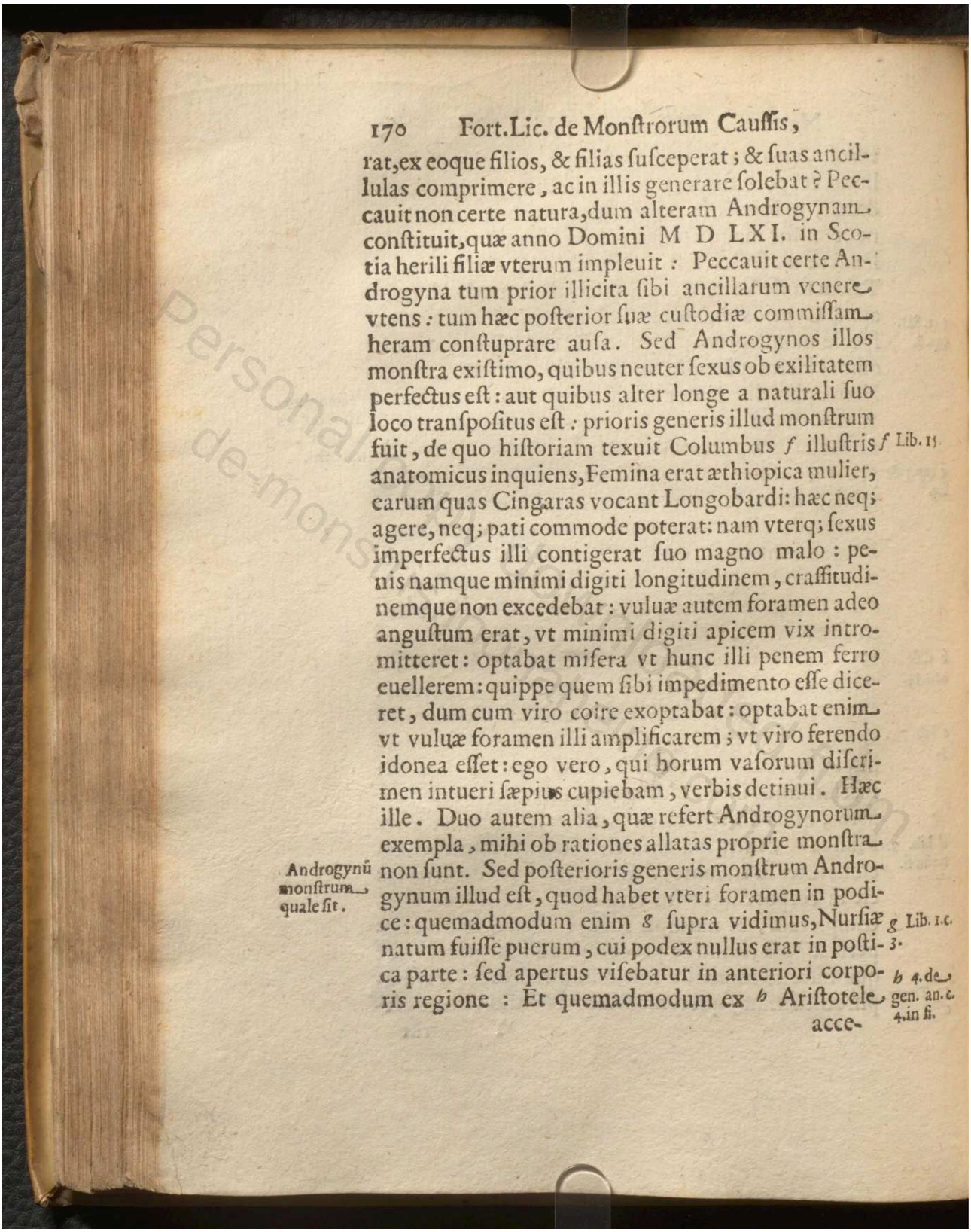
Not all hermaphrodites are monsters.

Translation notes

The page begins mid-sentence, completing the description of the German woman whose head and face were entirely masculine while the rest of her body was female. In the Latin text, 'habitas' appears as a typographical error for 'habitos'.

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rat, ex eoque filios, & filias ſuſceperat; & ſuas ancillulas comprimere, ac in illis generare ſolebat? Peccauit non certe natura, dum alteram Androgynam conſtituit, quæ anno Domini M D LXI. in Scotia herili filiæ vterum impleuit: Peccauit certe Androgyna tum prior illicita ſibi ancillarum venere vtens: tum hæc poſterior ſuæ cuſtodiæ commiſſam heram conſtuprare auſa. Sed Androgynos illos monſtra exiſtimo, quibus neuter ſexus ob exilitatem perfectus eſt: aut quibus alter longe a naturali ſuo loco tranſpoſitus eſt: prioris generis illud monſtrum fuit, de quo hiſtoriam texuit Columbus *f* illuſtris anatomicus inquiens, Femina erat æthiopica mulier, earum quas Cingaras vocant Longobardi: hæc neq; agere, neq; pati commode poterat: nam vterq; ſexus imperfectus illi contigerat ſuo magno malo: penis namque minimi digiti longitudinem, craſſitudinemque non excedebat: vuluæ autem foramen adeo anguſtum erat, vt minimi digiti apicem vix intromitteret: optabat miſera vt hunc illi penem ferro euellerem: quippe quem ſibi impedimento eſſe diceret, dum cum viro coire exoptabat: optabat enim vt vuluæ foramen illi amplificarem; vt viro ferendo idonea eſſet: ego vero, qui horum vaſorum diſcrimen intueri ſæpius cupiebam, verbis detinui. Hæc ille. Duo autem alia, quæ refert Androgynorum exempla, mihi ob rationes allatas proprie monſtra non ſunt. Sed poſterioris generis monſtrum Androgynum illud eſt, quod habet vteri foramen in podice: quemadmodum enim *g* ſupra vidimus, Nurſiæ natum fuiſſe puerum, cui podex nullus erat in poſtica parte: ſed apertus viſebatur in anteriori corporis regione: Et quemadmodum ex *h* Ariſtotele acce-

f Lib. 15.

Androgynũ monſtrum quale ſit.

g Lib. 1. c. 3.

h 4. de gen. an. c. 4. in fi.

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bore sons and daughters by him, and was also accustomed to lie with her young maidservants and father children with them? Nature certainly did not err when she formed that other androgyne who, in the year 1561 in Scotland, impregnated her master's daughter. To be sure, the fault lay with the hermaphrodites themselves - both the former one engaging in unlawful lust with her servant girls, and the latter who dared to violate the young mistress entrusted to her care.

However, I do consider those hermaphrodites to be true monsters in whom neither sex is fully formed on account of underdeveloped organs, or in whom one sex is displaced far from its natural location. An example of the first category was that monster described by the famous anatomist Realdo Colombo, who writes:

“She was an Ethiopian woman, one of those called Gypsies by the Lombards. She could neither perform nor receive intercourse comfortably, for both sexes were imperfectly formed in her, to her great distress. Her penis was no longer or thicker than a pinky finger, while the opening of her vulva was so narrow that it could barely admit the tip of a pinky. The poor woman begged me to cut away this penis with a scalpel, saying it was an obstacle when she desired to lie with a man. She also wished for me to enlarge her vaginal opening so she would be capable of receiving a husband. I, however, wanting to observe the condition of these organs more frequently, put her off with words.”

So much for Colombo. The two other examples of hermaphrodites he mentions are not, in my view, strictly monsters, for the reasons already given.

As for the second category, a monstrous hermaphrodite is one that has the uterine opening in the anus. Just as we saw above that a boy was born in Norcia who had no anus on his back, but an opening visible on the front of his body, and just as, according to Aristotle...

Margin notes

f Book 15.

What sort of androgyne is a monster.

g Book 1, ch. 3.

h On the Generation of Animals, Book 4, ch. 4, near the end.

Translation notes

In the main text, 'Cingaras' refers to Romani people (Gypsies). In the marginal citations, the letter tag 'b' in the body text corresponds to marginal note 'h' citing Aristotle's On the Generation of Animals.

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accepimus tum iecur in ſiniſtris, & lien in dextris viſum eſſe locis permutatis: tum pueris quibuſdam genitalis poſtremum, & meatum qua excrementum veſicæ tranſit, non eodem tetendiſſe: aſt infra meatum illum tranſegiſſe; ac propterea illos demiſſis clunibus mingere, qui teſtibus paullo in ſuperiorem partem retractis, videntur longe diſtans ſimul & maris habere genitale, & fœminæ: tum vaccam fuiſſe Perinthi, cui cibi excrementum extenuatum per veſicam tranſmittebatur: diſſectuſque anus propere coaleſcebat, nec reſecando euincere vitium poterant, ſcilicet recto inteſtino finiente a prima conſtitutione vaccini fętus cum collo veſicæ in oſtium matricis: Quin vt nouiſſime retulit mihi Iacobus Zabarella. Simplicium Lector in Patrio Lyceo clariſſimus, famulã habuit ipſe, quæ carebat ani foramine, ac nullum toto ſuæ vitæ tempore alui excrementum emiſit; ſed vrinas mingebat craſſas ac turbulentas in magna copia; idque poſt mortem eius mulierculæ, quæ ad ſenectutem vixit incolumis, audiſſe ſe teſtatur a propria matre, inſigni mattona, & lectiſſima femina; vt inquam ancilla hæc ſine podice alui excremẽta per vrinam excernebat; quid ni fieri poſſit hermaphroditus, cuius ſexus muliebris foramen habeat vel in podice, vel illi copulatum? Huiuſmodi certe fuiſſe duos illos oportuit, quorum hiſtorias texuit Phlegon Trallianus inquiens; *i Dorotheus Medicus in commentarios ſuos retulit Alexandreæ in Aegypto Cinædum peperiſſe: fœtumque conditum miraculi cauſſa aſſeruari. In Germania quoque in exercitu Romano, quem T. Curtilius Mancias duxit, ſeruus militis peperit: Athenis Conone præſide, Romæ Q. Voluſio Saturnino, & P. Cornelio Scipione Coſſ.* ſcilicet hi parere, &

i Lib. de mir. & longæ.

Cinædus qui parere potuerit.

Seruus militis vt parere potuerit.

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...we learn that the liver has been seen on the left side and the spleen on the right, with their positions reversed; that in certain boys, the tip of the genital organ and the duct through which bladder waste passes did not point in the same direction, but ran below that opening, so that they urinated with their hips lowered - and with their testicles drawn slightly upward, they appeared to possess both male and female genitalia situated far apart; and that in Perinthus there was a cow whose liquified digestive waste passed through the bladder, and whose incised anus rapidly closed back up, nor could surgeons fix the defect by cutting, because from the initial formation of the bovine fetus, the rectum terminated at the neck of the bladder at the opening of the womb.

Indeed, as Giacomo Zabarella, the most distinguished Lecturer on Simples at our local Lyceum, recently told me, he himself had a maidservant who lacked an anal opening and never discharged bowel waste during her entire life, but passed thick, turbid urine in large quantities. He testifies that after the death of this woman - who lived in good health to old age - he heard this from his own mother, an eminent matron and most respectable lady.

If, I say, this maidservant excreted bowel waste through urine without an anus, why could there not be a hermaphrodite whose female genital opening is located either in the anus or connected to it?

Such surely must have been those two individuals whose stories were recorded by Phlegon of Tralles, who writes: "Dorotheus the physician recorded in his commentaries that a catamite gave birth in Alexandria, Egypt, and that the preserved fetus was kept as a wonder. In Germany, too, in the Roman army commanded by Titus Curtilius Mancia, a soldier's slave gave birth, when Conon was archon in Athens, and Quintus Volusius Saturninus and Publius Cornelius Scipio were consuls in Rome."

Obviously, for these individuals to give birth, and previously...

Margin notes

Book On Wonders and Long-Lived Beings.

How a catamite could give birth.

How a soldier's slave could give birth.

Translation notes

Giacomo Zabarella (1533-1589) was a famous Paduan philosopher; Liceti references his family or lectures at the Lyceum of Padua. Phlegon of Tralles' citation refers to his work 'On Wonders' (De Mirabilibus).

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antea concipere potuerunt, qui hermaphroditi erant monſtroſe vteri meatum occultum in podice, vel potius cum podice coniunctum obtinentes ab ortu. Ab his parum ſane abfuit hermaphroditus ille, qui Columbi anatomici relatu foramen habebat vulvæ consimilem, ſed non penetrantem, inter anum, & teſtes, vbi ſectio fieri conſueuit ad educendum veſicæ lapidem. Sunt itaque monſtra multiplicia in eadem ſpecie diuerſæ naturæ partes obtinentia.

Monſtri multiformis in eadem ſpecie, mulieris nempe virile caput habentis origo, & cauſſa prima ex heterogenea ſeminis natura educitur; & de feminis vulgo in maſculos mutatis: & de maſculis effeminatis.

CAP. LIV.

MVltiforme illud monſtrum, quod in eadem ſpecie ſub virili, & mire barbato capite glabrum, molle, ac plane femineum corpus geſtabat, cum mammis, ſexu, & alijs partibus muliebribus, nullaque alia ſub capite maſculea; maxime oriri potuit eo quia virile ſemen, quod capiti conſtituendo, & efformando ex paterno capite materiam hauſit, pollens viribus paterno capiti ſimillimum probe ſuo munere functum in conceptu genuerit; at vero paterni ſeminis portio e corpore reliquo materiam adepta, & alijs infra collum patribus efformandis deſtinata, vires languidiores obtinuerit (ſeu inopia, ſeu temperamenti diſcraſia) quam vt potuerit maſculeum buſtum conſtituere: atque adeo femineum truncum virili capiti attexuerit in monſtrum, in quo

Cer-

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...to conceive previously, they must have been hermaphrodites who possessed from birth a hidden uterine passage in the anus - or rather, one joined to the anus - by a monstrous defect. Not far removed from these was that hermaphrodite who, according to the report of the anatomist Colombo, had an opening resembling a vulva, though not a penetrating one, between the anus and the testicles, where an incision is usually made to extract a bladder stone. Thus, multiform monsters within the same species are those that possess parts of diverse natures.

CHAPTER 54

The origin and primary cause of a multiform monster within the same species - namely, a woman possessing a man's head - is derived from the heterogeneous nature of seed; concerning women commonly said to be transformed into men, and effeminate men.

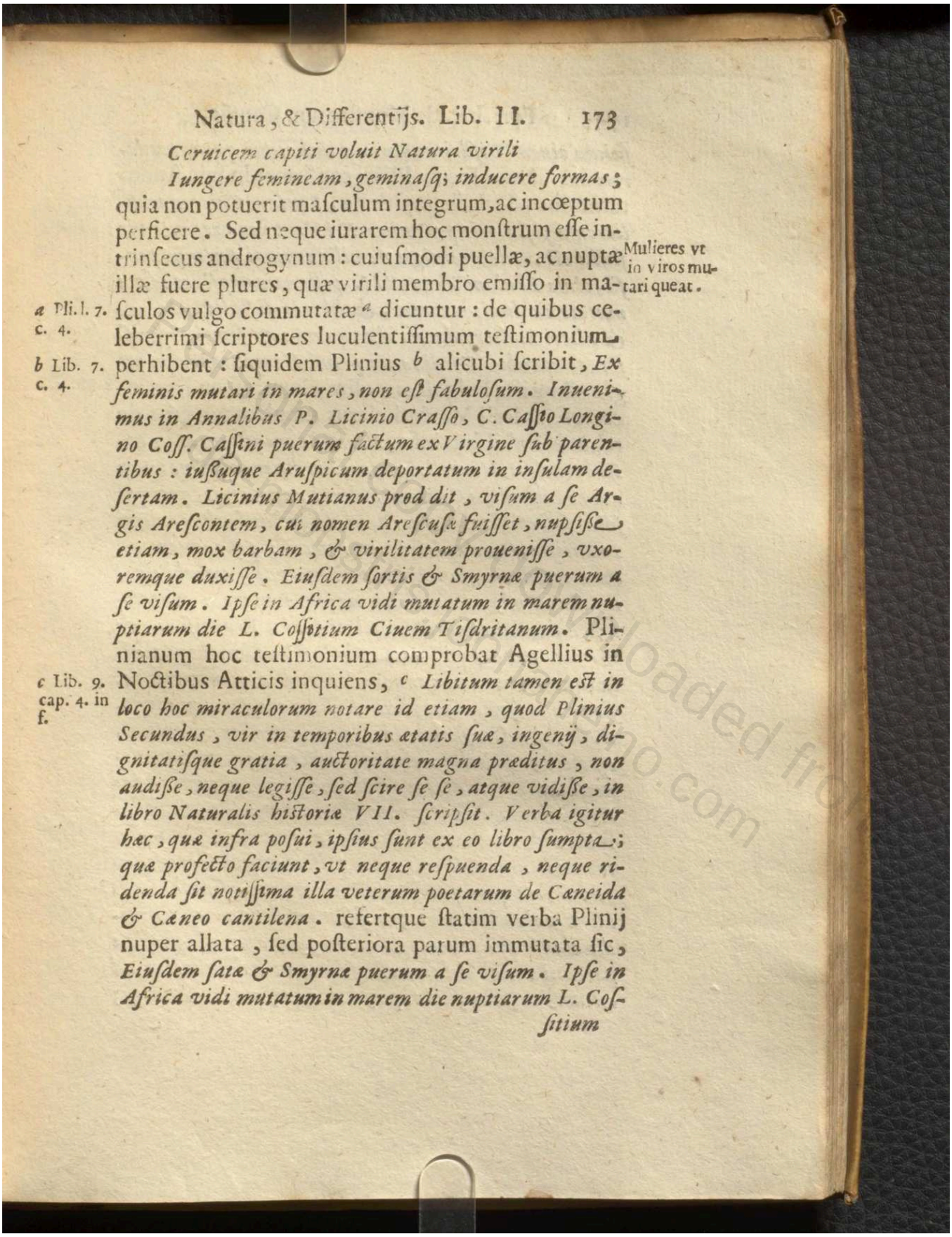
That multiform monster within the same species that carried a smooth, soft, and completely female body beneath a masculine and remarkably bearded head - with breasts, female genitalia, and other female parts, and no other male feature beneath the head - could chiefly have arisen because the male seed, which draws material from the father's head to form and shape the fetus's head, possessed strong power and properly fulfilled its role at conception, generating a head exceedingly like the father's. However, that portion of the paternal seed derived from the rest of the body, destined to form the other parts below the neck, possessed weaker power (whether through scarcity or an imbalance of temperament) than was needed to construct a male torso. Consequently, nature attached a female trunk to a male head, producing a monster in which...

Translation notes

The Latin text contains a typographical error on this page ('patribus' for 'partibus' in 'alijs infra collum patribus efformandis destinata'), which has been translated according to its obvious sense as 'parts'.

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Ceruicem capiti voluit Natura virili
Iungere femineam, geminasq; inducere formas;

quia non potuerit masculum integrum, ac incœptum perficere. Sed neque iurarem hoc monstrum esse intrinsecus androgynum: cuiusmodi puellæ, ac nuptæ illæ fuere plures, quæ virili membro emisso in masculos vulgo commutatæ [a] dicuntur: de quibus celeberrimi scriptores luculentissimum testimonium perhibent: siquidem Plinius [b] alicubi scribit, *Ex feminis mutari in mares, non est fabulosum. Inuenimus in Annalibus P. Licinio Crasso, C. Cassio Longino Coss. Cassini puerum factum ex Virgine sub parentibus: iußuque Aruspicum deportatum in insulam desertam. Licinius Mutianus prodidit, visum a se Argis Arescontem, cui nomen Arescusæ fuisset, nupsisse etiam, mox barbam, & virilitatem proueniße, vxoremque duxisse. Eiusdem sortis & Smyrnæ puerum a se visum. Ipse in Africa vidi mutatum in marem nuptiarum die L. Cossitium Ciuem Tisdritanum.* Plinianum hoc testimonium comprobat Agellius in Noctibus Atticis inquiens, [c] *Libitum tamen est in loco hoc miraculorum notare id etiam, quod Plinius Secundus, vir in temporibus ætatis suæ, ingenij, dignitatisque gratia, auctoritate magna præditus, non audisse, neque legisse, sed scire se se, atque vidisse, in libro Naturalis historiæ VII. scripsit. Verba igitur hæc, quæ infra posui, ipsius sunt ex eo libro sumpta; quæ profecto faciunt, vt neque respuenda, neque ridenda sit notissima illa veterum poetarum de Cæneida & Cæneo cantilena.* refertque statim verba Plinij nuper allata, sed posteriora parum immutata sic, *Eiusdem satæ & Smyrnæ puerum a se visum. Ipse in Africa vidi mutatum in marem die nuptiarum L. Cossitium*

Mulieres vt in viros mutari queat.

a Plin. l. 7. c. 4.

b Lib. 7. c. 4.

c Lib. 9. cap. 4. in f.

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Nature wished to join a female neck to a male head, and to introduce dual forms, because she was unable to complete the full male frame she had begun.

However, I would not swear that this monster was internally an androgyne, as were many of those girls and married women who are commonly said to have transformed into males when a male organ emerged. Most famous authors provide very clear testimony about these cases. Pliny, for instance, writes in one passage: “The transformation of females into males is no fable. We find in the Annals that during the consulship of Publius Licinius Crassus and Gaius Cassius Longinus, a maiden in Casinum was changed into a boy under her parents' care, and by order of the Haruspices was deported to a deserted island. Licinius Mucianus reports that at Argos he saw Arescon, who had been named Arescusa and had even been married as a woman, but soon grew a beard and male genitalia and took a wife. He also saw a boy who had undergone the same fate at Smyrna. I myself saw in Africa Lucius Cossitius, a citizen of Thysdrus, who was changed into a male on his wedding day.”

Aulus Gellius confirms this testimony of Pliny in his Attic Nights, stating: “However, in this chapter on marvels, I felt compelled to note what Pliny Secundus - a man endowed with great authority on account of his era, intellect, and rank - wrote in Book 7 of his Natural History, declaring that he did not merely hear or read it, but knew and saw it himself. Therefore, these words which I have set down below are taken directly from that book of his; they certainly mean that the famous tale of the ancient poets concerning Caenis and Caeneus should neither be rejected nor mocked.”

Gellius then immediately quotes Pliny's words quoted above, though with a slight variation at the end: “He saw a boy of the same fate at Smyrna. I myself saw in Africa Lucius Cossitius turned into a male on his wedding day…”

Margin notes

How women can be transformed into men.

Pliny, Book 7, chapter 4.

Book 7, chapter 4.

Book 9, chapter 4, near the end.

Translation notes

The opening lines of page 197 consist of two verse lines in Latin hexameter, which Liceti uses to poetically summarize Nature's attempt to join female and male parts. Liceti quotes Pliny (Natural History 7.4) and Aulus Gellius (Attic Nights 9.4; printed as 'Agellius' in early modern editions). The myth of Caenis turning into the hero Caeneus is referenced.

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ſitium ciuem Tiſdritanum : viuebatque quum proderem hæc. Hunc locum Plinij confirmat in ſuis Annotationibus Dalechampius ita, *Pontano Caietana muliercula piſcatoris per annos XIV. vxor, repente vir facta eſt. Idem contigit Aemiliæ coniugi Antonij Spenſæ, ciuis Ebulani anno XII. poſtquam nupſerat: ſexu mutato ea duxit vxorem, & liberos ſuſtulit. Idem & alteri mulierculæ accidit, quum iam ſemel peperiſſet, temporibus Ferdinandi primi Neapolitanorum regis.* Baptiſta Fulgoſius [e] olim Genuenſium Dux inclytus, Valerij Maximi clarus æmulator, agens de rebus Mirabilibus infit, *Miranda quoque res ætate noſtra contigit, Neapoli regnante Ferdinando primo: nam quum Ludouicus Guarna Salernitanus ciuis quinque filias ſuſcepiſſet; quarum natu maioribus duabus, alteri Franciſcæ, Carolæ alteri erat nomen : poſteaquam ad quintum decimum annum peruenerunt, ambabus genitalia membra in marium morem erupere : mutatoque habitu pro maribus habiti ſunt, Franciſcus, & Carolus nuncupati. Item Ebuli ſub eodem Rege puellæ, quæ iam quatuor annos viro tradita, cum eo cubuit, ſiue ex confricatione, ſiue ob aliam cauſſam, quæ ignota ſit, effractis membranis, quæ vt mulier videretur, efficiebant, virilia membra prodierunt; domumque reuerſa in iudicio dotem repetiuit; virorum numero poſtea habita.* Albertus Magnus etiam huic rei fidem facere videtur inquiens, [d] *In quodam etiam noſtri temporis nato teſticuli intra pellem contenti erant ſuperius, ita quod prominentia eorum repreſentabat duo labra vuluæ muliebris; & fiſſura videbatur eſſe in medio clauſa per pellem; & quum putaretur eſſe puella a parentibus, & deberet eſſe fiſſura vt habilitaretur ad coitum, inciſione facta, proſilierunt teſticuli, & virga;*

[e] lib. 1.

[d] 18. de animal. tr. 2. cap. 3.

&

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...a citizen of Thysdrus, and he was still living when I recorded these things."

Jacques Daléchamps confirms this passage of Pliny in his Annotations, writing: "According to Pontanus, a woman of Gaeta who had been a fisherman's wife for fourteen years suddenly became a man. The same thing happened to Aemilia, wife of Antonio Spensa, a citizen of Eboli, twelve years after she had married; having changed sex, he took a wife and fathered children. The same also occurred to another woman after she had already given birth once, during the reign of Ferdinand I, King of Naples."

Battista Fregoso, formerly the illustrious Doge of Genoa and a renowned imitator of Valerius Maximus, writing on marvelous events, states: "A wondrous thing also happened in our time at Naples during the reign of Ferdinand I. When Lodovico Guarna, a citizen of Salerno, had fathered five daughters, the two eldest of whom were named Francesca and Carola, as soon as they reached their fifteenth year, male genital organs erupted in both of them after the manner of men. Changing their dress, they were regarded as men and named Francesco and Carlo. Likewise at Eboli under the same king, a girl who had been married to a husband for four years and slept with him - whether from friction or some other unknown cause - broke through the tissues that made her appear female, and male organs emerged. Returning home, she sued for the return of her dowry in court and was thereafter counted among men."

Albertus Magnus also seems to lend credibility to this phenomenon, stating: "In a child born in our own time, the testicles were contained higher up beneath the skin, so that their bulging shape resembled the two lips of a female vulva, and a cleft appeared between them, closed over by skin. Since the parents thought the child was a girl and believed the cleft should be opened to enable her for intercourse, an incision was made, whereupon testicles and a penis leaped forth...

Margin notes

Book 18 of On Animals, tractate 2, chapter 3.

Translation notes

The Latin body begins mid-sentence, continuing the quote from Pliny ('Cossitium' rendered as 'fitium' in the source text). 'Baptista Fulgosius' refers to Battista Fregoso (1440-1504), Doge of Genoa and author of 'Anteros' and 'Factorum Dictorumque Memorabilium'.

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& postea duxit vxorem, & genuit ex ea plures filios.

Sed hæc non est mutatio sexus feminei in masculeum, qua de agimus; at masculei latentis explicatio. Volaterranus in Philologia [e] scribit his consentientia. *Nos Romæ vidimus Alexandri temporibus infantes geminos simul coniunctos aduersis inter se vultibus ac manibus in eodem corpore; qui tamen parum vixerunt: Nec longe post duo successere prodigia, quæ fidem omnem excedunt: Duarum virginum altera ex canis concubitu semicanem peperit: altera nuptiarum die subito erupto genitali vir marito apparuit. Vterque igitur casus ad eumdem Pontificem expiationis gratia meo fratre Mario conciliante relatus, & Minotaurum quondam monstrum, & Plinij verba credibilia fecere, L. Cossotium in Africa factum ex femina marem in simili die se vidisse testantis.*

[e] l. 24. cap. de Vesica in f.

In Bibliotheca etiam Angelica plures habentur
„ *Scriptores de mutatione puellarum in masculos, iux-*
„ *ta historiæ naturalis veritatem comprobata, & de*
„ *Androgynis, vel Hermaphroditis; quorum omnium*
„ *multa recitantur exempla: viget autem nunc exem-*
„ *plum Romæ ad Turrim Sanguineam, ita vulgo voci-*
„ *tatam, de Aromatarij filio, qui ex femina circiter*
„ *menstruorum eruptionem anno ætatis XIII. factus*
„ *est masculus; quum genitalia, quæ in feminis, vt*
„ *aiunt Medici, & Anatomistæ, intus manere solent,*
„ *ordine inuerso, exierint. Hic in Baptismate Anna*
„ *sub nomine femineo nuncupatus fuit, atque ad XIII.*
„ *ætatis vsque annum, femineum retinuit vestitum;*
„ *nunc vero masculo vestitu indutus, idem retinet no-*
„ *men, imberbis tamen, ac mirum in modum corpulen-*
„ *tus, & obesus, tertium ac vigesimum annum agens.*

Hunc se vidisse nuper mihi testatus est eruditus

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...and afterwards he took a wife and fathered several sons with her. But this is not a true transformation of the female sex into the male, which is what we are discussing, but rather the unfolding of a hidden male organ.

Raffaele Maffei of Volterra writes in agreement with this in his Philologia: "In Rome, during the papacy of Alexander, we saw conjoined twin infants facing one another with faces and hands joined in a single body, though they lived only a short time. Not long after, two marvels occurred that exceed all belief: of two young women, one gave birth to a half-dog offspring after lying with a dog, while the other, on her wedding day, suddenly burst forth male genitalia and appeared as a man to her husband. Both cases were reported to the Pope for expiation through the mediation of my brother Mario, making both the ancient monster of the Minotaur and the words of Pliny credible when he testifies that he saw Lucius Cossitius in Africa turned from a woman into a man on a similar day."

In the Biblioteca Angelica, moreover, there are numerous authors who write about the transformation of girls into males, confirmed according to the truth of natural history, as well as about androgynes or hermaphrodites, citing many examples of each. At present, a famous example is widely talked about in Rome near the so-called Torre Sanguigna, concerning the son of an apothecary. Around his thirteenth year, at the age when menstruation usually begins, he became a male when his genitalia - which in women, as physicians and anatomists note, normally remain inside - emerged in reverse order.

At baptism, he had been given the female name Anna, and he wore women's clothing until his thirteenth year. Now, however, dressed in male attire, he keeps the same name, though he remains beardless and remarkably corpulent and stout, now in his twenty-third year. The learned L...

Margin notes

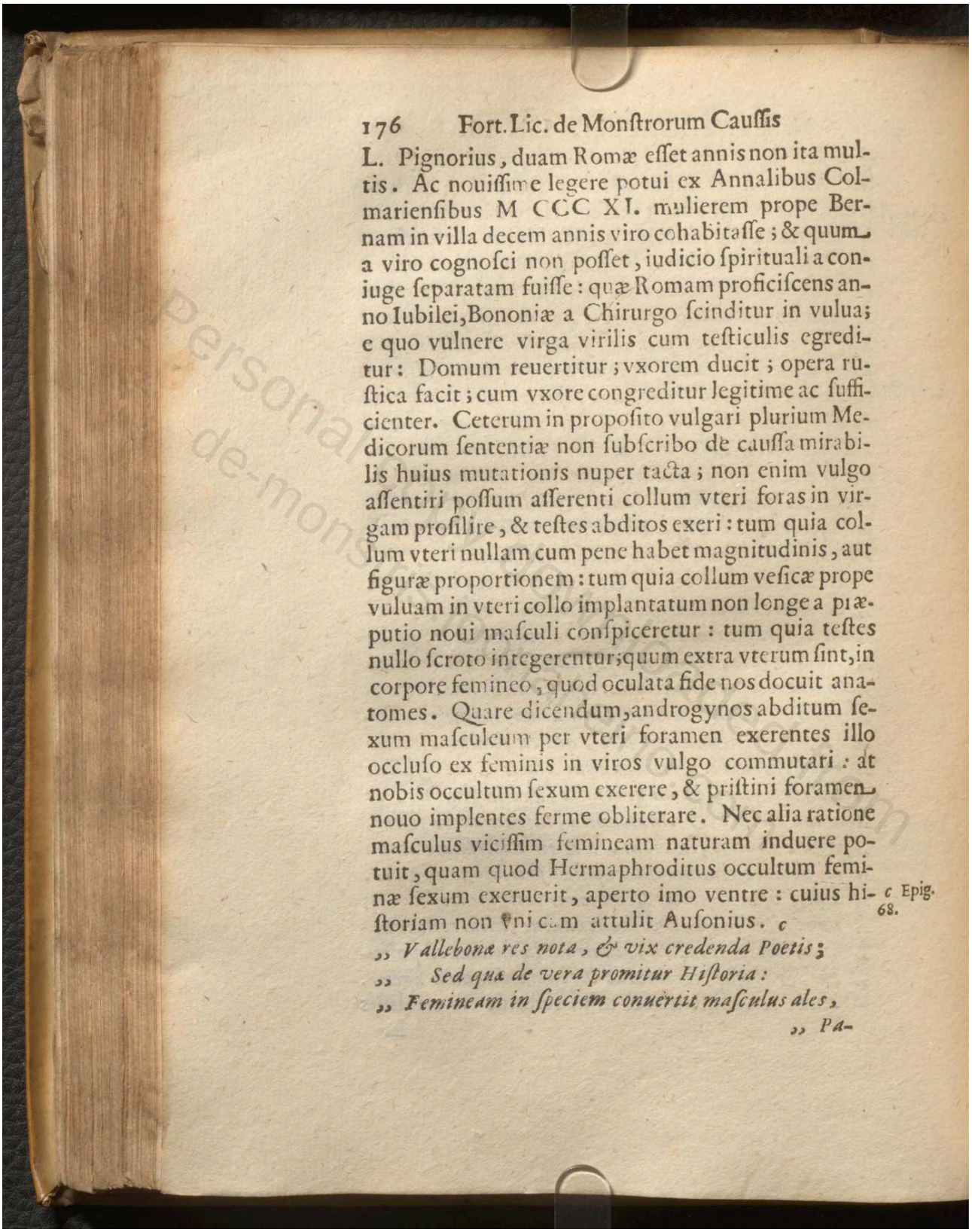
Book 1, chapter 24, on the Bladder, at the end.

Translation notes

The printer's typo 'masculule' was translated as 'masculini' (of a male organ/sex). 'Volaterranus' refers to Raffaele Maffei of Volterra (Raffaello Volterrano) and his encyclopedic work Commentarii Urbani (often referred to as Philologia). The page ends mid-sentence at 'eruditus L.'

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L. Pignorius, duam Romæ esset annis non ita multis. Ac nouissime legere potui ex Annalibus Colmariensibus M CCC XI. mulierem prope Bernam in villa decem annis viro cohabitasse; & quum a viro cognosci non posset, iudicio spirituali a coniuge separatam fuisse: quæ Romam proficiscens anno Iubilei, Bononiæ a Chirurgo scinditur in vulua; e quo vulnere virga virilis cum testiculis egreditur: Domum reuertitur; vxorem ducit; opera rustica facit; cum vxore congreditur legitime ac sufficienter. Ceterum in proposito vulgari plurium Medicorum sententiæ non subscribo de causſa mirabilis huius mutationis nuper tacta; non enim vulgo assentiri possum asserenti collum vteri foras in virgam prosilire, & testes abditos exeri: tum quia collum vteri nullam cum pene habet magnitudinis, aut figuræ proportionem: tum quia collum vesicæ prope vuluam in vteri collo implantatum non longe a præputio noui masculi conspiceretur: tum quia testes nullo scroto integerentur; quum extra vterum sint, in corpore femineo, quod oculata fide nos docuit anatomes. Quare dicendum, androgynos abditum sexum masculeum per vteri foramen exerentes illo occluso ex feminis in viros vulgo commutari: at nobis occultum sexum exerere, & pristini foramen nouo implentes ferme obliterare. Nec alia ratione masculus vicissim femineam naturam induere potuit, quam quod Hermaphroditus occultum feminæ sexum exeruerit, aperto imo ventre: cuius historiam non vni cum attulit Ausonius. c Epig. 68.

„ *Vallebonæ res nota, & vix credenda Poetis;*
„ *Sed quæ de vera promitur Historia:*
„ *Femineam in speciem conuertit masculus ales,*

„ *Pa-*

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...Pignoria testified to me that he had seen him when he was in Rome not so many years ago.

Most recently, I read in the Annals of Colmar under the year 1311 that a woman in a village near Bern cohabited with a husband for ten years. Because her husband was unable to know her carnally, she was granted a separation from her spouse by an ecclesiastical court. Setting out for Rome during the Jubilee year, she was operated on at Bologna by a surgeon who made an incision in her vulva, from which wound a penis and testicles emerged. Returning home, he took a wife, performed farm labor, and engaged in marital relations with his wife lawfully and adequately.

However, on this subject, I do not subscribe to the widespread opinion of many physicians regarding the marvelous cause of this transformation just mentioned. I cannot agree with the common claim that the neck of the uterus springs outward to become a penis and that hidden testicles are extruded - firstly, because the neck of the uterus bears no proportion in size or shape to a penis; secondly, because the neck of the bladder, implanted in the neck of the uterus near the vulva, would then be visible not far from the foreskin of the new male; and thirdly, because the testicles would not be covered by any scrotum, since in the female body they lie outside the uterus, as anatomical dissection has taught us by eyewitness testimony.

Therefore, we must conclude that when androgynes project their hidden male organ through the uterine orifice, closing it off, they are commonly said to change from women into men. In truth, however, they merely extend their hidden sex, nearly obliterating the former opening by filling it with the new member. Nor could a male conversely assume a female nature in any other way than by a hermaphrodite extending a hidden female organ when the lower abdomen opens up - a case of which Ausonius relates a remarkable story:

A matter well known at Vallebona, though scarcely credible to poets,
Yet drawn from authentic history:
A male winged creature was transformed into female form...

Margin notes

Epigram 68.

Translation notes

Minor Latin printer/OCR errors silently resolved: 'duam' for 'cum', 'fexum' for 'sexum', and 'non vni ca[m]' expanded as 'non unicam' ('not unique / not the only story').

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„ *Pauaque de Pauo constitit ante oculos:*
„ *Cuncti admirantur monstrum; sed mollior agna*
„ *Astitit in tenerum de grege versa marem:*
„ *Quid stolidi ad speciem notæ nouitatis habetis?*
„ *An vos Nasonis carmina non legitis?*
„ *Cœnea conuertit proles Saturnia Consus,*
„ *Ambiguoque fuit corpore Tiresias:*
„ *Vidit semiuirum fons Salmacis Hermaphroditum*
„ *Vidit nubentem Plinius Androgynum.*
„ *Nec satis antiquum quod Campana in Beneuento*
„ *Vnus Epheborum virgo repente fuit.*
„ *Nolo tamen veteris documenta arcessere famæ.*
„ *Ecce ego sum factus femina de puero.*

Secunda caussa eiusdem monstri multiformis, & origo excutitur ex defectu seminis masculei.

CAP. LV.

IDem vero monstrum in eadem specie multiforme fieri quoque potuit ob defectum paterni seminis quoad illam partem, quæ a membris masculeis infra caput existentibus materiam, primamq; sui originem sumere consueuit; & eiusdem conditionis, ac naturæ membra in fœtu efformare; quippe semen a solo patris capite materiam, ortumque deducens viribus integris masculeo capiti efformando in conceptu sufficere potuit; sed aliarum partium constitutionem, conformationemve feminei seminis parti spirituosæ relinquens, licet eam in operando gubernet, vel necessario ei quomodocumque agenti cooperetur, ad masculearum tamen partium procreationem

Z attol-

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...and a peahen stood before our eyes, transformed from a peacock.
Everyone marvels at the monster; yet, softer than a lamb,
she stood, turned from the flock into a tender male.
Why, fools, do you gape at the sight of a well-known novelty?
Do you not read Ovid's verses?
The offspring of Saturn changed Caenis into Caeneus,
and Tiresias possessed a body of ambiguous sex.
The spring of Salmacis saw the half-man Hermaphroditus,
and Pliny saw an androgyne who was married.
Nor is that event from Benevento in Campania so very ancient,
where one of the young men suddenly became a maiden.
Yet I need not summon evidence from ancient rumor:
Behold, I myself was turned into a female from a boy!

The second cause and origin of the same multiform monster is examined: a deficiency of male seed.

CHAPTER 55

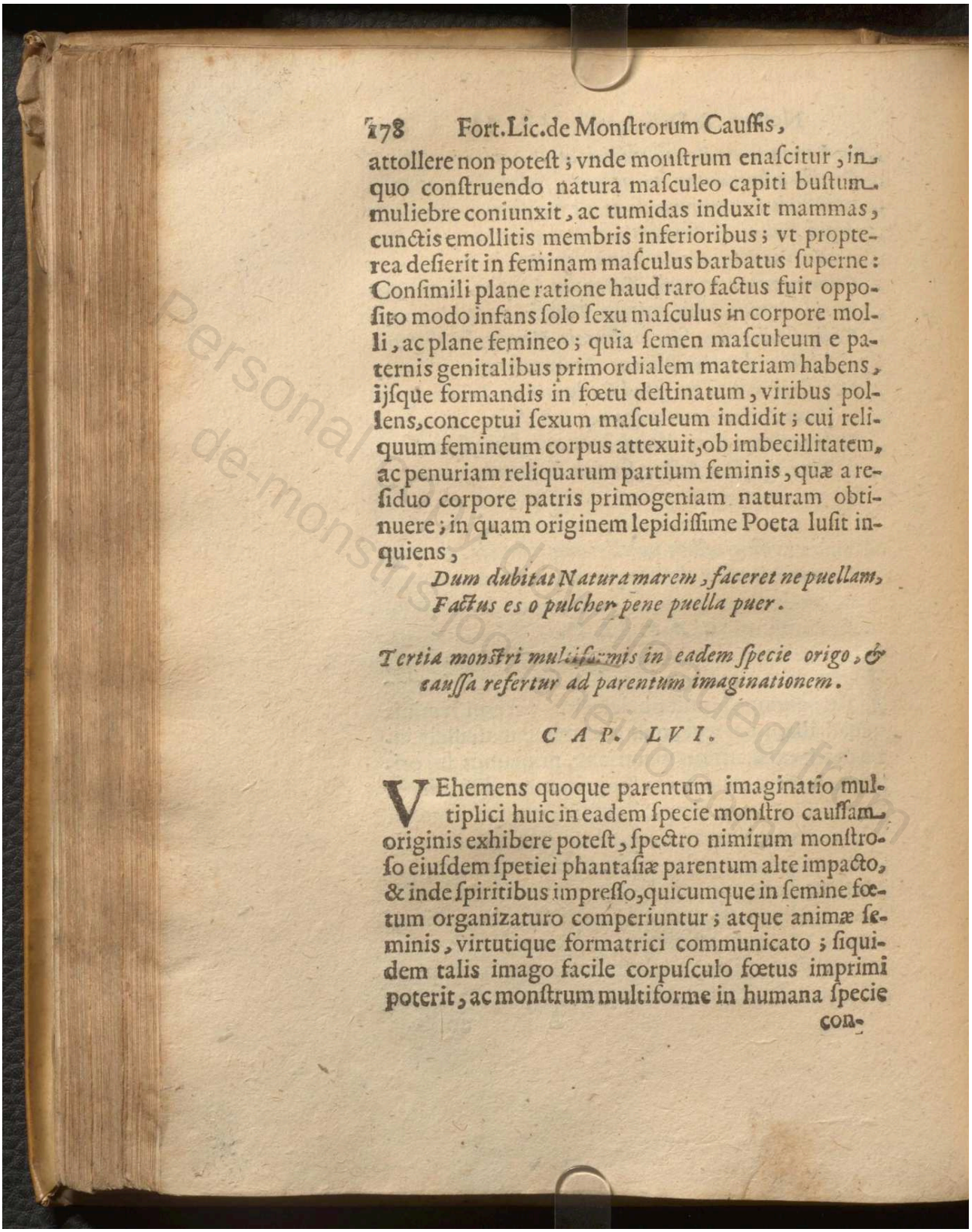
This same multiform monster within a single species could also occur due to a deficiency in the paternal seed regarding that portion which normally draws its material and primary origin from the male organs located below the head, and which is responsible for forming organs of that same condition and nature in the fetus. For seed deriving its material and origin solely from the father's head, possessing its full vigor, could suffice at conception to form a masculine head; yet, leaving the constitution or shaping of the other parts to the spirituous portion of the female seed - even though it governs it in its operation or necessarily cooperates with whatever action it takes - it nevertheless lacks sufficient power for the procreation of male parts...

Translation notes

Emended the corrupted OCR text of Ausonius's epigram ('Pauaque de Panno', 'mollier', 'Confus') to 'Pavaque de Pavo', 'mollior', and 'Coenis' according to standard editions of Ausonius (Epigram 70).

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attollere non potest; vnde monstrum enascitur, in quo construendo natura masculeo capiti bustum muliebre coniunxit, ac tumidas induxit mammas, cunctis emollitis membris inferioribus; vt propterea desierit in feminam masculus barbatus superne: Consimili plane ratione haud raro factus fuit oppositio modo infans solo sexu masculus in corpore molli, ac plane femineo; quia semen masculeum e paternis genitalibus primordialem materiam habens, ijsque formandis in fœtu destinatum, viribus pollens, conceptui sexum masculeum indidit; cui reliquum femineum corpus attexuit, ob imbecillitatem, ac penuriam reliquarum partium feminis, quæ a residuo corpore patris primogeniam naturam obtinuere; in quam originem lepidissime Poeta lusit inquiens,

Dum dubitat Natura marem, faceret ne puellam,
Factus es o pulcher pene puella puer.

Tertia monstri multiformis in eadem specie origo, & caussa refertur ad parentum imaginationem.

CAP. LVI.

VEhemens quoque parentum imaginatio multiplici huic in eadem specie monstro caussam originis exhibere potest, spectro nimirum monstroso eiusdem spetiei phantasiæ parentum alte impacto, & inde spiritibus impresso, quicumque in semine fœtum organizaturo comperiuntur; atque animæ seminis, virtutique formatrici communicato; siquidem talis imago facile corpusculo fœtus imprimi poterit, ac monstrum multiforme in humana specie con-

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...to accomplish this. Hence a monster is born in whose construction nature joined a female torso to a male head and added swelling breasts, softening all the lower limbs, so that a male bearded above ended as a female below.

By an entirely similar logic, in the opposite manner, an infant is not infrequently born male only in genitalia within a soft, entirely female body. This occurs because the male seed, possessing the primary material for the external genitalia and destined to form them in the fetus, being strong in vigor, bestowed the male sex on the conceptus; yet it attached to it a body otherwise female because of the weakness and scarcity of the remaining parts of the seed derived from the rest of the father's body. A poet played most wittily on this origin when he wrote:

While Nature hesitated whether to make a boy or a girl,
you were made, O handsome boy, almost a girl.

The third origin and cause of a multiform monster within the same species is attributed to the imagination of the parents.

CHAPTER 56

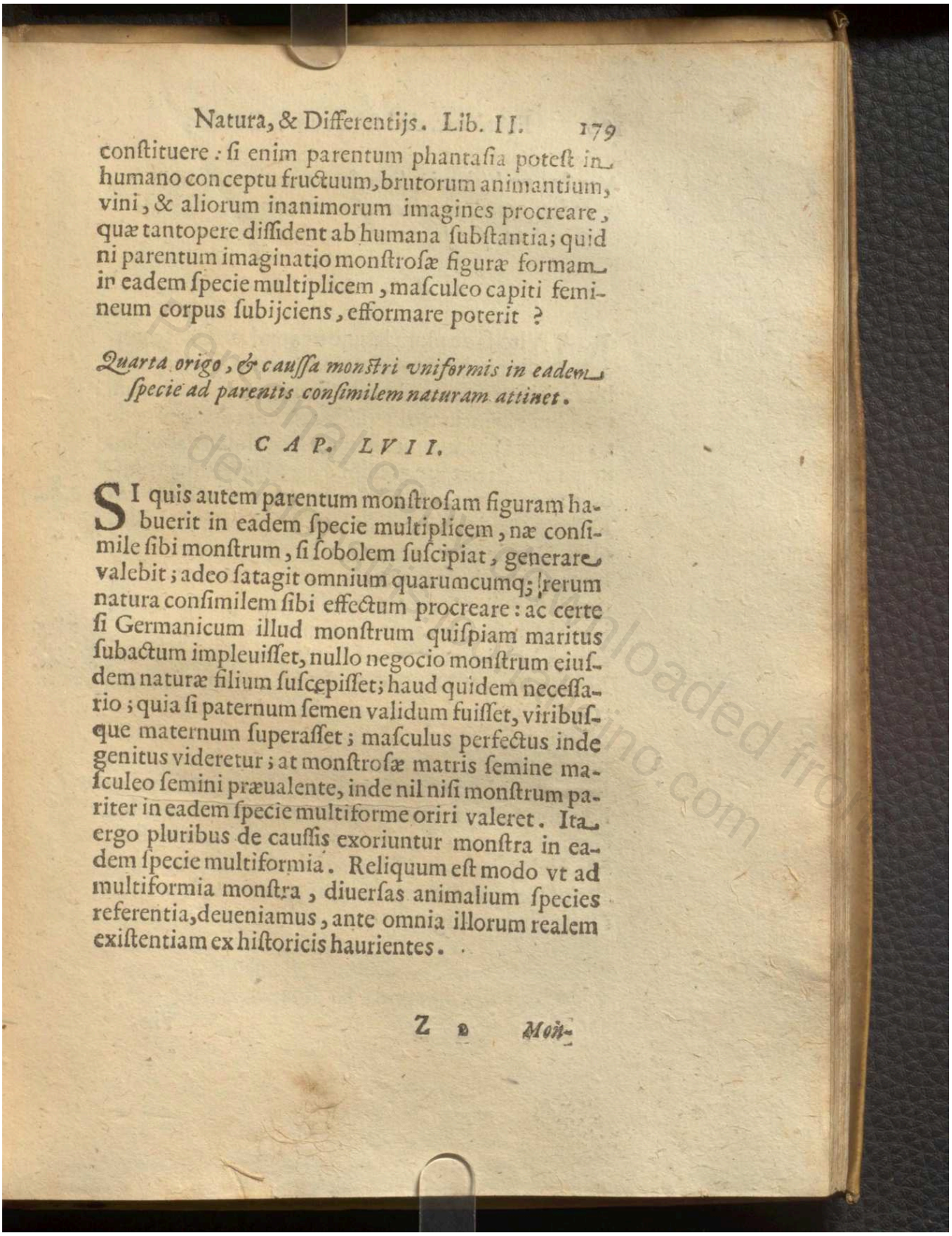
A powerful imagination on the part of the parents can also provide the cause and origin for this multiform monster within a single species. This happens when a monstrous image of that species is deeply impressed upon the parents' imagination, and from there stamped upon whatever spirits are present in the seed about to organize the fetus, and communicated to the soul of the seed and its formative virtue. For such an image can easily be imprinted upon the tiny body of the fetus, producing a multiform monster in the human species...

Translation notes

On line 5, 'aeternis genitalibus' is an evident typographical error in the 1634 print for 'externis genitalibus' (external genitalia), which fits the context of physical anatomical differentiation. The concluding poetic couplet is a well-known ancient Latin epigram traditionally attributed to Ausonius (Epigrammata), containing a famous double entendre on 'pene' (almost / penis).

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conſtituere: ſi enim parentum phantaſia poteſt in humano conceptu fructuum, brutorum animantium, vini, & aliorum inanimorum imagines procreare, quæ tantopere diſſident ab humana ſubſtantia; quid ni parentum imaginatio monſtroſæ figuræ formam in eadem ſpecie multiplicem, maſculeo capiti femineum corpus ſubijciens, efformare poterit?

Quarta origo, & cauſſa monſtri vniformis in eadem ſpecie ad parentis conſimilem naturam attinet.

CAP. LVII.

SI quis autem parentum monſtroſam figuram habuerit in eadem ſpecie multiplicem, næ conſimile ſibi monſtrum, ſi ſobolem ſuſcipiat, generare valebit; adeo ſatagit omnium quarumcumq; rerum natura conſimilem ſibi effectum procreare: ac certe ſi Germanicum illud monſtrum quiſpiam maritus ſubactum impleuiſſet, nullo negocio monſtrum eiuſdem naturæ filium ſuſcepiſſet; haud quidem neceſſario; quia ſi paternum ſemen validum fuiſſet, viribuſque maternum ſuperaſſet; maſculus perfectus inde genitus videretur; at monſtroſæ matris ſemine maſculeo ſemini prævalente, inde nil niſi monſtrum pariter in eadem ſpecie multiforme oriri valeret. Ita ergo pluribus de cauſſis exoriuntur monſtra in eadem ſpecie multiformia. Reliquum eſt modo vt ad multiformia monſtra, diuerſas animalium ſpecies referentia, deueniamus, ante omnia illorum realem exiſtentiam ex hiſtoricis haurientes.

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...and bring it into being. For if the parents' imagination can produce images of fruits, irrational animals, wine, and other inanimate objects in a human conceptus - things that differ so greatly from human substance - why could not the parents' imagination form a multiform monstrous shape within the same species, placing a female body beneath a male head?

The fourth origin and cause of a monster of uniform form within the same species concerns the similar nature of a parent.

CHAPTER 57

If either parent possesses a monstrous form that is multiform within the same species, they will surely be capable of generating a monster similar to themselves if they produce offspring, so earnestly does the nature of all things strive to procreate an effect similar to itself. Indeed, if any husband had slept with and impregnated that famous German monster, she would effortlessly have borne a child that was a monster of the same nature - though not by absolute necessity. For if the father's seed had been strong and surpassed the mother's seed in vigor, a perfect male would have been generated from it; but if the female seed of the monstrous mother prevailed over the male seed, nothing could arise from it except likewise a multiform monster within the same species.

Thus, for several reasons, multiform monsters within a single species arise. It now remains for us to turn to multiform monsters that combine different animal species, establishing first of all their real existence from historical accounts.

Translation notes

The chapter heading uses 'monstri uniformis', though the context continues the discussion of monsters exhibiting mixed or multiform features within a single species inherited from a parent.

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Monstra multiformia, diuersas animalium species in eodem genere proximo referentia, non esse figmenta, sed in rerum natura reperiri.

CAP. LVIII.

MVlto sane plura leguntur apud auctores monstra in humanorum serie constituta ex partibus mirifice referentibus dissimilia, variaq; nimium membra viuentium diuersæ speciei, at eiusdem generis proximi; genus autem idem proximum appellamus animal terrestre gressibile perfectę naturæ; siquidem ante omnia [a] Maiolus Episcopus in opere suo Dierum Canicularium, & ante illum Fulgosius ille olim Genuæ Dux inclytus, asserit Frusinone ortum fuisse agnum humano capite C. Aurelio, & P. Sulpitio Coss. Belluina capita hominibus fuisse confitetur idem [b] Episcopus: ac speciatim equino capite compertos homines testatur Arrianus apud Ramusium. Narrat Petrus Damianus Archiepiscopus Rauennas, & Cardinalis, Robertum Gallorum Regem propinquam sibi copulauisse in vxorem; ex eaque suscepisse filium anserinum per omnia collũ, & caput habentem. C. Lycosthenes, In agro Cõstantiensi mulier humano capite leonem peperit. Eidem autori, In Germania prope Lauffenburgum oppidum in finibus Heluetiorum ad Rhenum fluuium situm, natus est infans manibus ac pedibus anserinis, horrendo capite, in has effigies.

[a] Colloqu. 7. lib. 1.

[b] colloq. 2. t. 1. lib. de mirac.

Vin-

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Multiform monsters combining different animal species within the same proximate genus are not fictions, but are found in the nature of things.

CHAPTER 58

Indeed, authors record far more monsters among human lineages composed of parts that astonishingly resemble the distinct and varied limbs of creatures from a different species, though within the same proximate genus. (By the "same proximate genus," we mean a terrestrial, walking animal of a fully developed nature.)

To begin with, Bishop Majoli in his *Dog Days* (*Dies Caniculares*), and before him Fregoso, the famous former Doge of Genoa, report that during the consulship of Gaius Aurelius and Publius Sulpicius, a lamb with a human head was born at Frosinone. The same bishop acknowledges that humans have been born with the heads of beasts, and Arrian, as cited by Ramusio, specifically testifies to men discovered with horses' heads.

Peter Damian, Archbishop of Ravenna and Cardinal, relates that Robert, King of the Franks, married a close relative, and she bore him a son who had the neck and head of a goose in every respect.

According to Lycosthenes, in the territory of Constance, a woman gave birth to a lion with a human head. The same author records that in Germany, near the town of Laufenburg on the Rhine along the Swiss border, an infant was born with the hands and feet of a goose and a terrifying head, matching these likenesses.

Margin notes

Colloquies of the Dog Days, book 1.

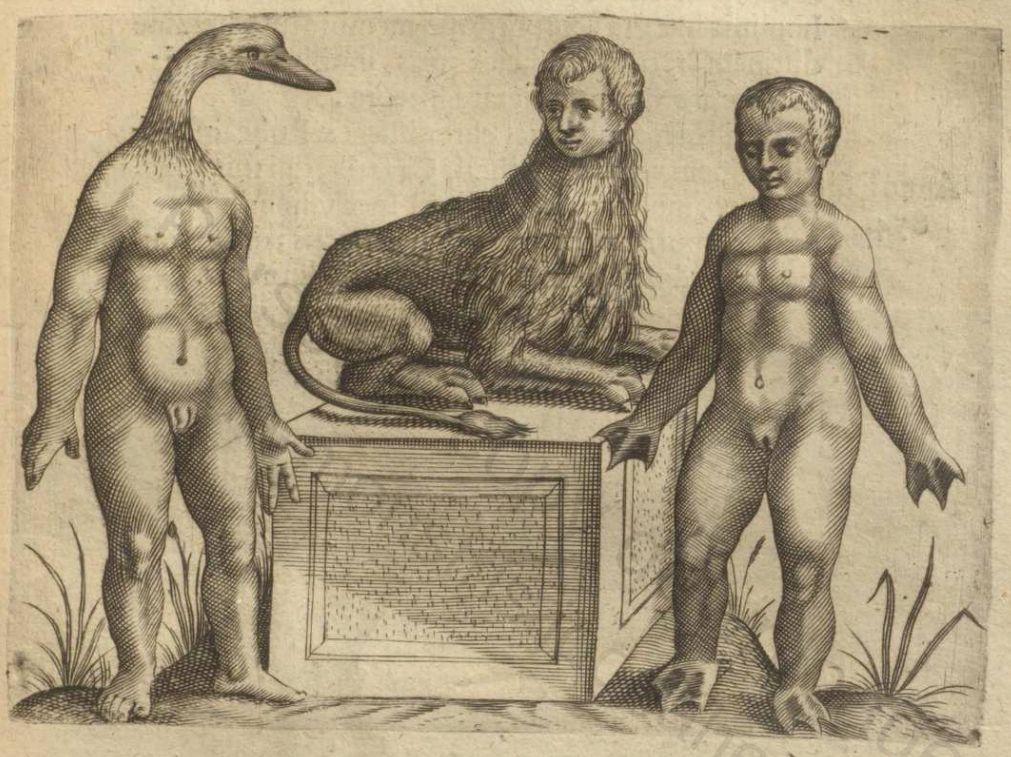
Colloquy 2, vol. 1, On Miracles.

Translation notes

The Latin citation tag 'C. Lycostheni' stands for Conrad Lycosthenes ('Ex Lycosthene'). The printer's typo 'esfigies' has been translated as 'effigies' (likenesses).

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Vincentius [e] asserit ætate sua delatum esse Regi Franciæ Ludouico monstrum, nempe hominem canino capite. [d] Maiolus Episcopus Iulio Cæsari fuisse equum humanis anterioribus pedibus; neque alium dorso excepisse legit apud Suetonium, Plutarchum, Plinium, Solinum, asserentes mira illum celeritate ex Italia in Belgas profectum. C. Lycosthenis relatu, In Albania ignobilis muliercula monstrum bis gemini corporis est enixa, auersis vultibus, &

cor-

[e] Spec. natu. li. 31. cap. 126.
[d] colloq. 7. li. 8. c. 42. cap. 46.

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Vincent of Beauvais claims that in his own day a monster was brought to King Louis of France - namely, a human being with the head of a dog.

Bishop Majoli notes from his reading of Suetonius, Plutarch, Pliny, and Solinus that Julius Caesar possessed a horse with human forefeet, which would permit no other rider upon its back; these authors assert that Caesar traveled on this steed with extraordinary speed from Italy to the land of the Belgae.

According to the report of Lycosthenes, a humble woman in Albania gave birth to a monster with a fourfold body, faces turned away from each other, and hor…

Margin notes

Vincent of Beauvais, Speculum Naturale, book 31, chapter 126.

Majoli, Colloquia 7, book 8, chapter 42, section 46.

Translation notes

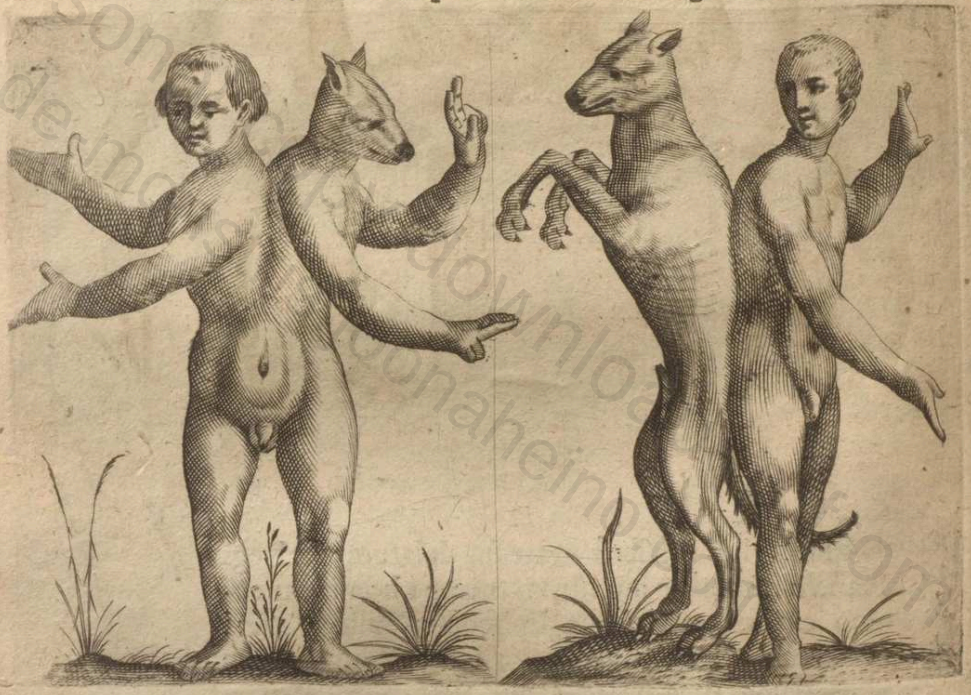
The page ends mid-word with 'cor-', which almost certainly completes as 'cornibus' ('horns') on the next page.

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corporibus sibi cohærens : Ante quidem effigies hominis integra, corporisque membrorum homine distincta, retro vero facies canis, similiter corporis, & membrorum proprietate integra.

Anno Dñi 854. Gualtherio quoque chronistæ ex Rubeaquense circa finem imperij Lotharij Cæsaris, qui fuit Saxoniæ dux, mulier partum edidit specie hominis, & canis corporibus integerrime coniunctis, dorso connexis, ac dorsis spina solidissime conglutinatis.



Porca.

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izontally connected bodies: at the front, a complete human form, distinct in all human limbs and bodily features; at the back, however, the face of a dog, similarly complete in the characteristics of its body and limbs.

According to the chronicler Walther of Rouffach, toward the end of the reign of Emperor Lothair, who was Duke of Saxony, a woman gave birth to an offspring combining human and canine forms, with their bodies fully joined, attached at the back, and fused most firmly along the spine.

Margin notes

A.D. 854.

Translation notes

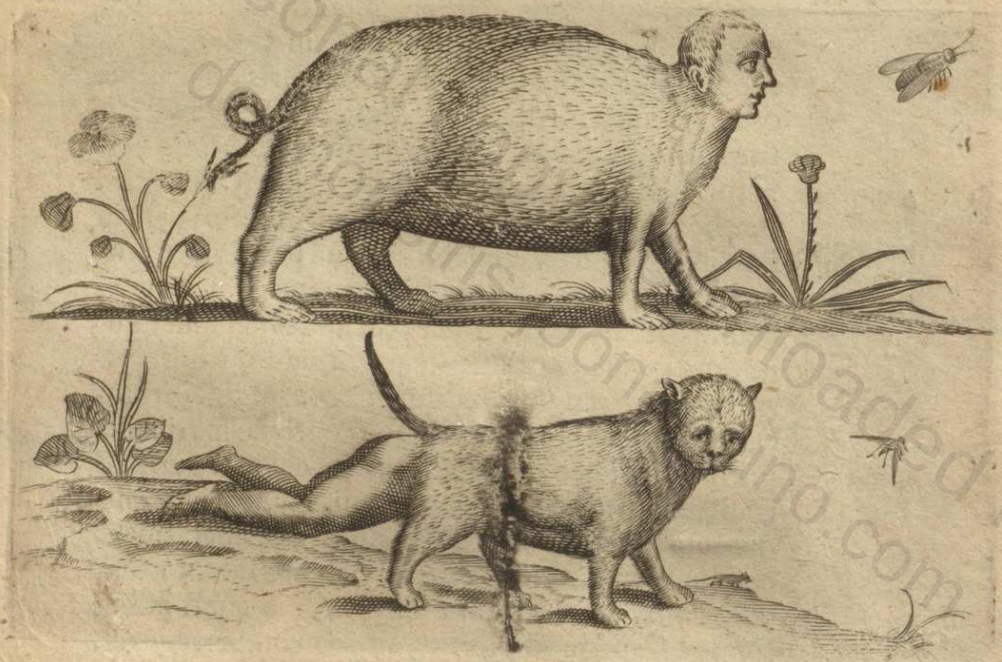
The opening word completes 'cor-poribus' (split across pages 205-206). The marginal note 'Anno Dñi 854' accompanies the reference to Walther of Rouffach.

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Porca enixa fetum edidit humana facie. Idem genus monſtri paucos poſt annos exortum. Henrico imperante ſus fæta porcum peperit humano capite. In Paroecia Legienſi matre ſue natus eſt porcellus habens faciem hominis. Paræi [e] relatu & Lycoſthenis in Eburonum quodam pago ſus nephrendem edidit facie, pedibus, manibuſque humanis; reliliquo autem corpore ſuem referentem. In Gallia conſimile monſtrum enatum. 1011. 1018. 1055. 1109. 1110. 1118. 1126.

e Lib. 24. cap. 12.



In [f] Rathſtadio oppido in alpibus Noricis, quas Taurum incola vocat, infans cornutus natus eſt. Monſtrum aliud in agro Veronenſi editum, Paræi [g] etiam obſeruatione: fuit autem equæ partus quadrupes humano capite, ad cuius murmur, vagitum 1233. 1254.

f Maio. colloq. 7. Fulgoſ. 1. de prodig.

g l. 24. c. 1.

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A sow gave birth to an offspring with a human face. A monster of the same kind appeared a few years later. During the reign of Emperor Henry, a pregnant sow gave birth to a piglet with a human head. In the parish of Liège, a piglet with a human face was born to a sow. According to the accounts of both Paré and Lycosthenes, in a village in the territory of the Eburones, a sow brought forth a young pig with a human face, hands, and feet, though the rest of its body resembled a pig. A very similar monster was born in France.\n\nIn Radstadt, a town in the Noric Alps - which the local inhabitants call the Tauern - a horned infant was born. Another monster appeared in the territory of Verona, as noted also by Paré: this was the four-legged offspring of a mare, possessing a human head, to whose murmur and crying

Margin notes

1011.

1018.

1055.

1109.

IIIC.

II18.

II26.

e Lib. 24. cap. 12.

f Maio. colloq. 7. Fulgof. 1. de prodig. 8 l.24.c.1.

g

1233.

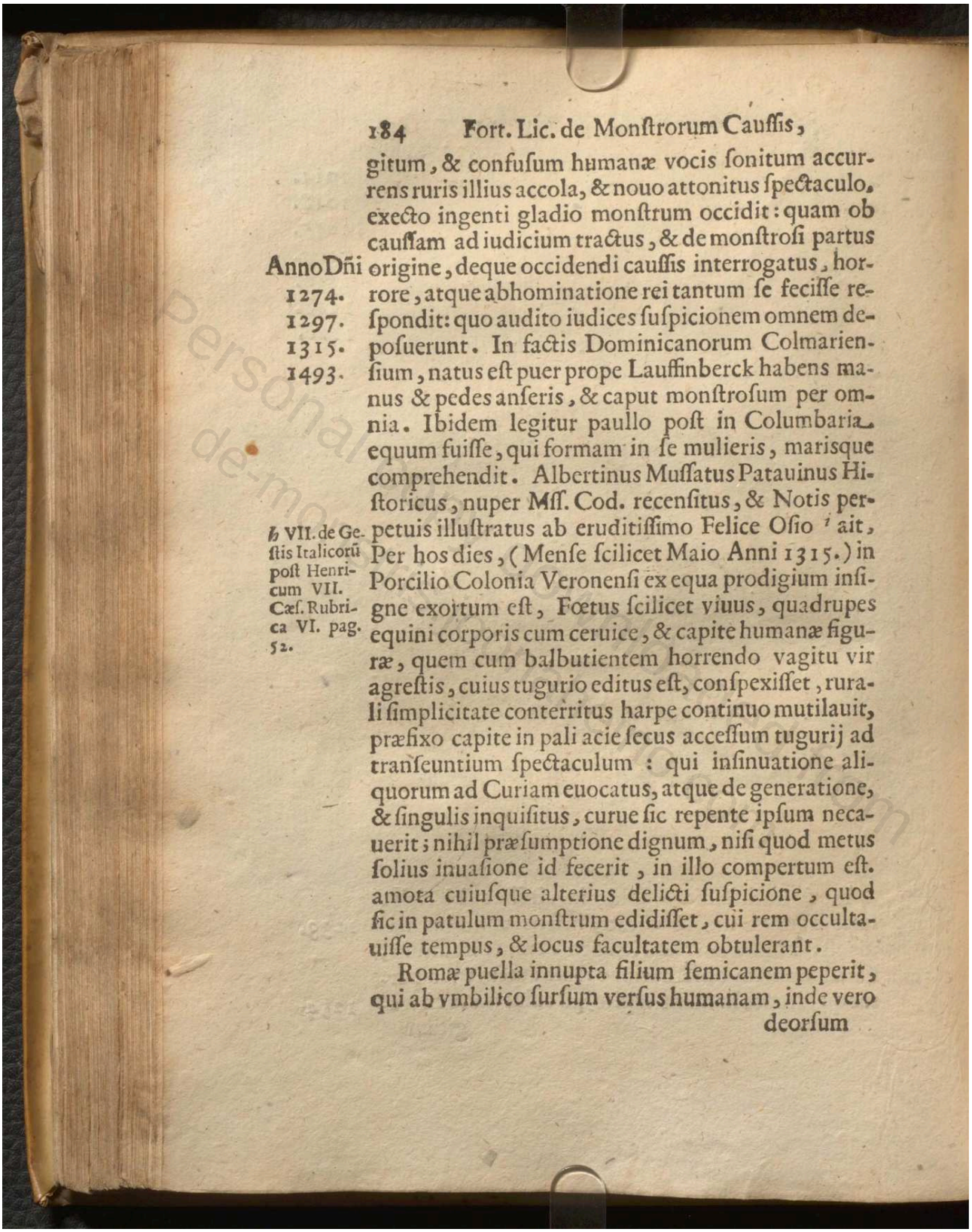
1254.

Translation notes

Corrected OCR error 'fue' to 'sue' (matre sue).

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gitum, & confusum humanæ vocis sonitum accurrens ruris illius accola, & nouo attonitus spectaculo, execto ingenti gladio monstrum occidit: quam ob causſam ad iudicium tractus, & de monstrosi partus
Anno Dñi origine, deque occidendi causſis interrogatus, horrore, atque abhominatione rei tantum se feciſſe re-
1274. spondit: quo audito iudices suſpicionem omnem de-
1297. posuerunt. In factis Dominicanorum Colmarien-
1315. sium, natus est puer prope Lauffinberck habens ma-
1493. nus & pedes anseris, & caput monstrosum per omnia. Ibidem legitur paullo post in Columbaria equum fuiſſe, qui formam in se mulieris, marisque comprehendit. Albertinus Musſatus Patauinus Historicus, nuper Mſſ. Cod. recensitus, & Notis perpetuis illustratus ab eruditiſſimo Felice Osio [i] ait, Per hos dies, (Mense scilicet Maio Anni 1315.) in Porcilio Colonia Veronensi ex equa prodigium insigne exortum est, Fœtus scilicet viuus, quadrupes equini corporis cum ceruice, & capite humanæ figuræ, quem cum balbutientem horrendo vagitu vir agrestis, cuius tugurio editus est, conspexiſſet, rurali simplicitate conterritus harpe continuo mutilauit, præfixo capite in pali acie secus acceſſum tugurij ad transeuntium spectaculum: qui insinuatione aliquorum ad Curiam euocatus, atque de generatione, & singulis inquisitus, curue sic repente ipsum necauerit; nihil præsumptione dignum, nisi quod metus solius inuasione id fecerit, in illo compertum est. amota cuiusque alterius delicti suſpicione, quod sic in patulum monstrum edidiſſet, cui rem occultauiſſe tempus, & locus facultatem obtulerant.

[b] VII. de Gestis Italicorũ post Henricum VII. Cæſ. Rubrica VI. pag. 52.

Romæ puella innupta filium semicanem peperit, qui ab vmbilico sursum versus humanam, inde vero deorsum

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...and confused sound of a human voice, a local peasant rushed up. Astonished by this unprecedented spectacle, he drew a large sword and killed the monster. Dragged to trial for this action and questioned about the origin of the monstrous birth and his reasons for killing it, he replied that he had acted solely out of horror and disgust at the creature; hearing this, the judges dropped all suspicion against him.

In the *Annals of the Colmar Dominicans*, under the entries for the years 1274, 1297, 1315, and 1493, it is recorded that a boy was born near Laufenburg with the hands and feet of a goose and an entirely monstrous head. It is also noted there that shortly afterward in Colmar, a horse was born that combined both female and male forms within itself.

The Paduan historian Albertino Mussato - whose manuscript codex was recently revised and continuously annotated by the most learned Felix Osius - writes:

“During these days (namely in May 1315), a remarkable marvel was born to a mare in Porcile, a settlement near Verona: a living, four-legged offspring with the body of a horse, but with a neck and head of human shape. When a countryman, in whose hut it was born, saw it babbling with a terrifying cry, he was terrified in his rustic simplicity and immediately hacked it to pieces with a scythe, mounting its head on a sharp stake near the entrance of his hut for passersby to see. Called before the court on the report of others, he was interrogated about its generation, every detail, and why he had killed it so abruptly. Nothing suspicious was found concerning him, except that he had acted out of an overwhelming attack of fear alone. All suspicion of any other crime - such as having brought forth such a monster in public when time and place gave him the opportunity to conceal it - was dismissed.”

In Rome, an unmarried girl gave birth to a half-dog son, who from the navel upward was human, and from there downward

Margin notes

Book VII, On the Deeds of the Italians after Emperor Henry VII, rubric VI, page 52.

Translation notes

The dates 1274, 1297, 1315, and 1493 appear printed in the margin adjacent to the Colmar Dominican annals entry in the Latin text and were integrated into the narrative flow for clarity.

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i lib. 24. ti. de vesica. k 14. de rer. varia. c. 64 l lib. 24. cap. 12. deorsum canis exquisitam haberet effigiem: id monstrum memorant i Volaterranus, k Cardanus, l Paræus, & alij plures.



Scriptum Volaterranus in Commentarijs Vrbanis reliquit, sub Pio huius nominis III. Pont. Maximo, in Hetruria puellam quamdam, quod cum cane adamato stupri consuetudinem habuisset, grauidam esse factam, ac semicanem fœtum edidisse, hoc est pedibus manibus ac auribus caninis, cetera vero hominem; remque expiationis gratia ad Pontificem fuisse delatam. Memoriæ proditum est, relatu Magij suis in † Miscellaneis, Auenione, anno salutis humanæ

† lib. 1. c. 20.

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...possessed the precise form of a dog. This monster is recorded by Volaterranus, Cardano, Paré, and several others.

Volaterranus left written in his Urban Commentaries that during the pontificate of Pope Pius III, a young woman in Tuscany who had engaged in illicit relations with a beloved dog became pregnant and gave birth to a half-canine offspring - that is, with canine feet, hands, and ears, but human in all other respects. The matter was brought before the Pope for expiation.

According to the report of Maggi in his Miscellanea, it is recorded that in Avignon, in the year of human salvation...

Margin notes

Book 24, title De vesica.

Book 14, De rerum varietate, chapter 64.

Book 24, chapter 12.

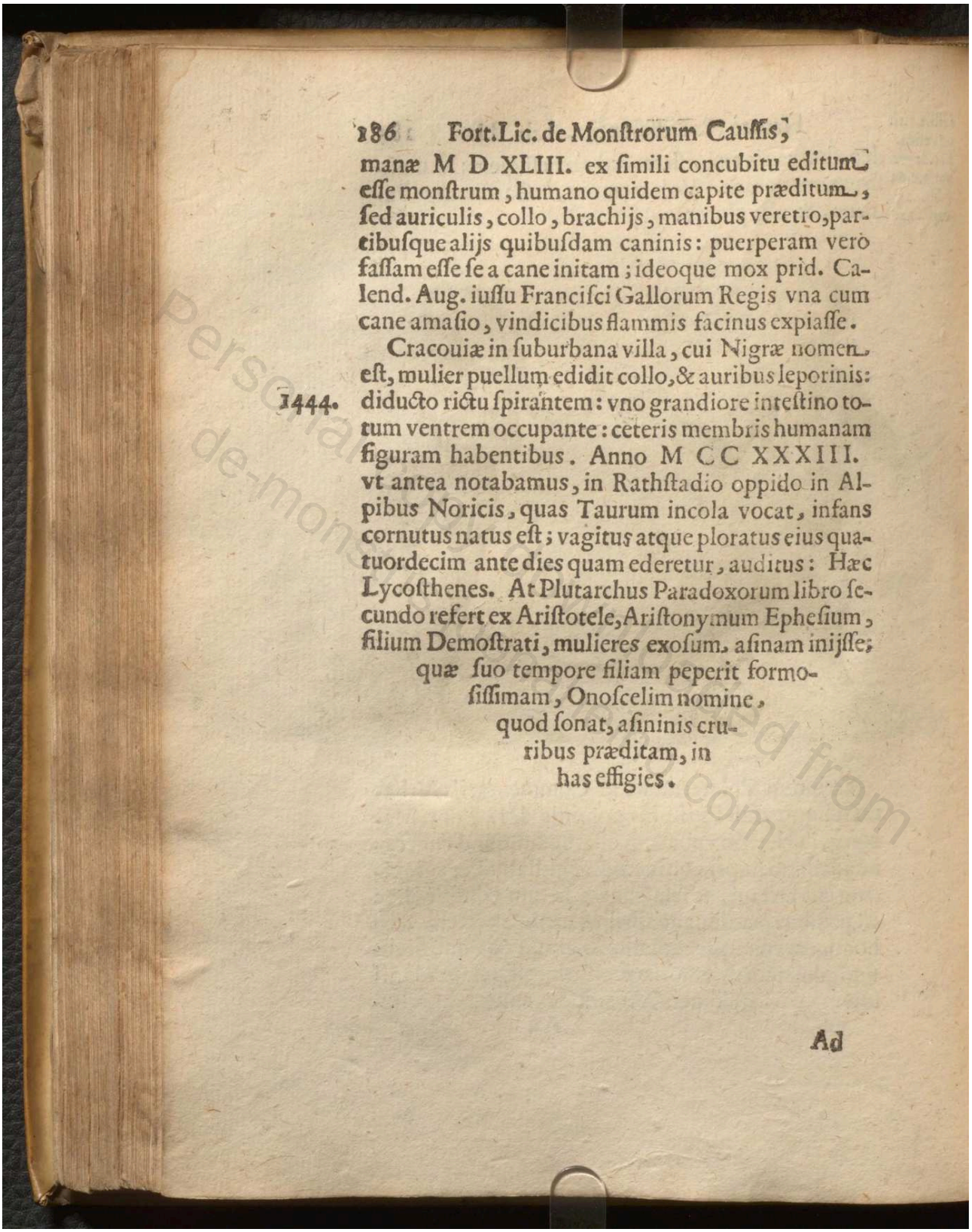
Book 1, chapter 20.

Translation notes

The text on page 209 ends mid-sentence ('anno salutis hu-mana') and continues on page 210 with the date and details of the Avignon case.

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manæ M D XLIII. ex simili concubitu editum esse monstrum, humano quidem capite præditum, sed auriculis, collo, brachijs, manibus veretro, partibusque alijs quibusdam caninis: puerperam verò fassam esse se a cane initam; ideoque mox prid. Calend. Aug. iussu Francisci Gallorum Regis vna cum cane amasio, vindicibus flammis facinus expiasse.

Cracouiæ in suburbana villa, cui Nigræ nomen est, mulier puellum edidit collo, & auribus leporinis: 1444. diducto rictu spirantem: vno grandiore intestino totum ventrem occupante: ceteris membris humanam figuram habentibus. Anno M CC XXXIII. vt antea notabamus, in Rathstadio oppido in Alpibus Noricis, quas Taurum incola vocat, infans cornutus natus est; vagitus atque ploratus eius quatuordecim ante dies quam ederetur, auditus: Hæc Lycosthenes. At Plutarchus Paradoxorum libro secundo refert ex Aristotele, Aristonymum Ephesium, filium Demostrati, mulieres exosum, asinam inijsse; quæ suo tempore filiam peperit formosissimam, Onoscelim nomine, quod sonat, asininis cruribus præditam, in has effigies.

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1543, a monster was born from a similar union. Although it possessed a human head, its ears, neck, arms, hands, penis, and certain other parts were canine. The mother confessed that she had mated with a dog; consequently, on July 31, by order of King Francis of France, she and her canine lover expiated the crime in avenging flames.

In a suburban village near Kraków named Nigra, a woman gave birth to a baby boy with the neck and ears of a hare, breathing through a wide-open, gaping mouth. A single oversized intestine filled his entire abdomen, while the remaining limbs retained a human form.

In the year 1233, as we noted earlier, in the town of Radstadt in the Noric Alps - which the local inhabitants call the Tauern - a horned infant was born whose crying and wailing were heard fourteen days before it was delivered. So reports Lycosthenes.

Plutarch, however, in the second book of his Parallels, reports from Aristotle that Aristonymus of Ephesus, son of Demostratus, out of a hatred for women, mated with a she-donkey. In due course, she gave birth to a remarkably beautiful daughter named Onoscelis, which means 'endowed with donkey legs,' into these forms...

Margin notes

1444.

Translation notes

The Latin text opens mid-sentence continuing from page 209 ('[in the year of human salvation] 1543...'). The word 'afinnam' is an OCR/typographical error for 'asinam' (female donkey). Plutarch's cited work 'Paradoxorum' refers to the pseudo-Plutarchan collection often titled Parallela Minora or Paradoxes. The page ends mid-phrase with 'in-has effigies' ('into these forms...').

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Ad oppidum Bitterfeld vitulus in agro repertus eſt oculis, naribus, & auribus humanis: vertice tonſo, & miniato; rictu, & pectore vitulino: cruribus anterioribus vitulinis, poſterioribus humanis, & breuibus admodum: ſed vtriſque deſinentibus partim in vngulas vitulinas, partim in humanos digitos, qui vngulis ſuberant, & ſeparatim propendebant. In Marchiæ villa Dammenuualde, prope Vviſtock, coloni cuiuſdam coniux monſtrum edidit a Fincelio ita deſcriptum, infans toto corpore fuit ſpadiceo colore; capite cornuto; oculis craſſis, prominentibus; carens naſo: patulo ore, quod longitudine ſpitamæ 1551.

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Near the town of Bitterfeld, a calf was found in a field with human eyes, nostrils, and ears; its crown was hairless and stained vermilion; its mouth and chest were those of a calf. Its forelegs were calf-like, while its hind legs were human and quite short, though both ended partly in calf hooves and partly in human toes, which lay beneath the hooves and hung down separately.

In the village of Dammwolde in the Margraviate of Brandenburg, near Wittstock, the wife of a peasant gave birth to a monster described by Jobus Fincelius as follows: the infant's entire body was chestnut in color, with a horned head, thick, bulging eyes, no nose, and a wide, gaping mouth extending a span in length, di-

Margin notes

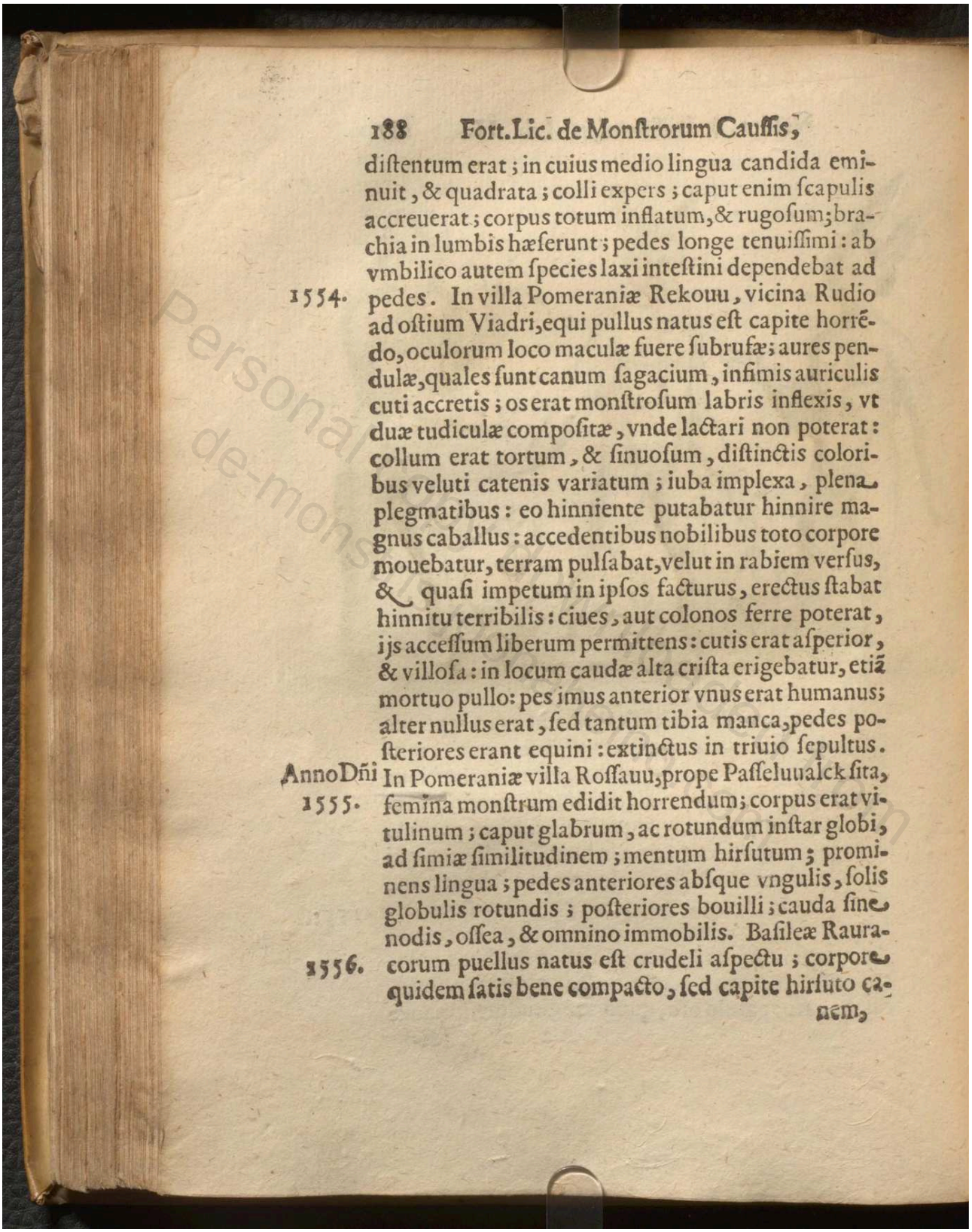
1551.

Translation notes

The last word on the page, 'di-', is broken across the page break and continues on page 212.

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distentum erat; in cuius medio lingua candida eminuit, & quadrata; colli expers; caput enim scapulis accreuerat; corpus totum inflatum, & rugosum; brachia in lumbis hæserunt; pedes longe tenuissimi: ab vmbilico autem species laxi intestini dependebat ad
1554. pedes. In villa Pomeraniæ Rekouu, vicina Rudio ad ostium Viadri, equi pullus natus est capite horrẽdo, oculorum loco maculæ fuere subrufæ; aures pendulæ, quales sunt canum sagacium, infimis auriculis cuti accretis; os erat monstrosum labris inflexis, vt duæ tudiculæ compositæ, vnde lactari non poterat: collum erat tortum, & sinuosum, distinctis coloribus veluti catenis variatum; iuba implexa, plena plegmatibus: eo hinniente putabatur hinnire magnus caballus: accedentibus nobilibus toto corpore mouebatur, terram pulsabat, velut in rabiem versus, & quasi impetum in ipsos facturus, erectus stabat hinnitu terribilis: ciues, aut colonos ferre poterat, ijs accessum liberum permittens: cutis erat asperior, & villosa: in locum caudæ alta crista erigebatur, etiã mortuo pullo: pes imus anterior vnus erat humanus; alter nullus erat, sed tantum tibia manca, pedes posteriores erant equini: extinctus in triuio sepultus.
Anno Dñi 1555. In Pomeraniæ villa Rossauu, prope Passeluualck sita, femina monstrum edidit horrendum; corpus erat vitulinum; caput glabrum, ac rotundum instar globi, ad simiæ similitudinem; mentum hirsutum; prominens lingua; pedes anteriores absque vngulis, solis globulis rotundis; posteriores bouilli; cauda sine nodis, ossea, & omnino immobilis. Basileæ Rauracorum puellus natus est crudeli aspectu; corpore
1556. quidem satis bene compacto, sed capite hirsuto ca-

nem,

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stended; in the middle of which stuck out a square, bright white tongue. It lacked a neck, for its head was fused directly to its shoulders. Its whole body was swollen and wrinkled; its arms were attached at the loins, and its feet were exceedingly thin. From its navel hung what looked like a loose intestine, reaching all the way to its feet.

In the Pomeranian village of Rekow, near Rützow at the mouth of the Oder River, a foal was born with a horrifying head. In place of eyes were reddish spots; its ears were floppy, like those of hunting hounds, with their lower tips attached to the skin. Its mouth was monstrous, with turned-in lips resembling two mallets joined together, so that it could not suckle. Its neck was twisted and sinuous, patterned with distinct colors like chains; its mane was matted and full of braids. When it neighed, it sounded like a huge stallion. Whenever noblemen approached, it thrashed its whole body, stamped the ground as if enraged, and reared up with a terrifying neigh as if about to attack them; yet it tolerated townsfolk and peasants, allowing them free access. Its skin was coarse and shaggy. In place of a tail, a tall crest stood erect, even after the foal died. One front foot was human; the other was missing altogether, leaving only a stunted shinbone; its hind feet were equine. When it died, it was buried at a crossroads.

In the year of our Lord 1555, in the Pomeranian village of Rossow, located near Pasewalk, a woman gave birth to a dreadful monster. Its body was calf-like, while its head was hairless and round as a globe, resembling an ape. Its chin was hairy, its tongue protruded, and its forelegs lacked hooves, ending only in round knobs; its hind legs were like those of cattle, and its tail was jointless, bony, and completely immobile.

In Basel, a baby boy was born of fierce appearance. Although his body was fairly well formed, his head was shaggy, resembling a dog…

Margin notes

1554.

Anno Dñi 1555.

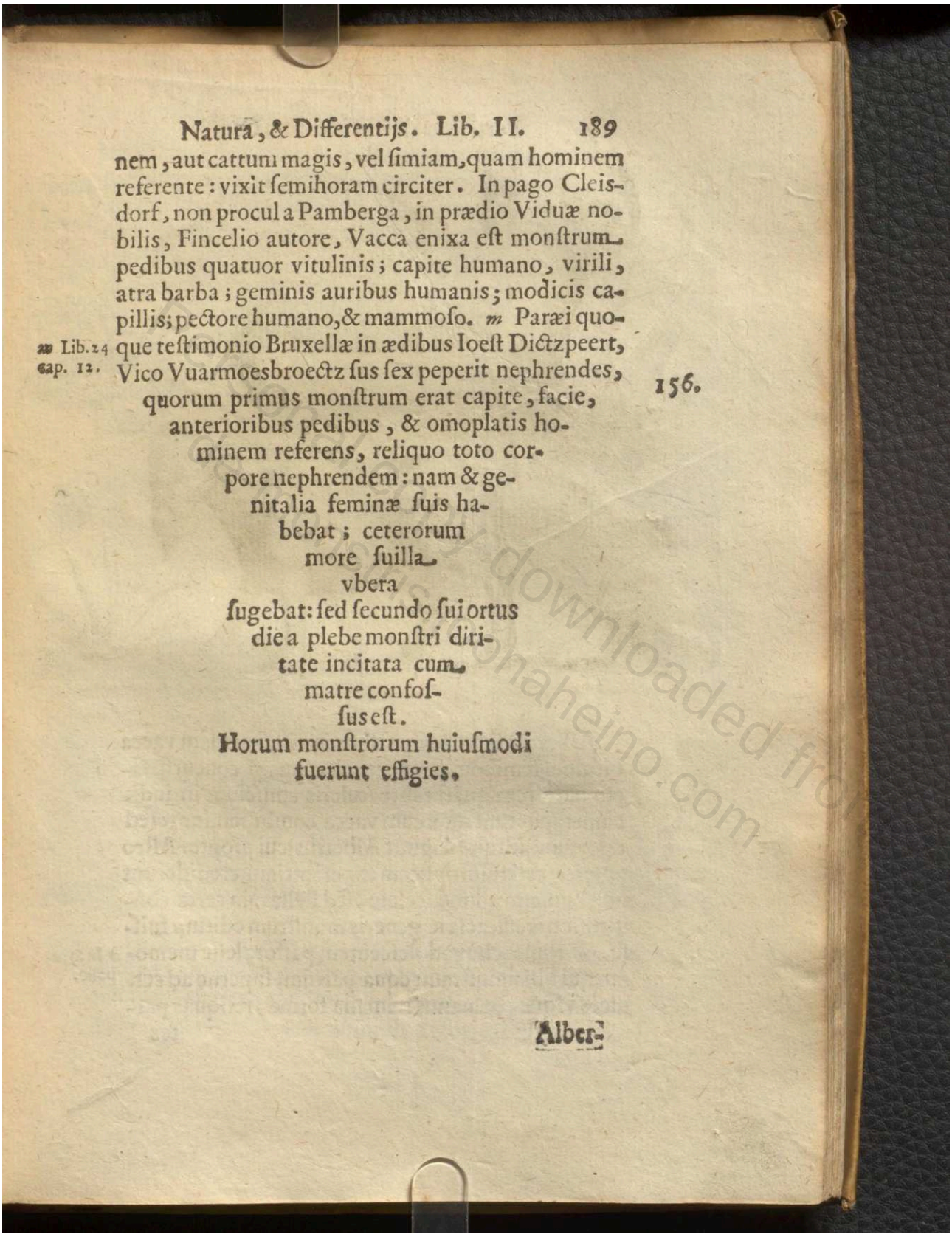
1556.

Translation notes

At the very end of the page, the printer's 'cauem' is a misprint for 'canem' ('dog'), completing the description of the shaggy, dog-like head of the infant born in Basel.

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nem, aut cattum magis, vel ſimiam, quam hominem referente: vixit ſemihoram circiter. In pago Cleisdorf, non procul a Pamberga, in prædio Viduæ nobilis, Fincelio autore, Vacca enixa eſt monſtrum pedibus quatuor vitulinis; capite humano, virili, atra barba; geminis auribus humanis; modicis capillis; pectore humano, & mammoſo. *m* Paræi quoque teſtimonio Bruxellæ in ædibus Ioeſt Dictzpeert, Vico Vuarmoesbroectz ſus ſex peperit nephrendes, quorum primus monſtrum erat capite, facie, anterioribus pedibus, & omoplatis hominem referens, reliquo toto corpore nephrendem: nam & genitalia feminæ ſuis habebat; ceterorum more ſuilla vbera fugebat: ſed ſecundo ſui ortus die a plebe monſtri diritate incitata cum matre confoſſus eſt.

m Lib. 24 cap. 12.

156.

Horum monſtrorum huiuſmodi fuerunt effigies.

Alber-

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...or rather a cat or ape, more than a human being; it lived for about half an hour.

In the village of Gleisdorf, not far from Bamberg, on the estate of a noble widow, according to Fincelius, a cow gave birth to a monster with four calf legs, a human male head with a black beard, a pair of human ears, short hair, and a human chest with breasts.

According also to the testimony of Ambroise Paré, in Brussels at the home of Joest Dictzpeert on Warmoesbroek Street, a sow gave birth to six piglets. The first of these was a monster whose head, face, forelegs, and shoulders resembled a human, while the rest of its body was entirely that of a piglet. It possessed the female genitals of a pig and suckled at the sow's teats like the others; but on the second day after its birth, it was stabbed to death along with its mother by a mob incited by horror at the monster.

Such were the forms of these monsters.

Margin notes

Book 24, chapter 12.

Footnotes

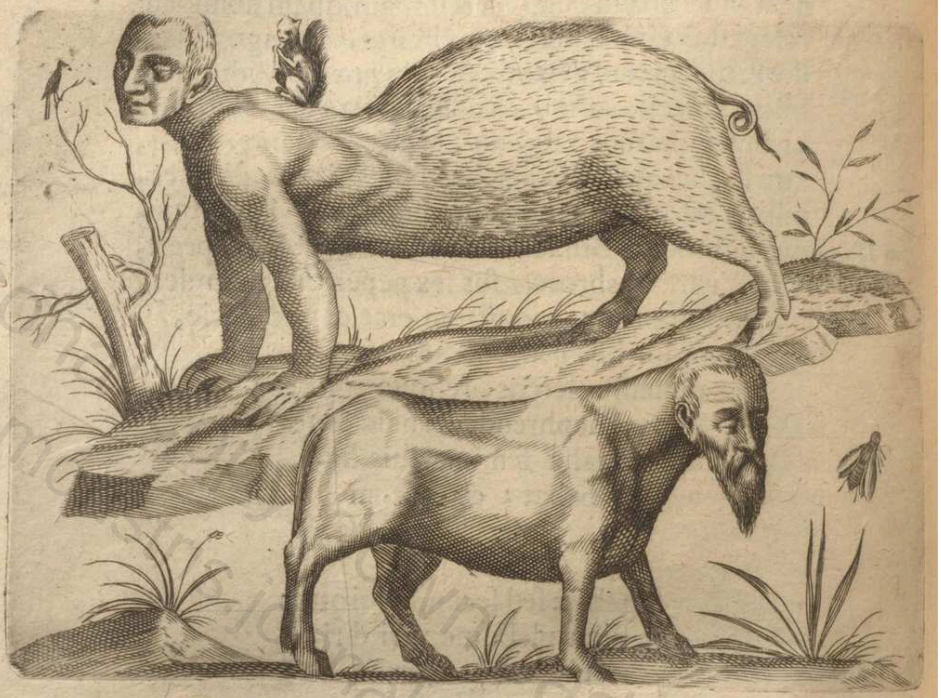
The printer's text 'Vaccap er[a]t' is a misprint for 'Vacca enixa est' ('a cow gave birth to').

Translation notes

The opening word fragment 'nem' completes 'canem' ('dog') from the bottom of page 212. The word 'ammoso' is likely a printer's error for 'mammoso' ('provided with breasts').

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Alberti Magni temporibus in villa quadam vacca vitulum ſemihominem peperit; pagani concurſu facto paſtorem quaſi tanti ſceleris conſcium in iudicium rapuerunt mox cum vacca comburendum: ſed oportune adfuit Magnus Albertus; cui propter Aſtronomicæ artis multiplicem experientiam crediderunt non humano aliquo ſcelere, ſed ſtellarum certæ conſtitutionis efficacia id generis monſtrum editum fuiſſe. „ Plutarchus adoleſcentem paſtoralem memorat, qui ſibi monſtrauit equæ partum, ſuperne ad ceruices vſque, & manus humana forma; reliquas partes „ In Symposio.

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In the time of Albertus Magnus, a cow in a certain village gave birth to a half-human calf. The villagers gathered in a crowd and dragged the herdsman to trial as an accomplice to such a heinous crime, intending to burn him alive along with the cow. Fortunately, Albertus Magnus happened to be present. Thanks to his vast expertise in the astronomical art, the people believed him when he explained that a monster of this kind was produced not by any human crime, but by the influence of a specific configuration of the stars.\n\nPlutarch mentions a young shepherd who showed him the offspring of a mare. Down to its neck, including its hands, it had a human form, while its remaining parts

Margin notes

In the Symposiacs.

Translation notes

Corrected the printer's contraction/OCR errors: 'femihominem' to 'semihominem' (half-human) and 'cernices' to 'cervices' (neck).

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tes equinas habentem; in morem hominum recens
o Parallel. 29. natorum vagientem. Idem in Aristotelis o Paradoxorum libro secundo, quem desideramus, legit asinam peperisse puellam formosissimam, sed asininis
p Lib. 25. cap. 32. cruribus præditam. p Cælij Rhodigini obseruatione apud Sybarim capella infantem peperit humana
q 3. de Prodigijs facie, caprinis cruribus, ac veluti satyrum. Ex Po-
r de cad. 3. l. 7. lydoro q Virgilio legimus, ex Liuio, r Fabio con-
s lib. 1. c. 6 sule, ex Valerio s Maximo, & ex Rueffo t puerum
t 3. de concep. c. 3. natum cum elephanti capite, in hanc effigiem.



Paræi relatu, monstrum in Italia peperit, mulier Hebræa; quod erat infans ore leonino, intusque eo dentibus duobus candidioribus, & alio quodam osse pectori gallinaceo non absimili deformatum posterius

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were equine; and it wailed like a newborn human infant. He also read in the second book of Aristotle's Paradoxes - a work now lost to us - that a she-donkey gave birth to a remarkably beautiful girl, though she was endowed with donkey legs.

According to an observation recorded by Caelius Rhodiginus, at Sybaris a goat gave birth to an infant with a human face and goat legs, resembling a satyr. We also read in Polydore Vergil, Livy (during the consulship of Fabius), Valerius Maximus, and Jacob Rueff of a boy born with an elephant's head, according to this likeness.

According to Ambroise Paré, a Jewish woman in Italy gave birth to a monster: an infant with a lion's mouth containing two unusually bright white teeth inside, and deformed towards the back by a bone resembling a chicken's breastbone...

Margin notes

Plutarch, Parallels, ch. 29; p Caelius Rhodiginus, book 25, chapter 32; q Polydore Vergil, On Prodigies, book 3; r Livy, book 31, chapter 7; f Valerius Maximus, book 1, chapter 6; t Jacob Rueff, On Conception, book 3, chapter 3.

Translation notes

The Latin text ends mid-sentence on 'poste- rius' (posteriorly / towards the back), which will continue onto page 216.

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rius ad regionem, vbi alias cauda propendere ſolet, paullo tamen ſuperius, habebat Characterem inſtar verucæ, ceteris omnibus erat homini ad naturæ leges nato conforme; viuumq; ſeptimanas quinque manebat.

In ditione Nouarienſi ex muliere vetula natum proditur monſtrum cruribus, & pedibus bouinis, reſiduo corpore humano; ſed ſeptem habens brachia, totidemque capita vni buſto affixa; vno capitum auriculas hircinas, & oculum vnicum habente, illumque in medio frontis ad inſtar cyclopum.

Puellam natam Leonina facie teſtatur Paræus.



Vin-

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near the region where a tail usually hangs down, though slightly higher, it had a mark resembling a wart. In all other respects it conformed to a human born according to the laws of nature, and it remained alive for five weeks.

In the territory of Novara, a monster is reported to have been born to an elderly woman. It had bovine legs and feet, while the rest of its body was human; however, it possessed seven arms and as many heads attached to a single torso. One of these heads had goat-like ears and a single eye located in the middle of its forehead, like a Cyclops.

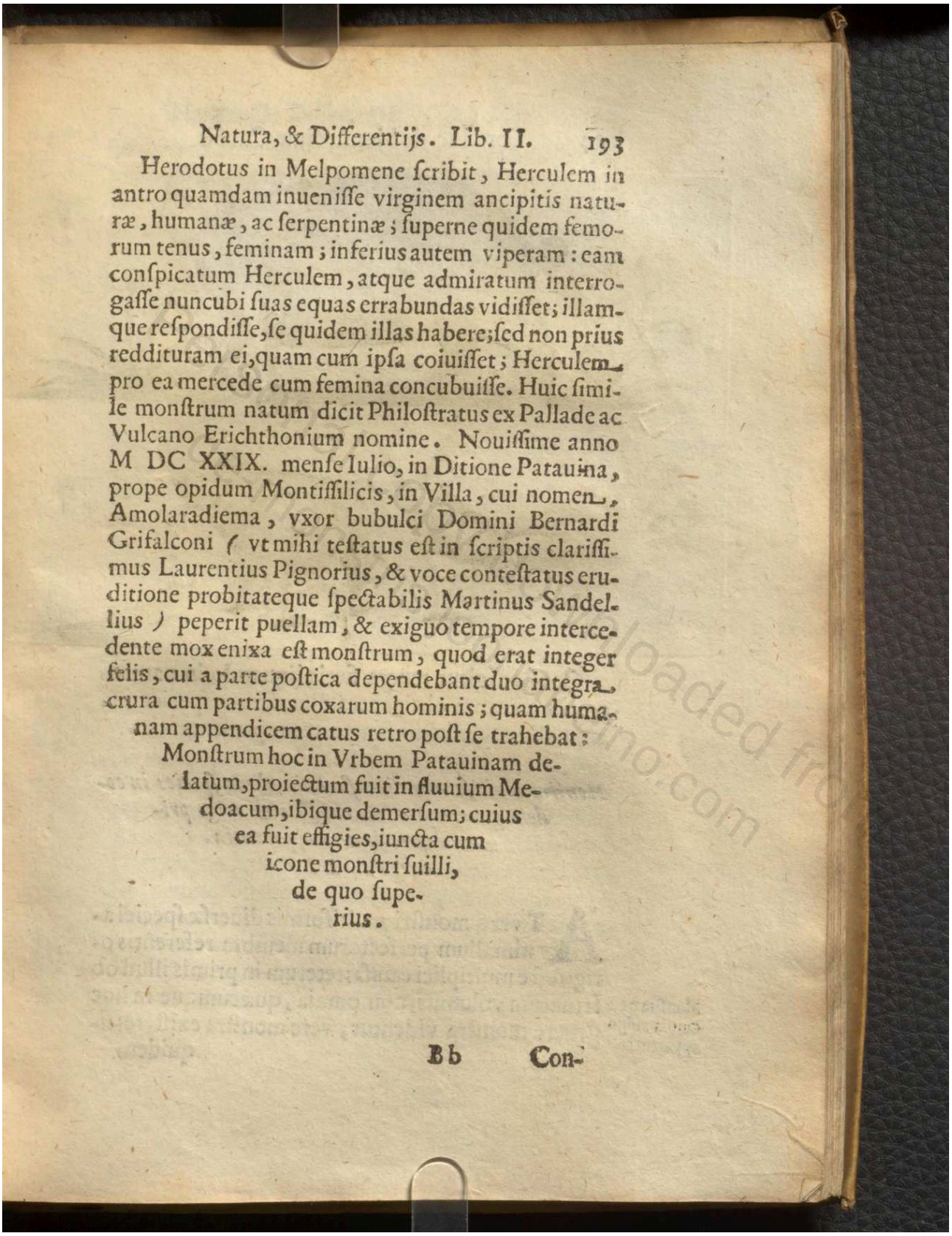
Ambroise Paré also testifies that a baby girl was born with the face of a lion.

Translation notes

Corrected printer typos: 'certris' to 'ceteris' (in all other respects), 'tolidemque' to 'totidemque' (as many), and 'bufto' to 'busto' (torso/trunk).

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Herodotus in Melpomene ſcribit, Herculem in antro quamdam inueniſſe virginem ancipitis naturæ, humanæ, ac ſerpentinæ; ſuperne quidem femorum tenus, feminam; inferius autem viperam: eam conſpicatum Herculem, atque admiratum interrogaſſe nuncubi ſuas equas errabundas vidiſſet; illamque reſpondiſſe, ſe quidem illas habere; ſed non prius reddituram ei, quam cum ipſa coiuiſſet; Herculem pro ea mercede cum femina concubuiſſe. Huic ſimile monſtrum natum dicit Philoſtratus ex Pallade ac Vulcano Erichthonium nomine. Nouiſſime anno M DC XXIX. menſe Iulio, in Ditione Patauina, prope opidum Montiſſilicis, in Villa, cui nomen, Amolaradiema, vxor bubulci Domini Bernardi Grifalconi (vt mihi teſtatus eſt in ſcriptis clariſſimus Laurentius Pignorius, & voce conteſtatus eruditione probitateque ſpectabilis Martinus Sandellius) peperit puellam, & exiguo tempore intercedente mox enixa eſt monſtrum, quod erat integer felis, cui a parte poſtica dependebant duo integra crura cum partibus coxarum hominis; quam humanam appendicem catus retro poſt ſe trahebat:

Monſtrum hoc in Vrbem Patauinam delatum, proiectum fuit in fluuium Medoacum, ibique demerſum; cuius ea fuit effigies, iuncta cum icone monſtri ſuilli, de quo ſuperius.

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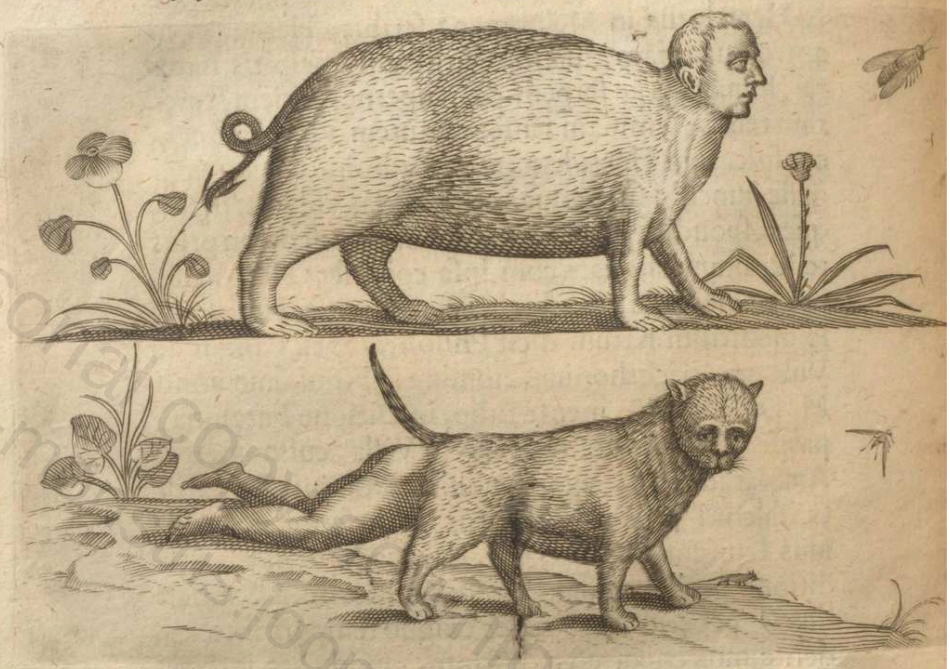
Herodotus writes in Melpomene that Hercules discovered a maiden of dual nature in a cave, half human and half serpent - a woman down to her thighs, but a viper below. Astonished at the sight, Hercules asked if she had seen his straying mares anywhere. She replied that she indeed had them, but would not return them to him unless he lay with her, and Hercules slept with her in exchange for his reward. Philostratus states that a similar monster named Erichthonius was born from Pallas and Vulcan. Most recently, in July 1629, in the territory of Padua near the town of Monselice, in a village called Amolaradiema, the wife of a herdsman of Lord Bernardo Grifalconi gave birth to a baby girl, and shortly thereafter delivered a monster. (This was reported to me in writing by the most illustrious Lorenzo Pignoria, and confirmed orally by Martinus Sandelius, a man remarkable for his learning and integrity.) The creature was a complete cat from whose rear quarters hung two complete human legs, including parts of human hips; the cat dragged this human appendage along behind it. This monster was brought to the city of Padua, thrown into the Medoacus River, and drowned there. Its illustration is shown here, paired with the image of the swine-like monster mentioned above.

Translation notes

Emended the typographical/OCR errors 'interrogsse' to 'interrogasse' (asked) and 'fuilli' to 'suilli' (swine-like).

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Conſtat igitur reuera fieri aliquando in natura partus membra obtinentes diuerſarum ſpecierum animalium perfectiorum partes repræſentantia.

Monſtri multiformis diuerſas animalium ſpecies in eodem genere proximo cauſſa, & origo primum depromitur ex apparentia.

CAP. LIV.

Monſtra non omnia vulgo apparentia.

AT vero monſtri multiformis diuerſæ ſpeciei animalium perfectorum membra referentis origo eſt e multiplici cauſſa; ceterum in primis illud obſeruatum volumus, non omnia, quæcumque in hoc genere monſtra videntur, vere monſtra exiſtere; ſiquidem

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It is therefore established that births possessing limbs representing parts of different species of higher animals do indeed occasionally occur in nature.

CHAPTER 54
The cause and origin of a multiform monster displaying different animal species within the same proximate genus, derived first from its appearance.

The origin of a multiform monster displaying limbs belonging to different species of higher animals stems from a variety of causes. First and foremost, however, we wish to note that not all creatures that appear to be monsters of this kind are genuine monsters; for…

Margin notes

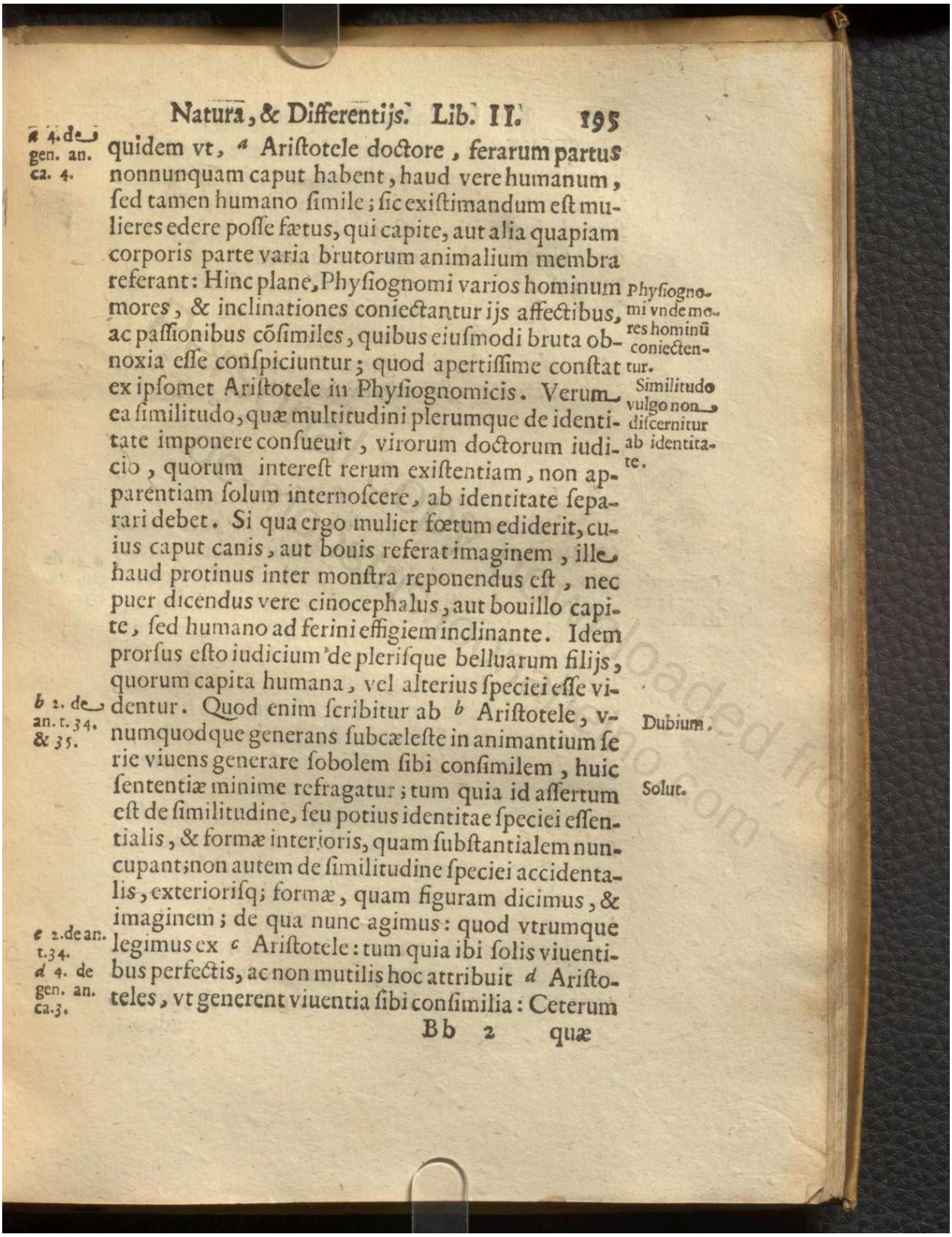
Not all creatures that commonly appear to be monsters are genuinely so.

Translation notes

The Latin term 'genere proximo' refers to the proximate or immediate genus in scholastic Aristotelian taxonomy. 'Animalium perfectiorum' refers to higher animals (typically blooded animals/vertebrates in Aristotelian biology). The text ends mid-sentence on 'siquidem' ('for…'), continuing onto page 219.

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quidem vt, [a] Aristotele doctore, ferarum partus nonnunquam caput habent, haud vere humanum, sed tamen humano simile; sic existimandum est mulieres edere posse fætus, qui capite, aut alia quapiam corporis parte varia brutorum animalium membra referant: Hinc plane, Physiognomi varios hominum mores, & inclinationes coniectantur ijs affectibus, ac passionibus cõsimiles, quibus eiusmodi bruta obnoxia esse conspiciuntur; quod apertissime constat ex ipsomet Aristotele in Physiognomicis. Verum ea similitudo, quæ multitudini plerumque de identitate imponere consueuit, virorum doctorum iudicio, quorum interest rerum existentiam, non apparentiam solum internoscere, ab identitate separari debet. Si qua ergo mulier fœtum ediderit, cuius caput canis, aut bouis referat imaginem, ille haud protinus inter monstra reponendus est, nec puer dicendus vere cinocephalus, aut bouillo capite, sed humano ad ferini effigiem inclinante. Idem prorsus esto iudicium de plerisque belluarum filijs, quorum capita humana, vel alterius speciei esse videntur. Quod enim scribitur ab [b] Aristotele, vnumquodque generans subcæleste in animantium serie viuens generare sobolem sibi consimilem, huic sententiæ minime refragatur; tum quia id assertum est de similitudine, seu potius identitae speciei essentialis, & formæ interioris, quam substantialem nuncupant; non autem de similitudine speciei accidentalis, exterioriſq; formæ, quam figuram dicimus, & imaginem; de qua nunc agimus: quod vtrumque legimus ex [c] Aristotele: tum quia ibi solis viuentibus perfectis, ac non mutilis hoc attribuit [d] Aristoteles, vt generent viuentia sibi consimilia: Ceterum

Physiognomi vnde mores hominũ coniectentur.

Similitudo vulgo non discernitur ab identitate.

Dubium.

Solut.

[a] 4. de gen. an. ca. 4.

[b] 2. de an. t. 34. & 35.

[c] 2. de an. t. 34.

[d] 4. de gen. an. ca. 3.

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just as, according to the learned Aristotle, the offspring of wild beasts sometimes have a head that is not truly human, but nevertheless resembles a human head, so too we must recognize that women can give birth to fetuses that resemble various limbs of brute animals in their head or some other part of their body. Indeed, this is precisely why physiognomists deduce human characters and dispositions to be similar to the emotions and passions to which those beasts are observed to be subject, as is abundantly clear from Aristotle himself in his Physiognomics.

However, this resemblance - which often misleads the common crowd into mistaking it for true identity - must be distinguished from actual identity in the judgment of learned men, whose concern is to discern the true nature of things rather than mere appearance. Therefore, if a woman gives birth to a fetus whose head bears the likeness of a dog or an ox, that offspring should not immediately be classed among monsters, nor should the child be described as truly dog-headed or ox-headed, but rather as human with a head leaning toward a beastly shape. The very same judgment applies to most offspring of wild beasts whose heads appear to be human or to belong to another species.

For what Aristotle writes - that every terrestrial generator among living beings produces offspring like unto itself - in no way contradicts this view. First, because that assertion concerns similarity, or rather identity, of essential species and inner form (which is called substantial form), not similarity of accidental species and outer form, which we call shape and image, and which is what we are discussing now (both of which points we read in Aristotle). Second, because Aristotle attributes the capacity to produce offspring like themselves only to living beings that are complete and unmaimed. However, those...

Margin notes

Aristotle, On the Generation of Animals, book 4, chapter 4.

Physiognomy, from which human character is conjectured.

Resemblance is not distinguished from identity by the common populace.

Aristotle, On the Soul, book 2, texts 34 & 35.

Objection.

Resolution.

Aristotle, On the Soul, book 2, text 34.

Aristotle, On the Generation of Animals, book 4, chapter 3.

Translation notes

'Dubium' and 'Solut.' (Solutio) in the margins mark a standard scholastic dialectical structure: an objection or doubt raised against a position, followed by its resolution. The page ends mid-sentence with 'Ceterum quæ'.

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quæ sibi dissimilia procreant, id habent ob aliquod impedimentum, quo prohibentur ne possint suum finem integre consequi; agentia vero impedita referenda sunt ad imperfecta, & mutila; quippe illis deest virtutis robur, quo tale superent impedimentum. Sic ergo pleraque monstris consimilia non bene vulgo inter vere monstra collocantur.

Secunda causa, & origo monstri, multiplicia speciei animalia referentis, ex imbecillitate generantis pendere demonstratur.
CAP. LX.

Generantis virtus vt varia fit.

ALtera vero causa monstrosi partus animalium varias species præseferentis in parentibus comprehensa ex [a] Aristotele pulchre haberi potest; cui virtus generantis aliquando robusta est, aliquando autem imbecilla, & secundum varios imbecillitatis gradus differenter affecta: Quum itaque generans homo simul sit viuens, animal, homo, masculus (exempli gratia) Lucretius, & tali figura, conformationeque corporis constitutus; ab istis omnibus attributis, & formis essentialibus proprias sigillatim vires obtinentibus in vnum iunctis conflatur vniuersa vis generantis in se complectens omniũ propositorum virtutes omnes; quorum vis etiam singula in actu generationis, alijs quacumque ex causa ociantibus, operari potest. Quamobrem Lucretius ille, vbi virtute polleat, optime subigens materiam feminæ, seu fœtus, ex ea generat viuens animal, & hominem masculum sibi etiam in exteriori figura consimilem: vbi autem primum gradum imbecillitatis contraxerit in virtute configuratrice, atque adeo

[a] 4. de gen. an. c. 3.

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creatures that produce offspring unlike themselves do so because of some impediment that prevents them from fully attaining their natural end. Indeed, obstructed agents must be classed among the imperfect and maimed, since they lack the generative vigor required to overcome such an obstacle. Thus, the common crowd is wrong to class most creatures that merely resemble monsters among true monsters.

The second cause and origin of a multiform monster displaying characteristics of multiple animal species is shown to depend on the weakness of the generator.

CHAPTER 55

Another cause of a monstrous birth displaying characteristics of various animal species resides in the parents and can be beautifully derived from Aristotle. According to him, the generative power of the parent is sometimes strong and sometimes weak, affected in different ways according to varying degrees of weakness.

Since a human parent is simultaneously a living being, an animal, a human, a male (Lucretius, for example), and endowed with a specific bodily shape and conformation, a single, total generative power is forged from all these attributes and essential forms - each contributing its own specific capacity into a unified whole - encompassing all the powers of these named traits. Moreover, during the act of generation, any single one of these individual powers can act on its own if the others remain inactive for any reason.

Consequently, when Lucretius possesses full generative vigor, he thoroughly masters the female matter (or fetus) and generates from it a living being, an animal, and a male human who resembles him even in outer appearance. However, if he suffers the first degree of weakness in his formative power, and thus

Margin notes

How the power of the generator varies.

On the Generation of Animals, Book 4, Chapter 3.

Translation notes

The Latin chapter header reads 'CAP. L X.', which is a typographical error for Chapter 55 (LV), continuing sequentially after Chapter 54 (LIV) on page 218.

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adeo virtus indiuidui langueat (indiuiduum hic cum Porphyrio *b* ſumo ex collectione omnium accidentium) non ita omnino materiei dominans hominem maſculum procreat, ſed tamen in figura non ſibi omnino conſimilem: vbi vero maiorem adhuc obtineat imbecillitatem, & cum indiuidui virtute proſtratum ſit etiam robur ad ſexum attinens, tunc homo Lucretius nec ſibi ſimilem in figura, nec marem, ſed hominem feminam ſibi diſſimilem procreat: ſed vbi cum virtute ſexus imbecilla vis indiuidui valida coniungitur, a Lucretio gignetur femina ſibi conſimilis in externa corporis, ac faciei figura: Verum ſpeciatim deiecta in Lucretiano ſemine virtute ſpeciei, fœtum conſtituet ille non homini, ſed animali conſimilem vel in parte aliqua, vel in toto etiam corpore: atque hinc oriuntur ex mulieribus virtute maſculi hominis imbecilla monſtroſi partus variorum animalium naturam præſeferentes, modo viliorum, modo nobiliorum, prout virtus generatrix maiorem, vel minorem contraxerit imbecillitatem; ac modo in vna parte corporis, modo in alia; modo in pluribus, modo in paucioribus; prout modo languet virtus in vna particula ſeminis determinatum membrum fœtus apta conſtituere, modo in alia; & modo in pluribus, modo in paucioribus; vndecumque illam imbecillitatem contraxerit, ſiue ante ortũ ſeminis in ea parte determinata, ex cuius reſiduo alimento primordialem materiã habet; ſiue in teſtibus, dum ſemen efficitur: ſiue poſt ſeminis ortum in vtero mulieris. Inſuper autem ſi adhuc debilior extiterit virtus agentis, eo quod iaceat eneruata virtus indiuidui, ſexus, ſpeciei, ac proximi generis; ac ſpeciatim ſi langueat virtus animalis productiua; ab illo generante

b cap. de ſpecie.

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the power of the individual falters (here, following Porphyry, I define the individual as a unique collection of all its accidental traits), he does not master the matter thoroughly enough to produce a male child who completely resembles him, but rather one whose appearance differs somewhat from his own. When, however, the formative power suffers an even greater weakness, so that the power related to sex is overthrown along with the power of the individual, then Lucretius produces a human female who neither resembles him in appearance nor matches his sex. On the other hand, when a strong individual power is combined with a weak power related to sex, Lucretius will produce a female who nevertheless closely resembles him in her facial features and external body shape.

However, if the power of the species itself is specifically crippled in Lucretius's seed, he will produce a fetus that resembles a general animal rather than a human being, whether in some specific part or across its entire body. This explains why monstrous births displaying the traits of various animals - sometimes lower beasts, sometimes higher ones - are born to women when the power of the male human is weak. This occurs to a greater or lesser degree depending on how much weakness the generative power has contracted, and sometimes affects one part of the body, sometimes another, sometimes many parts, and sometimes few. This varies as the power falters in one specific particle of the seed meant to form a particular limb of the fetus, or in another particle, or in many, or in few. Furthermore, this weakness may be contracted from any of several sources: whether before the formation of the seed in that specific body part (from whose unused nourishment the seed receives its raw material), or in the testicles while the seed is being formed, or after the seed's formation inside the woman's womb.

Moreover, if the power of the active agent should prove weaker still, because the powers of the individual, sex, species, and proximate genus all lie enfeebled - and specifically if the power that produces a general animal falters - then from that generator

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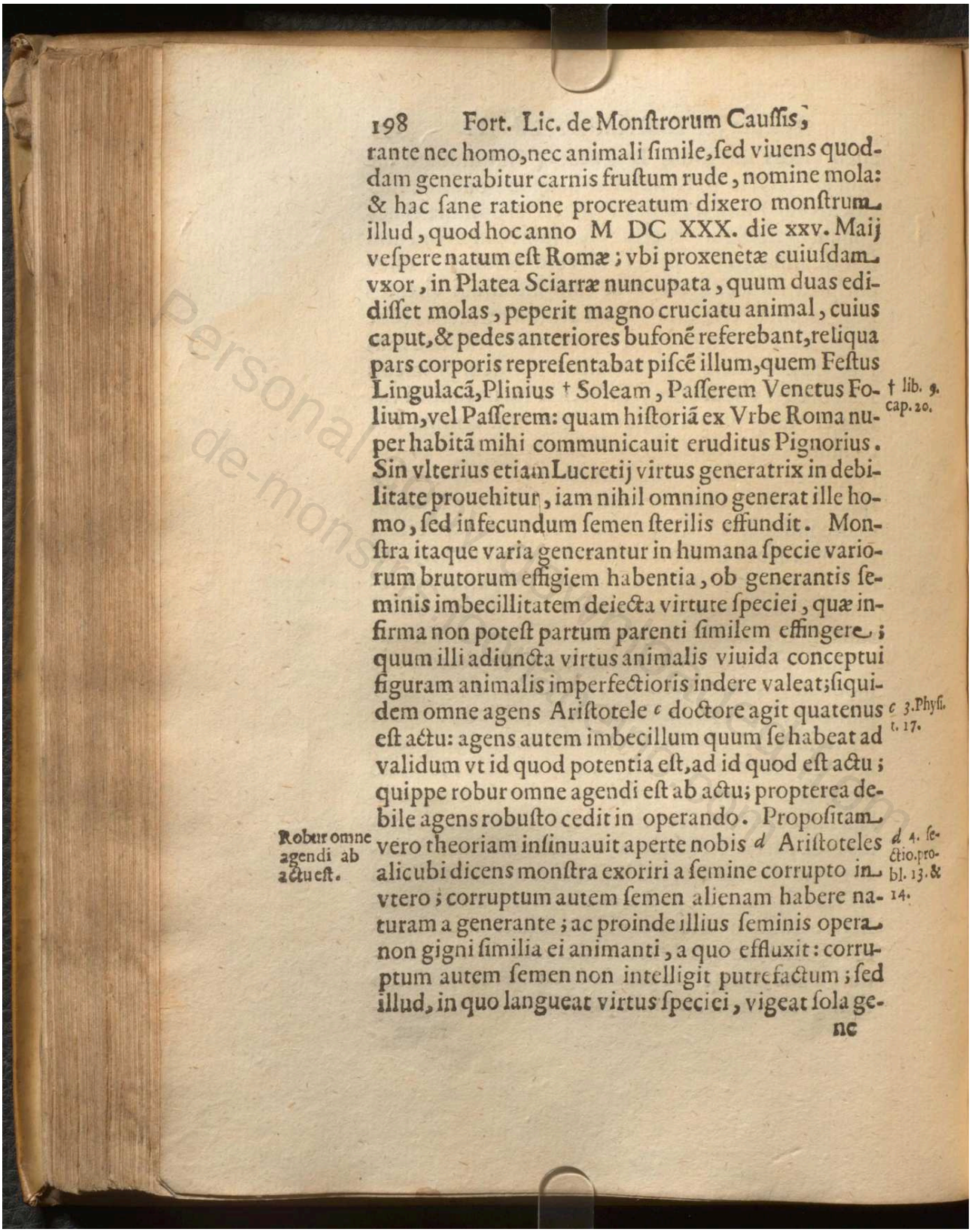
Chapter on species.

Translation notes

Corrected several obvious 17th-century printer's misprints: 'fumo' to 'sumo' ('sumo ex collectione'), 'seciei' to 'speciei', and 'vliorum' to 'viliorum'.

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rante nec homo, nec animali ſimile, ſed viuens quoddam generabitur carnis fruſtum rude, nomine mola: & hac ſane ratione procreatum dixero monſtrum illud, quod hoc anno M DC XXX. die xxv. Maij veſpere natum eſt Romæ; vbi proxenetæ cuiuſdam vxor, in Platea Sciarræ nuncupata, quum duas edidiſſet molas, peperit magno cruciatu animal, cuius caput, & pedes anteriores bufonē referebant, reliqua pars corporis repreſentabat piſcē illum, quem Feſtus Lingulacā, Plinius † Soleam, Paſſerem Venetus Folium, vel Paſſerem: quam hiſtoriā ex Vrbe Roma nuper habitā mihi communicauit eruditus Pignorius. Sin vlterius etiam Lucretij virtus generatrix in debilitate prouehitur, iam nihil omnino generat ille homo, ſed infecundum ſemen ſterilis effundit. Monſtra itaque varia generantur in humana ſpecie variorum brutorum effigiem habentia, ob generantis ſeminis imbecillitatem deiecta virtute ſpeciei, quæ infirma non poteſt partum parenti ſimilem effingere; quum illi adiuncta virtus animalis viuida conceptui figuram animalis imperfectioris indere valeat; ſiquidem omne agens Ariſtotele [c] doctore agit quatenus eſt actu: agens autem imbecillum quum ſe habeat ad validum vt id quod potentia eſt, ad id quod eſt actu; quippe robur omne agendi eſt ab actu; propterea debile agens robuſto cedit in operando. Propoſitam vero theoriam inſinuauit aperte nobis [d] Ariſtoteles alicubi dicens monſtra exoriri a ſemine corrupto in vtero; corruptum autem ſemen alienam habere naturam a generante; ac proinde illius ſeminis opera non gigni ſimilia ei animanti, a quo effluxit: corruptum autem ſemen non intelligit putrefactum; ſed illud, in quo langueat virtus ſpeciei, vigeat ſola ge-

† lib. 9. cap. 20.

c 3. Phyſi. t. 17.

Robur omne agendi ab actu eſt.

d 4. ſectio. pro. bl. 13. & 14.

nc

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neither a human nor anything resembling a general animal will be generated, but rather a living, shapeless lump of flesh called a uterine mole. Indeed, I would say it was by this very process that the monster was produced which was born in Rome on the evening of May 25 of this year, 1630. There, in Sciarra Plaza, after having delivered two uterine moles, the wife of a broker gave birth with great torment to a creature whose head and front feet resembled a toad, while the remainder of its body represented that fish called lingulaca by Festus, solea by Pliny, and folium or passere by the Venetians. This case history, recently occurring in the city of Rome, was communicated to me by the learned Pignoria.

If, however, Lucretius's generative power is dragged down into even greater weakness, the man generates nothing whatsoever, but fruitlessly discharges infertile seed.

Thus, various monsters displaying the likeness of different brute beasts are generated within the human species because the weakness of the parent's seed overthrows the power of the species, leaving it unable to shape an offspring like the parent. Meanwhile, the vigorous power of the general animal joined to it still retains the capacity to imprint the form of a lower animal upon the conception. For as Aristotle teaches, every agent acts only to the extent that it is in act. A weak agent relates to a strong one as potentiality relates to actuality, since all power to act stems from actuality; consequently, a weak agent yields to a strong one in operation.

Aristotle clearly suggested this theory to us when he noted that monsters arise from corrupted seed in the womb. By corrupted seed he means seed that has acquired a nature foreign to the parent, so that through its operation no offspring resembling the creature from which it flowed can be produced. By "corrupted seed," however, Aristotle does not mean rotten or putrefied seed, but rather seed in which the power of the species languishes while only the power of the general

Margin notes

† Book 9, chapter 20.

e Physics, Book 3, text 17.

d Problems, section 4, problems 13 & 14.

All power to act derives from actuality.

Translation notes

Page 222 begins by completing the word 'generante' ('rante') from the previous page break and ends mid-word with 'gene-', which completes as 'generis' ('of the genus') on page 223. The term 'mola' refers to a uterine mole (a hydatidiform mole or disorganized tissue mass). The fish species names mentioned correspond to flatfish like soles or flounders.

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nerica: licet ex corrupto per putrefactionem ſemine in vtero ſponte naſcantur aliquando ranæ, ac ſerpentes; quas a mulieribus partu editas monſtra vulgus appellat: Generans igitur homo vi ſui ſeminis quomodocumq; corrupti monſtroſos partus, eos nõ vt ſuam prolem agnoſcit; ſed vt alienam repudiat; quia genericam naturam, vt puta non ſibi propriam, ſed alijs communem animalibus, alienam ſibi opinatur. Ita ergo cauſſa monſtroſi partus plerumque vna eſt imbecillitas virtutis generantis in maſculeo ſemine reſidentis: quæ quidem imbecillitas, vt frequentiſſime prouenit ab exilitate caloris naturalis in ſemine degentis; quam ſolam reſpexiſſe videtur ibi Ariſtoteles, huiuſmodi ſemen, a quo monſtra producuntur, corruptum appellans, atque putrefcens; quum putredo, & miſti corruptio ſit extinctio caloris interni apud [e] eumdem autorem: ita pendere poteſt ab eiuſdem ſeminis quacumque intemperie: ſiquidem virium robur qualitas eſt, naturale temperamentum conſequens; quam eo quomodocumque vitiato labefactari neceſſe eſt.

Ex corrupto ſemine quid enaſcatur.

[e] 4. Meteo. cap. 2.

Viriũ robus quid ſit.

Tertia cauſſa, & origo monſtri multiformi animalium ſpecie elicitur ex degenerata ſeminis anima in naturam alienam.

CAP. LXI.

VBi autem ſeminis robur non ſolum remitti contigerit, ſed eſſentiam, ac formam variari, & in aliam ſpeciem vel ſecundum totum, vel ſecundum partes degenerare; hinc nullo negocio monſtroſi partus, & varias animalium ſpecies referentia

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animal power thrives. Granted, frogs and serpents are sometimes spontaneously born in the womb from seed corrupted by putrefaction - creatures which the common crowd calls monsters when brought forth by women - yet a human parent who generates monstrous offspring through his seed (corrupted in whatever manner) does not acknowledge them as his own offspring, but rejects them as alien. This is because he considers generic animal nature - which is not unique to him, but shared with other animals - to be foreign to his own nature.

Thus, the cause of a monstrous birth is usually the weakness of the generative power residing in the male seed. While this weakness most frequently arises from a lack of natural heat in the seed - which seems to be the only thing Aristotle had in mind when he described the seed from which monsters arise as 'corrupted' and 'putrefying,' since for that author putrefaction and the corruption of a compound body consist in the extinction of internal heat - it can also result from any thermal imbalance in that same seed. For physical vigor is a quality that follows a natural balance of temperaments, and if that balance is corrupted in any way, the strength of the generative power is necessarily undermined.

A third cause and origin of a multiform monster displaying traits of different animal species is derived from the soul of the seed degenerating into a foreign nature.

CHAPTER 61

When the strength of the seed happens not merely to be weakened, but its essence and form are altered so that it degenerates into another species - either entirely or in part - monstrous offspring displaying…

Margin notes

What arises from corrupted seed.

Meteorology, Book 4, Chapter 2.

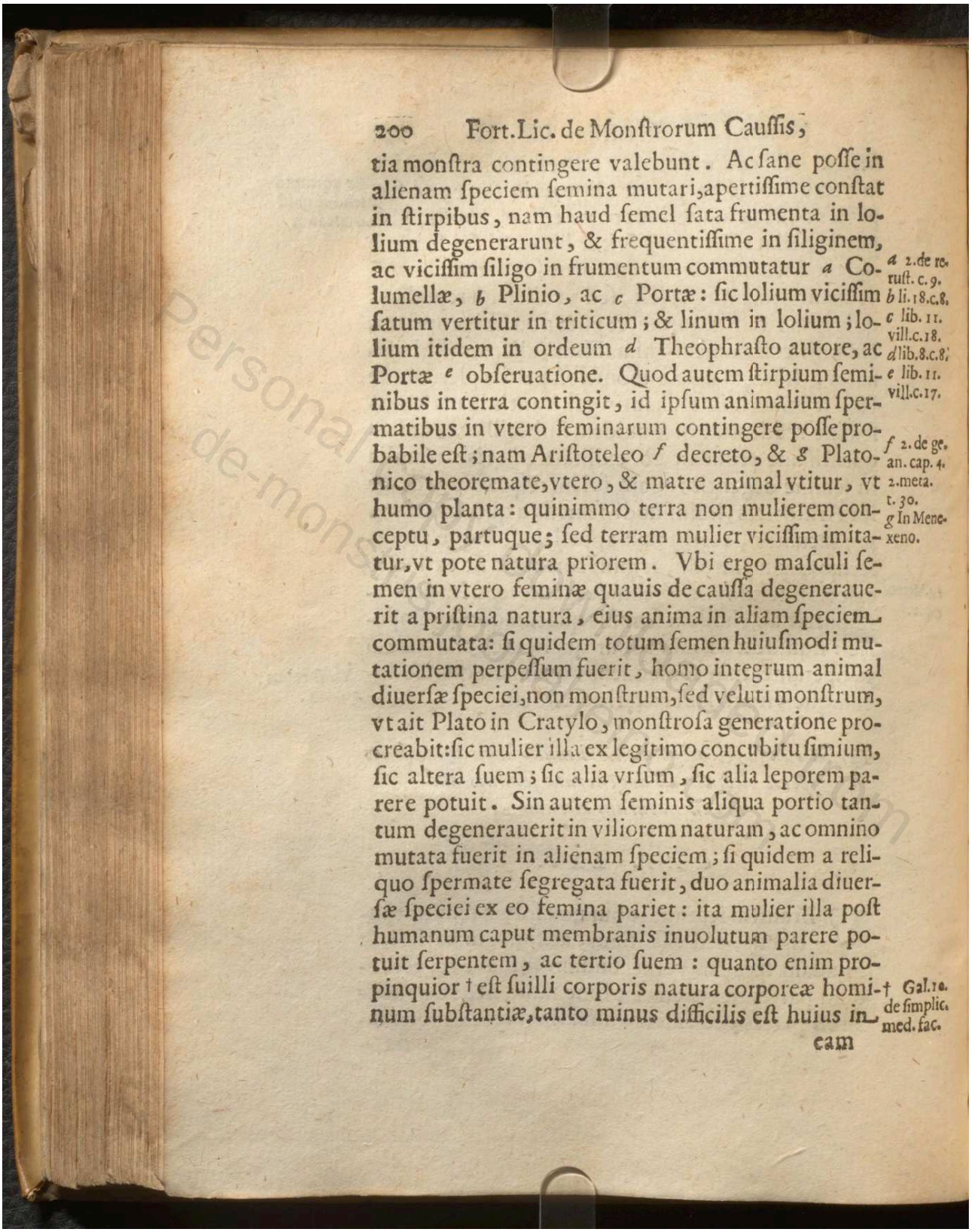
What the strength of powers consists of.

Translation notes

The opening word 'nerica' completes 'generica' from the previous page. Chapter 61 begins near the bottom of the page, and the final sentence breaks mid-clause ('referentia…'), continuing onto page 224.

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tia monstra contingere valebunt. Ac sane posse in alienam speciem semina mutari, apertissime constat in stirpibus, nam haud semel sata frumenta in lolium degenerarunt, & frequentissime in siliginem, ac vicissim siligo in frumentum commutatur *a* Columellæ, *b* Plinio, ac *c* Portæ: sic lolium vicissim satum vertitur in triticum; & linum in lolium; lolium itidem in ordeum *d* Theophrasto autore, ac Portæ *e* obseruatione. Quod autem stirpium seminibus in terra contingit, id ipsum animalium spermatibus in vtero feminarum contingere posse probabile est; nam Aristoteleo *f* decreto, & *g* Platonico theoremate, vtero, & matre animal vtitur, vt humo planta: quinimmo terra non mulierem conceptu, partuque; sed terram mulier vicissim imitatur, vt pote natura priorem. Vbi ergo masculi semen in vtero feminæ quauis de caussa degenerauerit a pristina natura, eius anima in aliam speciem commutata: si quidem totum semen huiusmodi mutationem perpessum fuerit, homo integrum animal diuersæ speciei, non monstrum, sed veluti monstrum, vt ait Plato in Cratylo, monstrosa generatione procreabit: sic mulier illa ex legitimo concubitu simium, sic altera suem; sic alia vrsum, sic alia leporem parere potuit. Sin autem seminis aliqua portio tantum degenerauerit in viliorem naturam, ac omnino mutata fuerit in alienam speciem; si quidem a reliquo sperma te segregata fuerit, duo animalia diuersæ speciei ex eo femina pariet: ita mulier illa post humanum caput membranis inuolutum parere potuit serpentem, ac tertio suem: quanto enim propinquior † est suilli corporis natura corporeæ hominum substantiæ, tanto minus difficilis est huius in-

a 2. de re. rust. c. 9.
b li. 18. c. 8.
c lib. 11. vill. c. 18.
d lib. 8. c. 8.
e lib. 11. vill. c. 17.
f 2. de ge. an. cap. 4. 2. meta. t. 30.
g In Menexeno.
† Gal. 12. de simplic. med. fac.

eam

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the traits of various animal species will easily occur.

Indeed, that seed can be transformed into another species is most clearly evident in plants. For wheat crops sown have degenerated into darnel on more than one occasion, and very frequently into winter wheat, while conversely winter wheat is changed back into wheat, according to Columella, Pliny, and Della Porta. Likewise, darnel when sown turns into wheat; flax turns into darnel; and darnel likewise turns into barley, on the authority of Theophrastus and the observation of Della Porta.

Now, what happens to plant seeds in the earth can plausibly happen to animal seed inside a woman's womb. For according to Aristotle's rule and Plato's principle, an animal uses the womb and the mother just as a plant uses the soil. Indeed, earth does not imitate woman in conception and birth, but rather woman imitates the earth, as the earth is prior in nature.

Therefore, when the male seed inside the female womb degenerates from its original nature for whatever reason, and its animating soul is converted into another species - if the entire seed undergoes this transformation - the human parent will produce a complete animal of a different species through monstrous generation. This is not a true monster, but 'as it were a monster,' as Plato says in Cratylus. In this way, one woman might give birth to an ape from lawful intercourse, another to a pig, another to a bear, and another to a hare.

If, however, only a portion of the seed degenerates into a lower nature and is completely changed into a foreign species, then provided it is separated from the rest of the seed, the woman will give birth to two animals of different species from that seed. In this way, that woman was able to give birth first to a human head wrapped in its membranes, then to a serpent, and thirdly to a pig. For the closer the nature of a pig's body is to the physical substance of human beings, the less difficult is the transformation of human substance into swinish substance...

Margin notes

Columella, On Agriculture, book 2, chap. 9.

Pliny, Natural History, book 18, chap. 8.

Della Porta, Villa, book 11, chap. 18.

Theophrastus, Enquiry into Plants, book 8, chap. 8.

Della Porta, Villa, book 11, chap. 17.

Aristotle, On the Generation of Animals, book 2, chap. 4.

Aristotle, Metaphysics, book 2, text 30.

Plato, Menexenus.

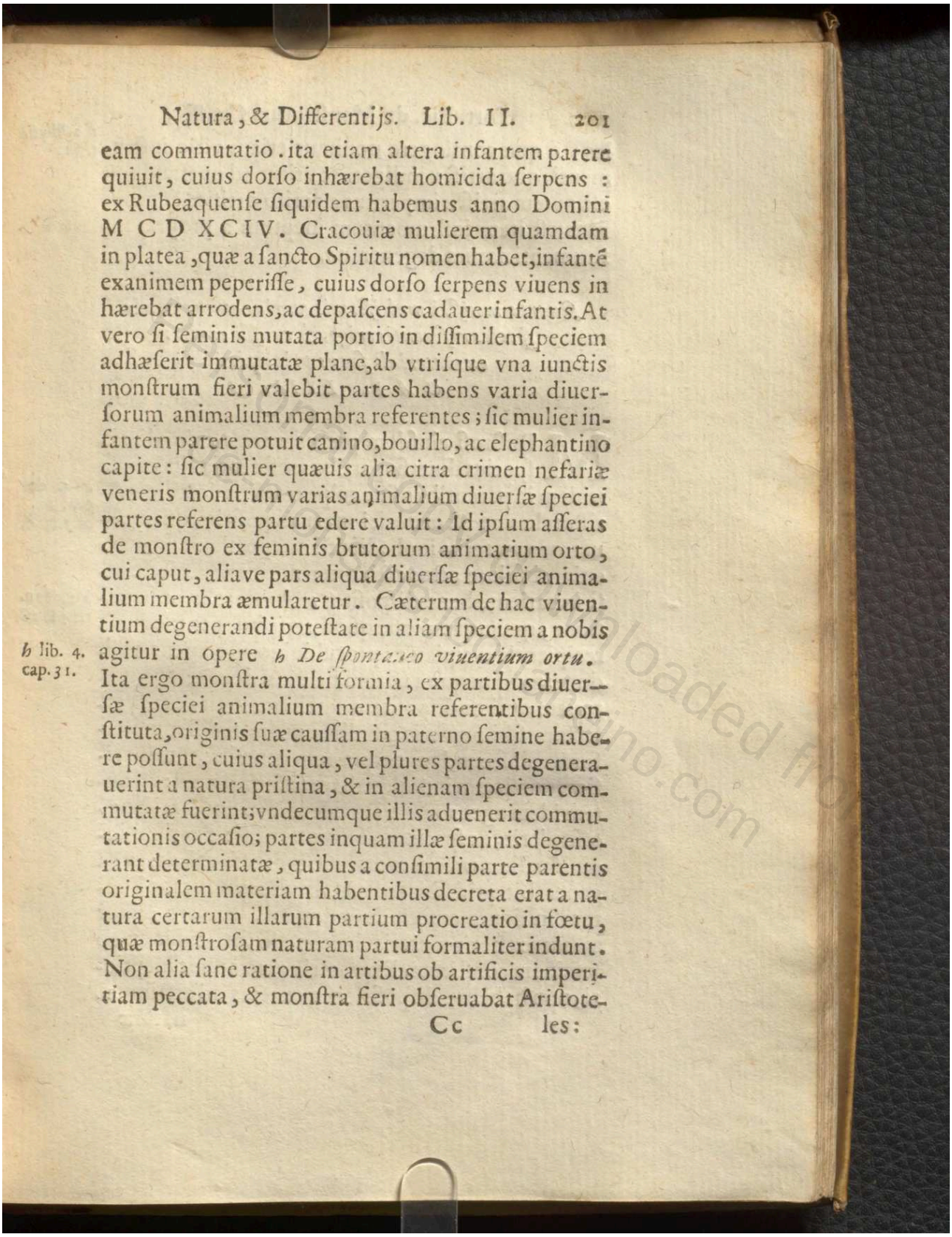
Galen, On the Powers of Simple Medicines, book 10.

Translation notes

The Latin text at the start of page 224 completes the sentence from the bottom of page 223 ('referentia' + 'tia monstra...'), seamlessly picking up the thought on monsters displaying traits of other species. The text ends mid-sentence at the bottom of the page ('huius in eam') as Liceti explains the relative ease of human seed degenerating into swine morphology.

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eam commutatio. ita etiam altera infantem parere quiuit, cuius dorso inhærebat homicida serpens : ex Rubeaquense siquidem habemus anno Domini M C D XCIV. Cracouiæ mulierem quamdam in platea, quæ a sancto Spiritu nomen habet, infantē exanimem peperisse, cuius dorso serpens viuens in hærebat arrodens, ac depascens cadauer infantis. At vero si seminis mutata portio in dissimilem speciem adhæserit immutatæ plane, ab vtrisque vna iunctis monstrum fieri valebit partes habens varia diuersorum animalium membra referentes; sic mulier infantem parere potuit canino, bouillo, ac elephantino capite: sic mulier quæuis alia citra crimen nefariæ veneris monstrum varias animalium diuersæ speciei partes referens partu edere valuit: Id ipsum asseras de monstro ex feminis brutorum animatium orto, cui caput, aliave pars aliqua diuersæ speciei animalium membra æmularetur. Cæterum de hac viuentium degenerandi potestate in aliam speciem a nobis agitur in opere *h De spontaneo viuentium ortu*. Ita ergo monstra multiformia, ex partibus diuersæ speciei animalium membra referentibus constituta, originis suæ causſam in paterno semine habere possunt, cuius aliqua, vel plures partes degenerauerint a natura pristina, & in alienam speciem commutatæ fuerint; vndecumque illis aduenerit commutationis occasio; partes inquam illæ seminis degenerant determinatæ, quibus a consimili parte parentis originalem materiam habentibus decreta erat a natura certarum illarum partium procreatio in fœtu, quæ monstrosam naturam partui formaliter indunt. Non alia sane ratione in artibus ob artificis imperitiam peccata, & monstra fieri obseruabat Aristote-

h lib. 4. cap. 31.

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transformation into it. Likewise, another woman was able to give birth to an infant to whose back a deadly serpent clung. Indeed, we learn from Rubeaquensis that in the year of our Lord 1494 in Kraków, a woman living on the street named after the Holy Spirit gave birth to a lifeless infant onto whose back clung a living serpent that gnawed on and fed upon the corpse. If, however, the portion of the seed altered into a foreign species remains attached to the completely unchanged portion, a single monster will be formed from both joined together, possessing parts that resemble various limbs of different animals. In this way, a woman could give birth to an infant with a canine, bovine, or elephantine head. Thus, any woman could give birth to a monster displaying various parts of different animal species without committing the crime of unnatural intercourse. You may assert the very same thing regarding a monster born from the seed of brute animals whose head or any other body part mimicked the limbs of a different animal species. Moreover, this capacity of living creatures to degenerate into another species is discussed by us in our work On the Spontaneous Origin of Living Beings. Thus, multiform monsters composed of parts resembling the limbs of different animal species can trace the cause of their origin back to the father's seed, one or several parts of which have degenerated from their original nature and been transformed into a foreign species, wherever the occasion for that transformation arose. I mean that those specific, determined parts of the seed degenerate - parts which, receiving their raw material from a corresponding part of the parent, were destined by nature to form those specific limbs in the fetus, thereby formally imparting a monstrous nature to the offspring. Indeed, it was for no other reason that Aristotle observed that errors and monstrosities occur in the craft arts through the artisan's lack of skill:

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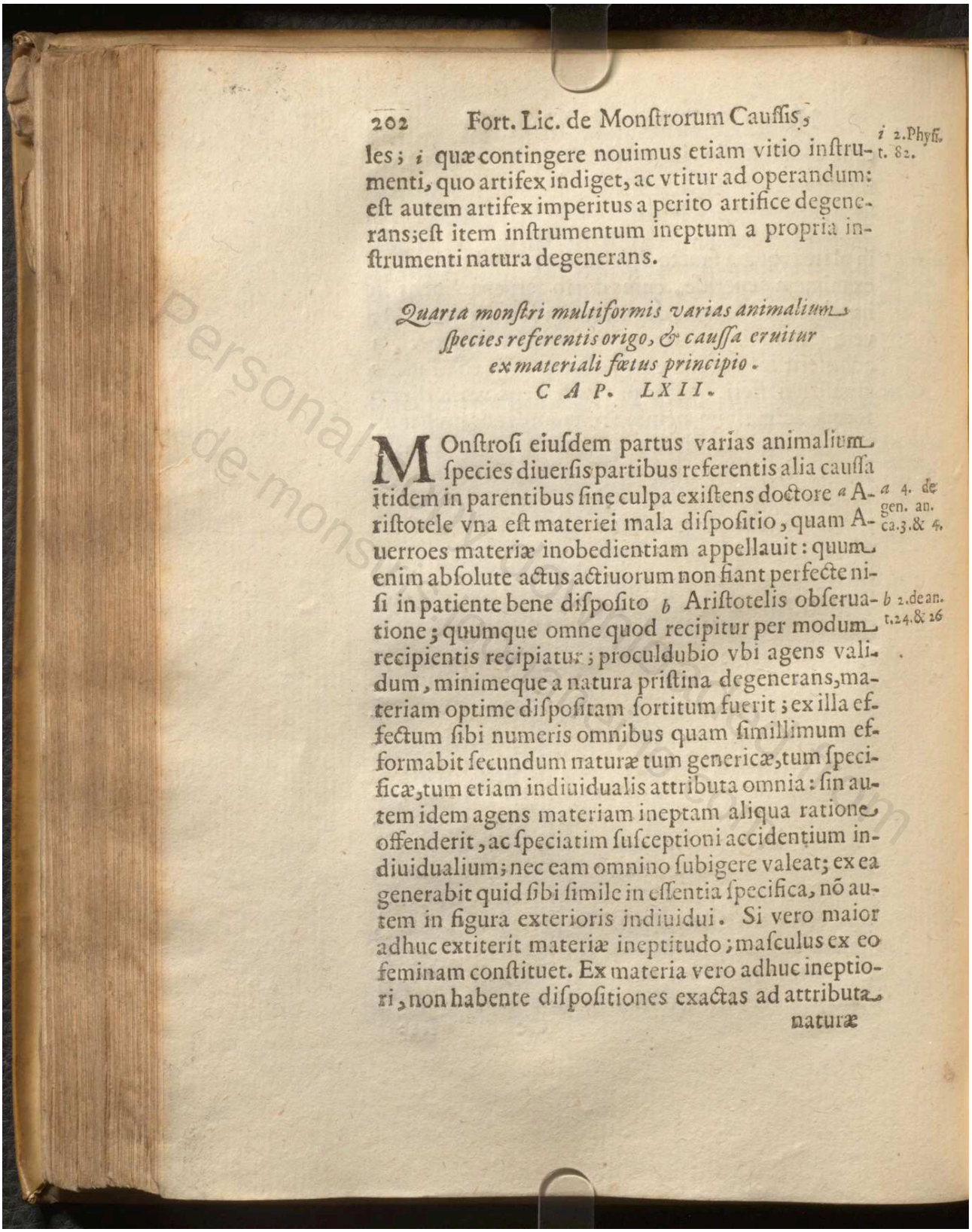
Book 4, chapter 31.

Translation notes

'Rubeaquensis' refers to the chronicler or source originating from Rouffach (Rubeacum). 'De spontaneo viuentium ortu' refers to Liceti's own work published in 1618.

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les; i quæ contingere nouimus etiam vitio instru- i 2.Physi. t. 82.
menti, quo artifex indiget, ac vtitur ad operandum: est autem artifex imperitus a perito artifice degenerans; est item instrumentum ineptum a propria instrumenti natura degenerans.

Quarta monstri multiformis varias animalium species referentis origo, & causſa eruitur ex materiali fœtus principio.

CAP. LXII.

MOnstrosi eiusdem partus varias animalium species diuersis partibus referentis alia causſa itidem in parentibus sine culpa existens doctore a Aristotele vna est materiei mala dispositio, quam Auerroes materiæ inobedientiam appellauit: quum enim absolute actus actiuorum non fiant perfecte nisi in patiente bene dispositio b Aristotelis obseruatione; quumque omne quod recipitur per modum recipientis recipiatur; proculdubio vbi agens validum, minimeque a natura pristina degenerans, materiam optime dispositam sortitum fuerit; ex illa effectum sibi numeris omnibus quam simillimum efformabit secundum naturæ tum genericæ, tum specificæ, tum etiam indiuidualis attributa omnia: sin autem idem agens materiam ineptam aliqua ratione offenderit, ac speciatim susceptioni accidentium indiuidualium; nec eam omnino subigere valeat; ex ea generabit quid sibi simile in essentia specifica, nō autem in figura exterioris indiuidui. Si vero maior adhuc extiterit materiæ ineptitudo; masculus ex eo feminam constituet. Ex materia vero adhuc ineptiori, non habente dispositiones exactas ad attributa naturæ

a 4. de gen. an. ca. 3. & 4.

b 2. de an. t. 24. & 26

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or through a defect in the tool that the artisan requires and uses to perform his work. For an unskilled artisan is simply one who degenerates from a skilled artisan, just as an unfit tool is one that degenerates from the proper nature of an instrument.

A fourth origin and cause of multiform monsters displaying traits of various animal species is derived from the material principle of the fetus.

CHAPTER 62

According to Aristotle, another cause of monstrous offspring displaying traits of various animal species in different body parts - one that likewise exists in parents without any fault on their part - is the poor disposition of matter, which Averroes termed "the disobedience of matter." For as Aristotle observed, the actions of active agents are never fully realized except in a well-disposed recipient, and whatever is received is received according to the mode of the receiver. Consequently, when a strong active agent that has not degenerated from its original nature encounters perfectly disposed matter, it forms an effect as similar to itself as possible in every respect - generic nature, specific nature, and all individual attributes.

If, however, that same active agent encounters matter that is unfit in some respect, particularly for receiving individual traits, and cannot completely master it, it will produce an offspring similar to itself in its specific essence, but not in its external individual appearance. If the unfitness of the matter is greater still, a male parent will produce a female offspring from it. From matter that is even more unfit, lacking the precise dispositions required for the attributes...

Margin notes

Aristotle, Physics, II, text 82.

Aristotle, On the Generation of Animals, IV, chs. 3-4.

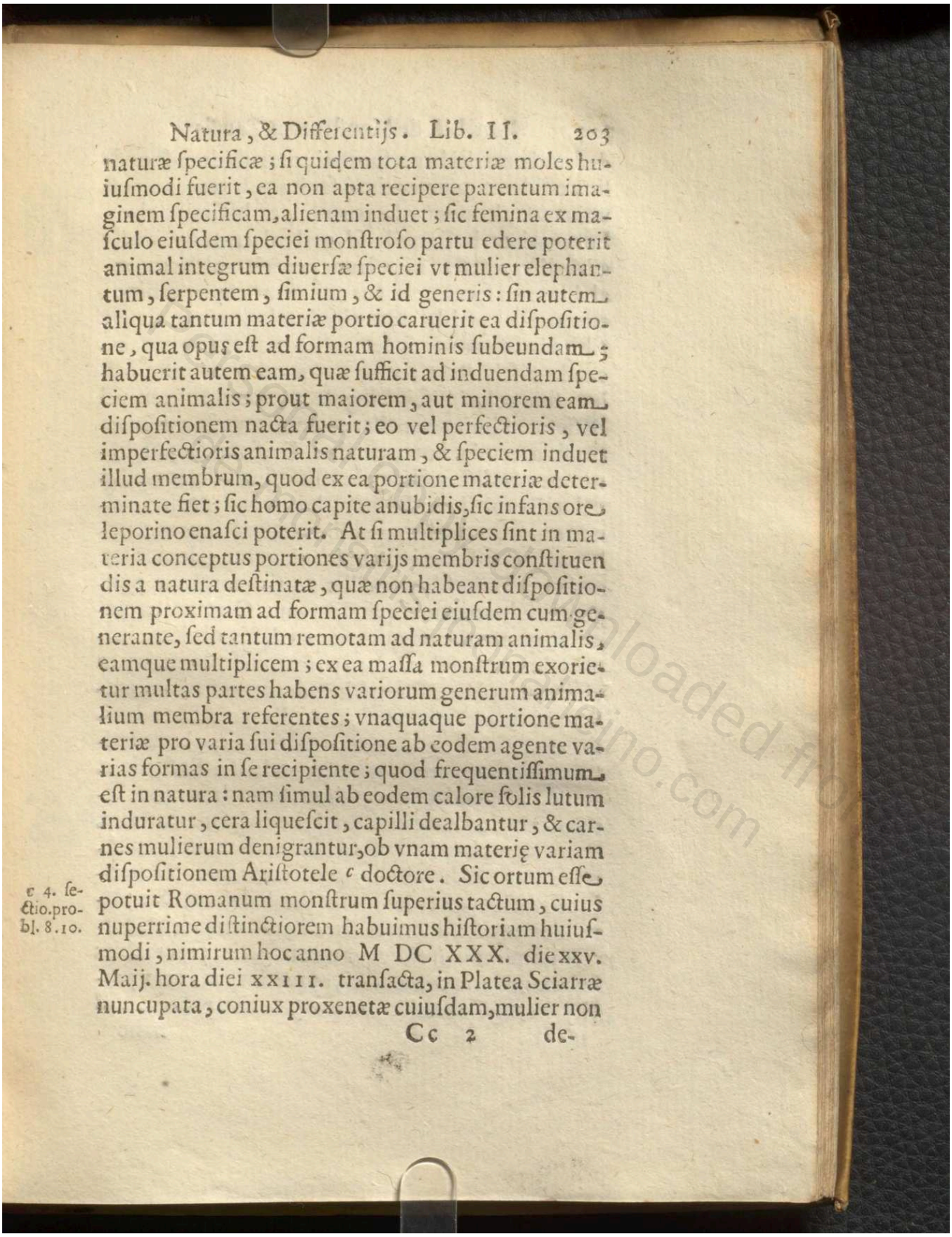
Aristotle, On the Soul, II, texts 24 & 26.

Translation notes

The top line completes the sentence begun on page 225 ('Aristote-les...'). The phrase 'a quæ' in the Latin scan appears to be a printer error for 'atque quæ' or 'a qua'. Liceti cites Averroes' famous concept of the 'disobedience of matter' (materiæ inobedientia) and the classic Scholastic maxim 'omne quod recipitur per modum recipientis recipiatur' (whatever is received is received according to the mode of the receiver).

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naturæ ſpecificæ; ſi quidem tota materiæ moles huiuſmodi fuerit, ea non apta recipere parentum imaginem ſpecificam, alienam induet; ſic femina ex maſculo eiuſdem ſpeciei monſtroſo partu edere poterit animal integrum diuerſæ ſpeciei vt mulier elephantum, ſerpentem, ſimium, & id generis: ſin autem aliqua tantum materiæ portio caruerit ea diſpoſitione, qua opus eſt ad formam hominis ſubeundam; habuerit autem eam, quæ ſufficit ad induendam ſpeciem animalis; prout maiorem, aut minorem eam diſpoſitionem nacta fuerit; eo vel perfectioris, vel imperfectioris animalis naturam, & ſpeciem induet illud membrum, quod ex ea portione materiæ determinate fiet; ſic homo capite anubidis, ſic infans ore leporino enaſci poterit. At ſi multiplices ſint in materia conceptus portiones varijs membris conſtituendis a natura deſtinatæ, quæ non habeant diſpoſitionem proximam ad formam ſpeciei eiuſdem cum generante, ſed tantum remotam ad naturam animalis, eamque multiplicem; ex ea maſſa monſtrum exorietur multas partes habens variorum generum animalium membra referentes; vnaquaque portione materiæ pro varia ſui diſpoſitione ab eodem agente varias formas in ſe recipiente; quod frequentiſſimum eſt in natura: nam ſimul ab eodem calore ſolis lutum induratur, cera liqueſcit, capilli dealbantur, & carnes mulierum denigrantur, ob vnam materię variam diſpoſitionem Ariſtotele [c] doctore. Sic ortum eſſe potuit Romanum monſtrum ſuperius tactum, cuius nuperrime diſtinctiorem habuimus hiſtoriam huiuſmodi, nimirum hoc anno M DC XXX. die xxv. Maij. hora diei XXIII. tranſacta, in Platea Sciarræ nuncupata, coniux proxenetæ cuiuſdam, mulier non

[c] 4. ſectio. probl. 8. 10.

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of the specific nature. If the entire mass of matter is of this kind, being unfit to receive the specific image of the parents, it will assume an alien one. Thus, through a monstrous birth, a female can produce a complete animal of a different species from a male of her own species - such as a woman giving birth to an elephant, a serpent, an ape, or something similar.

If, however, only a certain portion of the matter lacks the disposition required to receive human form, but possesses enough to assume general animal nature, then depending on whether that disposition is greater or lesser, the limb formed from that specific portion of matter will take on the nature and form of a more perfect or less perfect animal. In this way, a human being with an Anubis-like head or an infant with a hare-lip can be born.

Furthermore, if there are multiple portions of matter within the conceptus destined by nature to form various limbs, but which lack the immediate disposition for the form of the parent's species and possess only a remote, varied disposition toward general animal nature, a monster will arise from that mass possessing many parts resembling limbs of various animal kinds. Each portion of matter receives different forms from the same agent according to its own varied disposition.

This is extremely common in nature. For as Aristotle teaches, the very same heat of the sun simultaneously hardens clay, melts wax, bleaches hair, and darkens women's skin, solely because of the varying dispositions of the matter.

In this way, the Roman monster mentioned earlier could have arisen - a case whose detailed account we recently received as follows: namely, in this year 1630, on May 25, past the twenty-fourth hour, in Sciarra Plaza, the wife of a certain broker, a woman not

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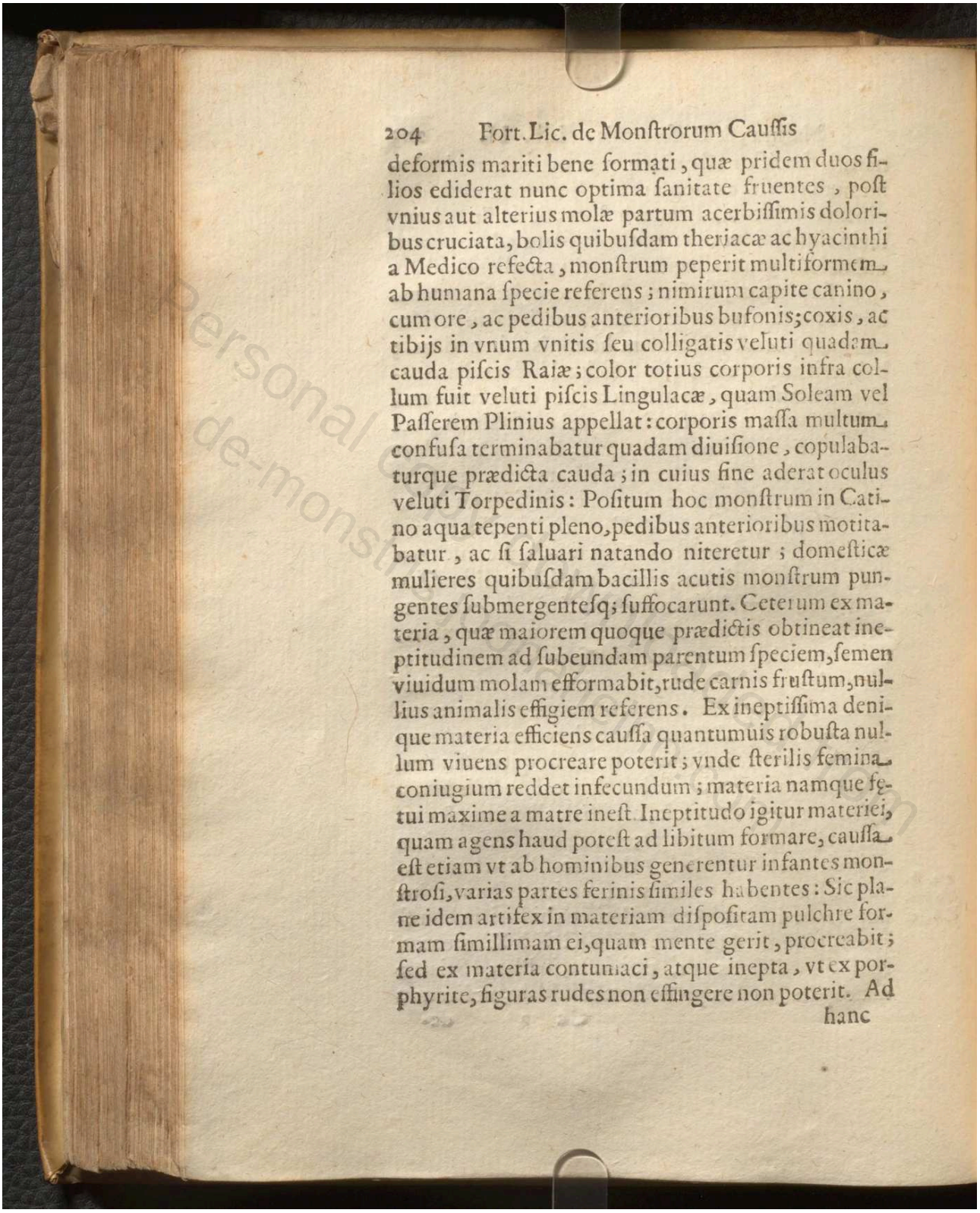
Aristotle, Problems, bk. 8, sec. 4, prob. 10.

Translation notes

Emended the typographical/OCR errors 'fimium' to 'simium' (ape) and 'effefpotuit' to 'esse potuit' (could have arisen).

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deformis mariti bene formati, quæ pridem duos filios ediderat nunc optima sanitate fruentes, post vnius aut alterius molæ partum acerbissimis doloribus cruciata, bolis quibusdam theriacæ ac hyacinthi a Medico refecta, monstrum peperit multiformem, ab humana specie referens; nimirum capite canino, cum ore, ac pedibus anterioribus bufonis; coxis, ac tibijs in vnum vnitis seu colligatis veluti quadam cauda piscis Raiæ; color totius corporis infra collum fuit veluti piscis Lingulacæ, quam Soleam vel Passerem Plinius appellat: corporis massa multum confusa terminabatur quadam diuisione, copulabaturque prædicta cauda; in cuius fine aderat oculus veluti Torpedinis: Positum hoc monstrum in Catino aqua tepenti pleno, pedibus anterioribus motitabatur, ac si saluari natando niteretur; domesticæ mulieres quibusdam bacillis acutis monstrum pungentes submergentesq; suffocarunt. Ceterum ex materia, quæ maiorem quoque prædictis obtineat ineptitudinem ad subeundam parentum speciem, semen viuidum molam efformabit, rude carnis frustum, nullius animalis effigiem referens. Ex ineptissima denique materia efficiens causſa quantumuis robusta nullum viuens procreare poterit; vnde sterilis femina coniugium reddet infecundum; materia namque fœtui maxime a matre inest. Ineptitudo igitur materiei, quam agens haud potest ad libitum formare, causſa est etiam vt ab hominibus generentur infantes monstrosi, varias partes ferinis similes habentes: Sic plane idem artifex in materiam dispositam pulchre formam simillimam ei, quam mente gerit, procreabit; sed ex materia contumaci, atque inepta, vt ex porphyrite, figuras rudes non effingere non poterit. Ad

hanc

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deformed, married to a well-formed husband, who had previously given birth to two sons who now enjoy excellent health. After giving birth to one or two moles and suffering excruciating pain, she was revived by a physician with certain boluses of theriac and hyacinth, and gave birth to a multiform monster departing from the human species. It had a dog-like head, the mouth and front feet of a toad, and legs and thighs fused together into a single structure like the tail of a ray fish. The color of its entire body below the neck resembled that of the sole fish (which Pliny calls Solea or Psalfer). Its body mass, which was quite confused, ended in a kind of division and was connected to the tail, at the tip of which was an eye like that of a torpedo fish.

When this monster was placed in a basin filled with warm water, it kept moving its front feet as if trying to save itself by swimming; but the household women, poking it with sharp sticks and submerging it, suffocated it.

Furthermore, from matter that possesses an even greater unfitness than described above for assuming the parents' species, even vigorous seed will form a mole - a crude mass of flesh resembling no animal. Finally, from completely unfit matter, an active cause, no matter how robust, can produce no living creature at all, which is why a sterile woman renders a marriage infertile, since the material for the fetus comes primarily from the mother.

Thus, the unfitness of matter - which the agent cannot shape at will - is also the reason humans give birth to monstrous infants with various parts resembling wild beasts. Indeed, the same artisan working on well-disposed material will beautifully create a form closely resembling the one in his mind, but from stubborn and unfit material, such as porphyry, he cannot help but produce crude figures. To this

Translation notes

The printed Latin text reads 'Psalferem', which appears to be a printer's corruption or variant spelling of Pliny's 'Passer' (flounder/plaice), mentioned alongside 'Solea' in Natural History 9.36.

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hanc ſane cauſſam retuliſſe monſtra videntur etiam ſacræ paginæ; quandoquidem vel Paræus [d] nobiſcum apud Eſdram [e] Prophetam legit mulieres, quæ fluentibus menſibus viro ſe commiſcuerunt, monſtra parituras.

[d] li. 24. ca. 1.
[e] li. 4. ca. 5.

Quinta monſtri humani brutalem effigiem habentis origo, & cauſſa ex virtutis alentis vitio elicitur.

CAP. LXIII.

DVdum propoſitæ monſtrorum humanorum ferinam imaginem habentium cauſſæ in aliquo parentum vitio conſtituunt: ceterum aliam eorundem cauſſa ex vitio nutricationis in ipſis monſtris exiſtente cognoſcimus; quæ potis eſt monſtrum conſtituere non ſolum in vtero conceptum humanum deformans, verum etiam iam natos homines antea perfectos in ferinam effigiem conformans. Si enim vis alens, cuius proprium eſt aſſimilare alimentum concoctum, & partibus humanis iam applicatum, ſuo munere hoc ſpeciali fungi non valeat; procul dubio membrorum humanam formam prius habentiũ conſtitutionem vitiabit, inducta quomodocumque ferina effigie: quam theoriam docuit apertiſſime nos [a] Ariſtoteles. Et reuera quæ ſuperius de vi formatrice cõ ceptus ratio allata eſt, locum habet eumdem in vi aſſimilatrice nutrimenti, ſeu conciliatrice nutrimento formam humanam; ſi enim ob debilitatem vis formatiua conceptus humanam effigiem in aliqua materiæ parte moliri non valens, alterius animalis figuram cogitur efficere; quid ni languida etiam vis in nutricatione aſſimilatrix alimenti, quæ figuram partis præexiſtentis nutrimento communicare, deberet, ſuum

[a] 4. gen. an. cap. 3.

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cause, indeed, Sacred Scripture itself seems to attribute monsters; for even Paré, along with us, reads in the Prophet Ezra that women who lie with men during their menstrual flow will give birth to monsters.

A fifth origin and cause of human monsters with a beast-like appearance is derived from a defect in the nourishing power.

CHAPTER 63

The previously discussed causes of human monsters possessing a beast-like appearance lie in some defect of the parents. However, we recognize another cause of these same monsters arising from a flaw in nutrition existing within the monsters themselves - a cause capable of producing a monster not only by deforming a human conceptus in the womb, but also by reshaping people already born, who were previously well-formed, into a beast-like appearance.

For if the nourishing power - whose proper function is to assimilate digested food already supplied to human body parts - is unable to fulfill this special duty, it will undoubtedly corrupt the structure of limbs that previously had human form, introducing a beast-like shape in some way. Aristotle taught us this theory most clearly.

Indeed, the same logic previously applied to the formative power of the conceptus holds true for the assimilative power of nourishment, which bestows human form upon food. For if, due to weakness, the formative power of the conceptus cannot mold a human appearance in some portion of the matter and is forced to fashion the shape of another animal, why should not a weak assimilative power during nutrition - which ought to bestow the shape of the pre-existing part upon the nourishment - likewise fail in its

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d Book 24, chapter 1. e 2 Esdras (4 Ezra), chapter 5.

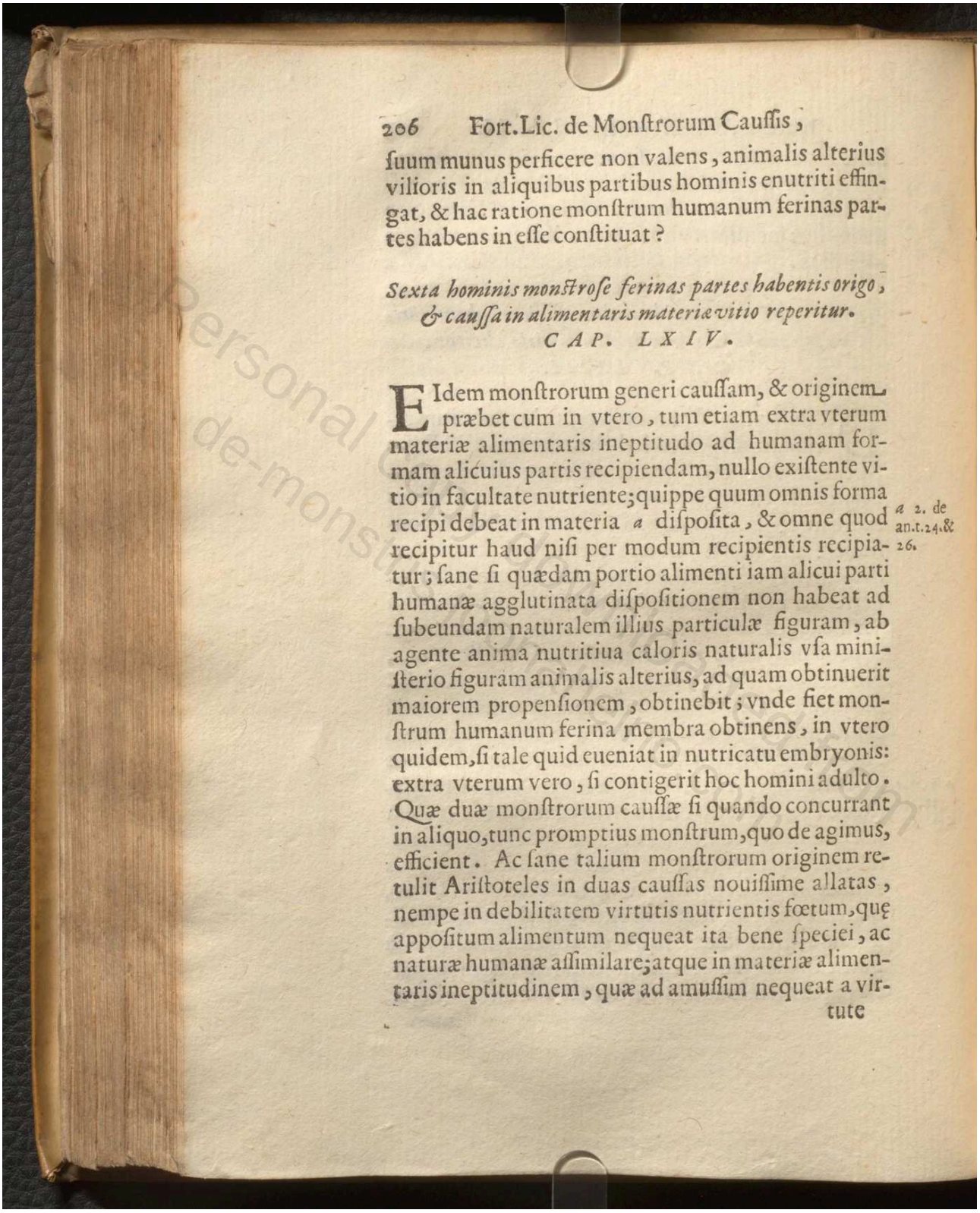
a On the Generation of Animals, Book 4, chapter 3.

Translation notes

The opening words complete the sentence from page 228 ('Ad hanc' + 'hanc sane caussam'). The final sentence cuts off mid-thought at 'suum' and will conclude on page 230.

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ſuum munus perficere non valens, animalis alterius vilioris in aliquibus partibus hominis enutriti effingat, & hac ratione monſtrum humanum ferinas partes habens in eſſe conſtituat?

Sexta hominis monſtroſe ferinas partes habentis origo, & cauſſa in alimentaris materiæ vitio reperitur.

CAP. LXIV.

EIdem monſtrorum generi cauſſam, & originem præbet cum in vtero, tum etiam extra vterum materiæ alimentaris ineptitudo ad humanam formam alicuius partis recipiendam, nullo exiſtente vitio in facultate nutriente; quippe quum omnis forma recipi debeat in materia *a* diſpoſita, & omne quod recipitur haud niſi per modum recipientis recipiatur; ſane ſi quædam portio alimenti iam alicui parti humanæ agglutinata diſpoſitionem non habeat ad ſubeundam naturalem illius particulæ figuram, ab agente anima nutritiua caloris naturalis vſa miniſterio figuram animalis alterius, ad quam obtinuerit maiorem propenſionem, obtinebit; vnde fiet monſtrum humanum ferina membra obtinens, in vtero quidem, ſi tale quid eueniat in nutricatu embryonis: extra vterum vero, ſi contigerit hoc homini adulto. Quæ duæ monſtrorum cauſſæ ſi quando concurrant in aliquo, tunc promptius monſtrum, quo de agimus, efficient. Ac ſane talium monſtrorum originem retulit Ariſtoteles in duas cauſſas nouiſſime allatas, nempe in debilitatem virtutis nutrientis fœtum, quę appoſitum alimentum nequeat ita bene ſpeciei, ac naturæ humanæ aſſimilare; atque in materiæ alimentaris ineptitudinem, quæ ad amuſſim nequeat a virtute

a 2. de an. t. 24. & 26.

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duty, and, unable to perform its function, shape the form of a lower animal in certain parts of a nourished human, thereby bringing into existence a human monster with beast-like parts?

A sixth origin and cause of a human being possessing monstrous, beast-like parts is found in a defect of the alimentary matter.

CHAPTER 64

The unfitness of alimentary matter to receive the human form of a body part - both inside and outside the womb - provides the cause and origin for this same type of monster, even when no defect exists in the nourishing faculty itself. For since every form must be received in properly prepared matter, and whatever is received is received only according to the capacity of the recipient, if a portion of food already attached to a human part lacks the disposition to assume the natural shape of that part, it will take on the shape of another animal toward which it has a stronger inclination, through the action of the nutritive soul using natural heat. As a result, a human monster containing beast-like limbs will be created - inside the womb if this occurs during the nourishment of the embryo, or outside the womb if it happens to an adult human.

When these two causes of monsters coincide in a single subject, they produce the monster under discussion all the more readily. Indeed, Aristotle attributed the origin of such monsters to these two most recently mentioned causes: namely, a weakness in the power nourishing the fetus, which rendered it unable to assimilate the supplied food properly to human nature and species, and an unfitness in the alimentary matter, which could not be perfectly

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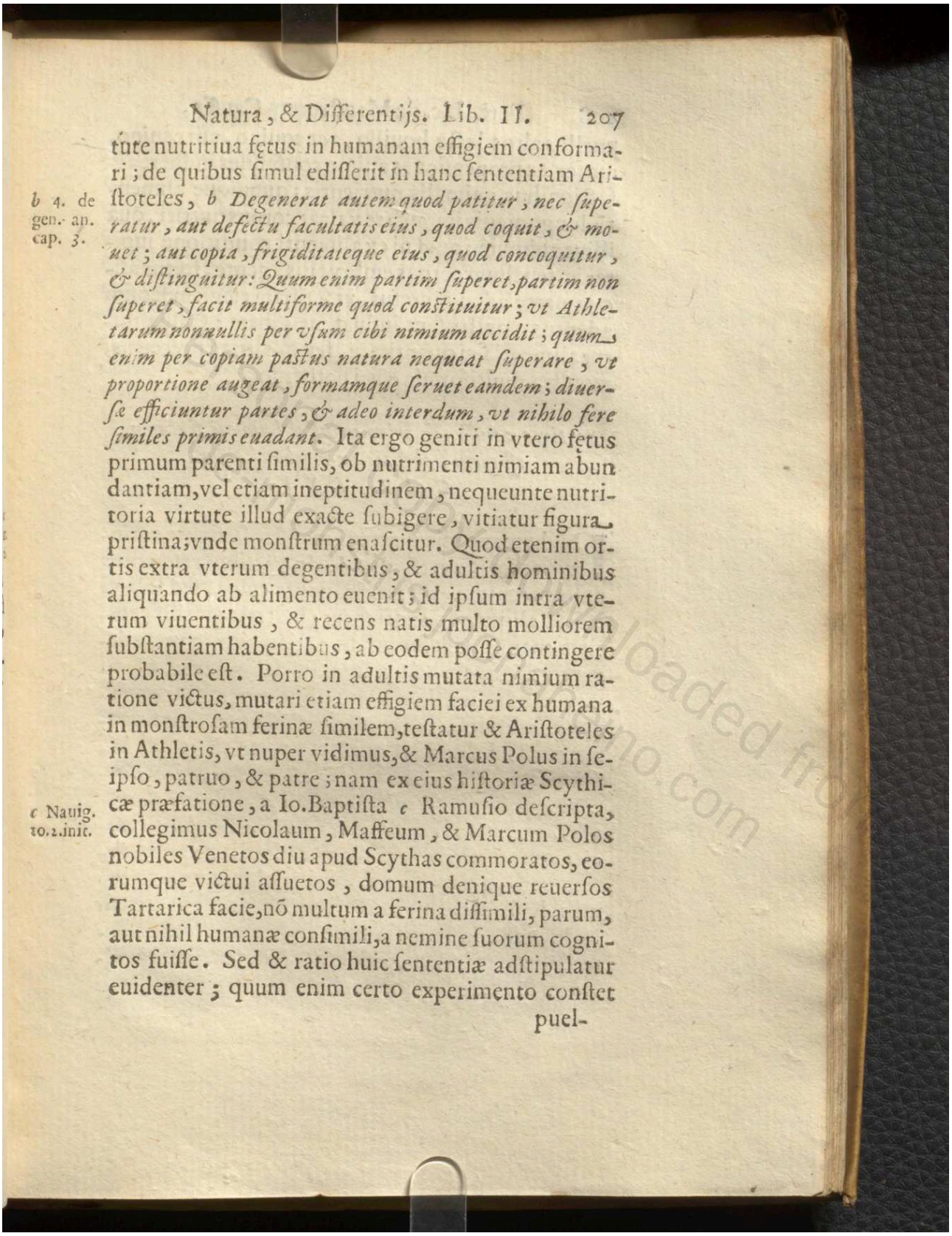
Aristotle, On the Soul, Book 2, texts 24 & 26.

Translation notes

The opening sentence finishes the clause begun on page 229. The final sentence breaks off mid-phrase ('à virtute') and continues onto page 231. In the Latin text, 'que[ue]' appears to be a printer's error for 'quæ'.

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tute nutritiua fœtus in humanam effigiem conformari; de quibus simul edisserit in hanc sententiam Aristoteles, b *Degenerat autem quod patitur, nec superatur, aut defectu facultatis eius, quod coquit, & mouet; aut copia, frigiditateque eius, quod concoquitur, & distinguitur: Quum enim partim superet, partim non superet, facit multiforme quod constituitur; vt Athletarum nonnullis per vsum cibi nimium accidit; quum enim per copiam pastus natura nequeat superare, vt proportione augeat, formamque seruet eamdem; diuersæ efficiuntur partes, & adeo interdum, vt nihilo fere similes primis euadant.* Ita ergo geniti in vtero fœtus primum parenti similis, ob nutrimenti nimiam abundantiam, vel etiam ineptitudinem, nequeunte nutritoria virtute illud exacte subigere, vitiatur figura pristina; vnde monstrum enascitur. Quod etenim ortis extra vterum degentibus, & adultis hominibus aliquando ab alimento euenit; id ipsum intra vterum viuentibus, & recens natis multo molliorem substantiam habentibus, ab eodem posse contingere probabile est. Porro in adultis mutata nimium ratione victus, mutari etiam effigiem faciei ex humana in monstrosam ferinæ similem, testatur & Aristoteles in Athletis, vt nuper vidimus, & Marcus Polus in seipso, patruo, & patre; nam ex eius historiæ Scythicæ præfatione, a Io. Baptista c Ramusio descripta, collegimus Nicolaum, Maffeum, & Marcum Polos nobiles Venetos diu apud Scythas commoratos, eorumque victui assuetos, domum denique reuersos Tartarica facie, nõ multum a ferina dissimili, parum, aut nihil humanæ consimili, a nemine suorum cognitos fuisse. Sed & ratio huic sententiæ adstipulatur euidenter; quum enim certo experimento constet puel-

b 4. de gen. an. cap. 3.

c Nauig. to. 2. init.

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shaped into human form by the nourishing faculty of the fetus. Aristotle discusses both of these causes together to this effect: “That which is acted upon degenerates and is not overcome, either through a defect in the power of that which digests and moves it, or through the quantity and coldness of that which is to be digested and differentiated. For since the active power overcomes in part and fails in part, it makes whatever is formed multiform - just as happens to certain athletes through excessive eating. For when nature cannot master the abundance of food so as to expand the body proportionally and preserve its shape, the various body parts become distorted, sometimes to such a degree that they end up bearing almost no resemblance to their original form.”

Thus, a fetus conceived in the womb that initially resembled its parent suffers a corruption of its original shape because of an excessive abundance or unfitness of nourishment, which the nourishing power cannot master completely; as a result, a monster is born. For what sometimes happens to adults living outside the womb as a result of food is all the more likely to occur from the same cause to embryos in the womb and to newborns, who possess a much softer substance.

Furthermore, both Aristotle (in his discussion of athletes, as we just saw) and Marco Polo (with respect to himself, his uncle, and his father) testify that drastically changing one's diet in adulthood can alter even facial features from human into a monstrous, beast-like appearance. Indeed, from the preface to the Scythian history recorded by Giovanni Battista Ramusio, we learn that Niccolò, Maffeo, and Marco Polo - noble Venetians who lived for a long time among the Scythians and became accustomed to their diet - finally returned home with Tartar faces that differed little from wild beasts and bore almost no resemblance to human features, so that none of their relatives recognized them.

Clear reason also strongly supports this opinion; for since reliable experience shows that a girl…

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On the Generation of Animals, Book 4, Chapter 3.

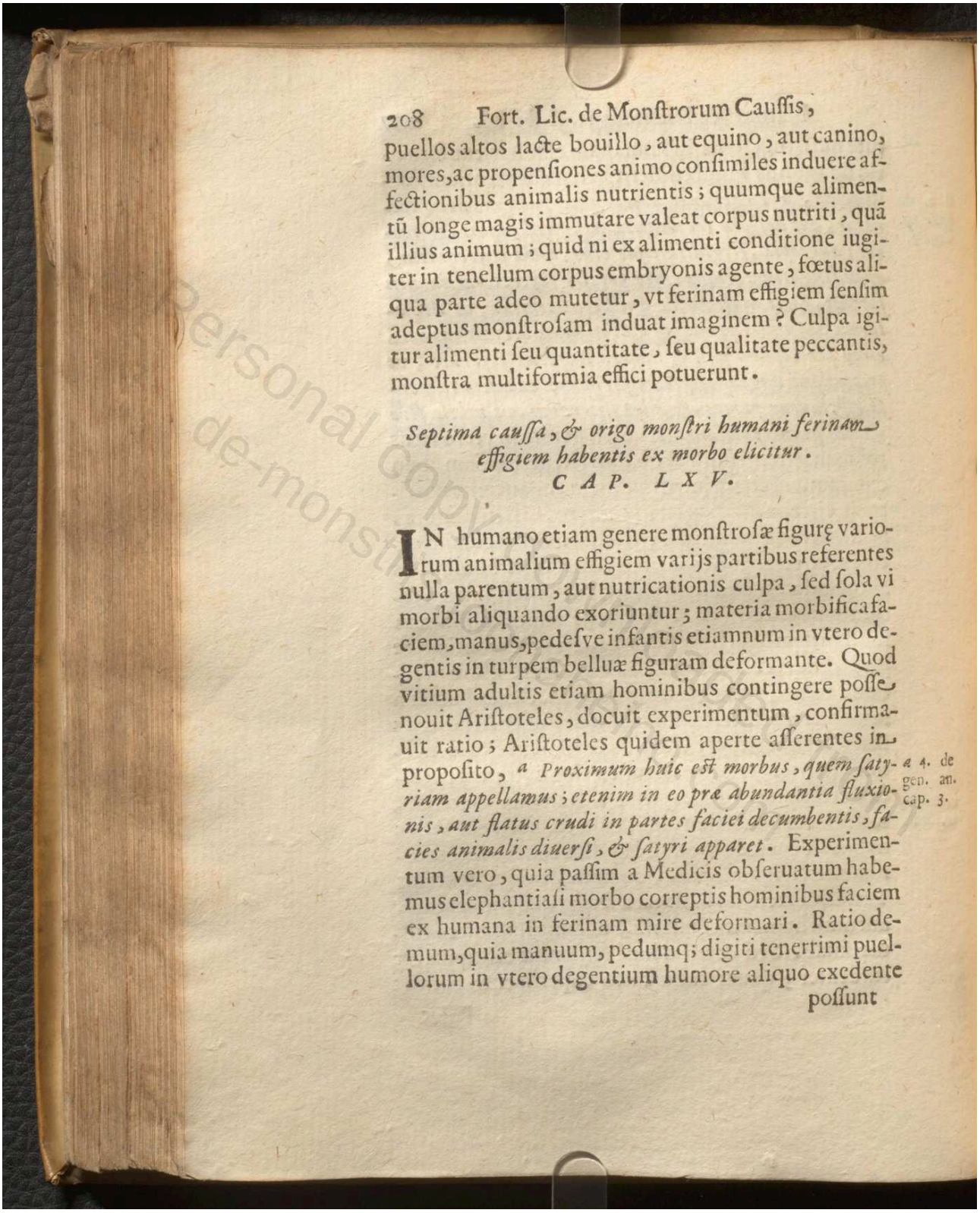
Navigations, Vol. 2, beginning.

Translation notes

The text on page 231 continues directly from the incomplete sentence at the bottom of page 230 ('tute nutritiua fœtus…'). The marginal citation to Ramusio refers to Giovanni Battista Ramusio's famous 16th-century travel compilation, 'Delle Navigationi et Viaggi', which contained Marco Polo's account. The page ends mid-word on 'puel-' (puella, 'a girl').

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puellos altos lacte bouillo, aut equino, aut canino, mores, ac propensiones animo consimiles induere affectionibus animalis nutrientis; quumque alimentũ longe magis immutare valeat corpus nutriti, quã illius animum; quid ni ex alimenti conditione iugiter in tenellum corpus embryonis agente, fœtus aliqua parte adeo mutetur, vt ferinam effigiem sensim adeptus monstrosam induat imaginem? Culpa igitur alimenti seu quantitate, seu qualitate peccantis, monstra multiformia effici potuerunt.

Septima causſa, & origo monstri humani ferinam effigiem habentis ex morbo elicitur.

CAP. LXV.

IN humano etiam genere monstrosæ figurę variorum animalium effigiem varijs partibus referentes nulla parentum, aut nutricationis culpa, sed sola vi morbi aliquando exoriuntur; materia morbifica faciem, manus, pedesve infantis etiamnum in vtero degentis in turpem belluæ figuram deformante. Quod vitium adultis etiam hominibus contingere posse nouit Aristoteles, docuit experimentum, confirmauit ratio; Aristoteles quidem aperte asserentes in proposito, [a] *Proximum huic est morbus, quem satyriam appellamus; etenim in eo præ abundantia fluxionis, aut flatus crudi in partes faciei decumbentis, facies animalis diuersi, & satyri apparet.* Experimentum vero, quia passim a Medicis obseruatum habemus elephantiasi morbo correptis hominibus faciem ex humana in ferinam mire deformari. Ratio demum, quia manuum, pedumq; digiti tenerrimi puellorum in vtero degentium humore aliquo exedente possunt

[a] 4. de gen. an. cap. 3.

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young children nursed on cow's, mare's, or dog's milk acquire mental habits and inclinations similar to the traits of the nursing animal; and since nourishment has far greater power to transform the body of the one nourished than his mind, why should not some part of the fetus be so altered by the condition of the nourishment acting continuously on the tender body of the embryo that, gradually taking on a wild beast's appearance, it assumes a monstrous form? Therefore, through a fault of nourishment - whether offending in quantity or in quality - multiform monsters could be produced. A seventh cause and origin of human monsters possessing a beast-like appearance is derived from disease. CHAPTER 65 In the human species as well, monstrous shapes reflecting the appearance of various animals in their various parts sometimes arise through no fault of the parents or of nutrition, but solely through the power of disease - morbific matter deforming the face, hands, or feet of an infant still in the womb into the hideous shape of a beast. Aristotle knew that this affliction could happen to adult humans as well, experience has demonstrated it, and reason has confirmed it. Aristotle, indeed, explicitly states on this topic: 'Close to this is the disease we call satyriasis; for in it, because of an abundance of fluxion or raw wind settling in the parts of the face, the face of a different animal - that of a satyr - appears.' Experience proves it, because we have observations everywhere from physicians that in people afflicted with elephantiasis, the face is deformed in a wondrous way from human into beast-like. Reason, finally, shows this because the very tender fingers and toes of infants in the womb can, by some corrosive humor...

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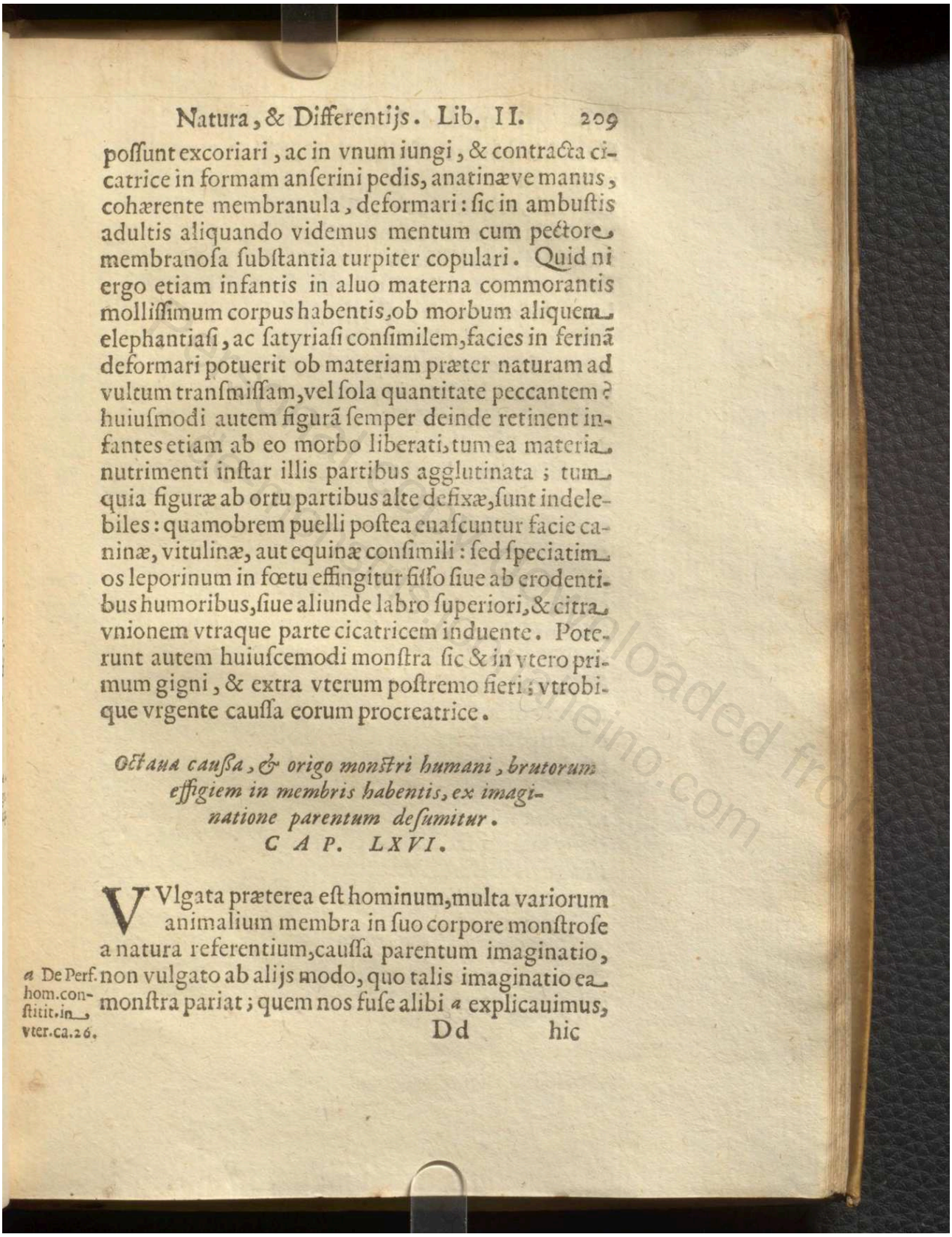
On the Generation of Animals, Book IV, chap. 3.

Translation notes

Page 231 ended mid-word with 'puel-', which completes on page 232 as 'puellos' ('children' / 'young ones'). The text continues mid-sentence into Chapter 65. The term 'satyria' (satyriasis) refers to a disease described by ancient medical writers causing facial swellings reminiscent of a satyr.

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possunt excoriari, ac in vnum iungi, & contracta cicatrice in formam anserini pedis, anatinæve manus, cohærente membranula, deformari: sic in ambustis adultis aliquando videmus mentum cum pectore, membranosa substantia turpiter copulari. Quid ni ergo etiam infantis in aluo materna commorantis mollissimum corpus habentis, ob morbum aliquem elephantiasi, ac satyriasi consimilem, facies in ferinã deformari potuerit ob materiam præter naturam ad vultum transmissam, vel sola quantitate peccantem? huiusmodi autem figurã semper deinde retinent infantes etiam ab eo morbo liberati, tum ea materia nutrimenti instar illis partibus agglutinata; tum quia figuræ ab ortu partibus alte defixæ, sunt indelebiles: quamobrem puelli postea enascuntur facie caninæ, vitulinæ, aut equinæ consimili: sed speciatim os leporinum in fœtu effingitur fisso siue ab erodentibus humoribus, siue aliunde labro superiori, & citra vnionem vtraque parte cicatricem induente. Poterunt autem huiuscemodi monstra sic & in vtero primum gigni, & extra vterum postremo fieri; vtrobique vrgente caussa eorum procreatrice.

Octaua causa, & origo monstri humani, brutorum effigiem in membris habentis, ex imaginatione parentum desumitur.

CAP. LXVI.

VVlgata præterea est hominum, multa variorum animalium membra in suo corpore monstrose a natura referentium, caussa parentum imaginatio, non vulgato ab alijs modo, quo talis imaginatio ea monstra pariat; quem nos fuse alibi [a] explicauimus,

[a] De Perf. hom. constitit. in vter. ca. 26.

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be stripped of skin, fused together, and deformed into the shape of a goose's foot or a duck's webbed hand as the contracting scar forms a connecting membrane. Similarly, in adult burn victims, we sometimes see the chin hideously joined to the chest by a web of tissue.

Why, then, could not the face of an infant residing in its mother's womb - whose body is extremely soft - be deformed into a beast-like appearance through some disease similar to elephantiasis or satyriasis, caused by unnatural matter sent to the face or offending merely in quantity? Moreover, infants always retain this shape thereafter, even when cured of the disease, both because that matter becomes attached to those parts like nourishment and because shapes deeply fixed in body parts from birth are indelible. This is why children are subsequently born with faces resembling those of dogs, calves, or horses. In particular, a cleft lip in a fetus is formed when the upper lip is split - whether by corrosive humors or some other cause - and scars over on each side without uniting. Such monsters can thus originate first in the womb or be formed later outside the womb, in either case driven by their producing cause.

An eighth cause and origin of human monsters possessing beast-like features in their limbs is derived from the imagination of the parents.

CHAPTER 66

Furthermore, parental imagination is a well-known cause of humans who monstrously reflect many limbs of various animals on their body - though not in the common manner explained by others as to how such imagination produces these monsters, a topic we have treated at length elsewhere...

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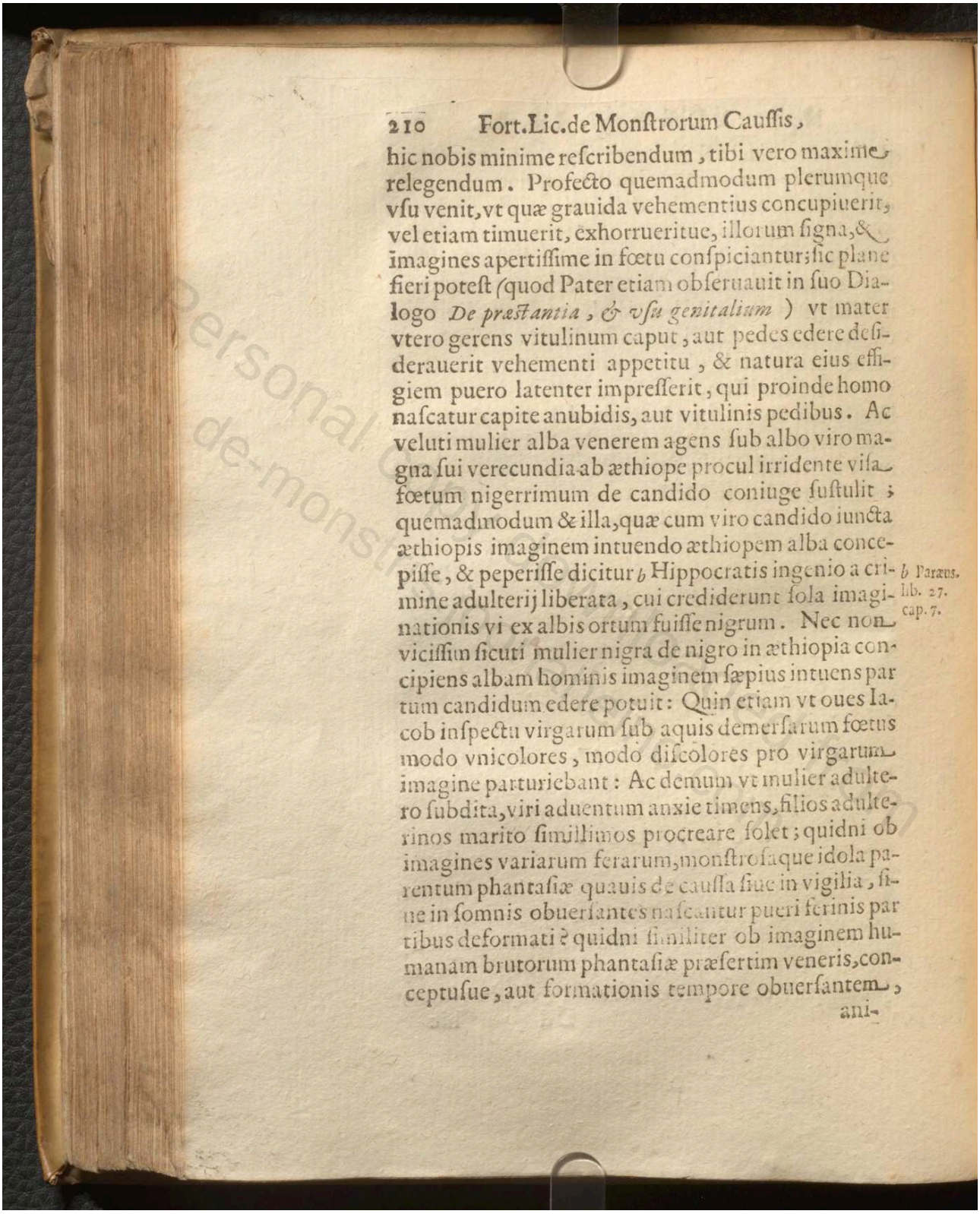
De Perfecta Hominis Generatione in Utero, chapter 26: Not in the common manner explained by others by which such imagination produces these monsters.

Translation notes

The body text picks up mid-sentence from the bottom of page 232 ('...by some corrosive humor / be stripped of skin...'). The marginal note cites Chapter 26 of Liceti's treatise 'De Perfecta Hominis Generatione in Utero'.

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hic nobis minime reſcribendum, tibi vero maxime relegendum. Profecto quemadmodum plerumque vſu venit, vt quæ grauida vehementius concupiuerit, vel etiam timuerit, exhorrueritue, illorum ſigna, & imagines apertiſſime in fœtu conſpiciantur; ſic plane fieri poteſt (quod Pater etiam obſeruauit in ſuo Dialogo *De præſtantia, & vſu genitalium*) vt mater vtero gerens vitulinum caput, aut pedes edere deſiderauerit vehementi appetitu, & natura eius effigiem puero latenter impreſſerit, qui proinde homo naſcatur capite anubidis, aut vitulinis pedibus. Ac veluti mulier alba venerem agens ſub albo viro magna ſui verecundia ab æthiope procul irridente viſa fœtum nigerrimum de candido coniuge ſuſtulit; quemadmodum & illa, quæ cum viro candido iuncta æthiopis imaginem intuendo æthiopem alba concepiſſe, & peperiſſe dicitur [b] Hippocratis ingenio a crimine adulterij liberata, cui crediderunt ſola imaginationis vi ex albis ortum fuiſſe nigrum. Nec non viciſſim ſicuti mulier nigra de nigro in æthiopia concipiens albam hominis imaginem ſæpius intuens partum candidum edere potuit: Quin etiam vt oues Iacob inſpectu virgarum ſub aquis demerſarum fœtus modo vnicolores, modo diſcolores pro virgarum imagine parturiebant: Ac demum vt mulier adultero ſubdita, viri aduentum anxie timens, filios adulterinos marito ſimillimos procreare ſolet; quidni ob imagines variarum ferarum, monſtroſaque idola parentum phantaſiæ quauis de cauſſa ſiue in vigilia, ſiue in ſomnis obuerſantes naſcantur pueri ferinis partibus deformati? quidni ſimiliter ob imaginem humanam brutorum phantaſiæ præſertim veneris, conceptuſue, aut formationis tempore obuerſantem, ani-

[b] Paræus. lib. 27. cap. 7.

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- which I need not rewrite here, though you would do well to reread it carefully.

Indeed, just as it frequently happens that the marks and images of whatever a pregnant woman intensely craves, fears, or dreads are clearly visible on the fetus, so too can it happen (as my father also observed in his Dialogue on the Excellence and Use of the Genital Organs) that a pregnant woman vehemently longs to eat a calf's head or feet, and nature secretly imprints that shape upon the child, who is then born a human with the head of Anubis or with calf's feet. And just as a white woman, while coupling with her fair husband, was looked upon to her great shame by a black man mocking from afar, and subsequently bore a black child by her fair husband; or as another white woman, joined with a fair husband, gazed upon a picture of a black man and conceived and gave birth to a black child - and was cleared of the charge of adultery through the brilliance of Hippocrates, who convinced people that a black child could be born of white parents solely through the power of an image; and conversely, just as a black woman in Ethiopia, conceiving by a black man, could give birth to a fair child by frequently gazing at a picture of a white person; or just as Jacob's sheep, looking upon peeled rods submerged beneath the water, gave birth to lambs that were solid-colored or speckled matching the appearance of the rods; and finally, just as an unfaithful woman, anxiously fearing her husband's return while with her lover, often bears adulterous children who closely resemble her husband - why, then, should children not be born deformed with beast-like parts when the imagination of their parents, whether awake or asleep, fixates for any reason on images of wild beasts and monstrous forms? And why, similarly, could not a human image presented to the imagination of animals - especially at the time of mating, conception, or formation -

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Hippocrates, book 27, chapter 7.

Translation notes

The text references Giuseppe Liceti's (Fortunio's father) 'De praestantia et usu genitalium' and the famous Hippocratic anecdote about a woman saved from an adultery charge via maternal impression. The term 'capite anubidis' refers to an Anubis-like (jackal/dog) head.

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animamque seu timore, seu spe, seu odio, seu quauis virtute imaginationis parere feræ possint etiam fœtus partes animalium alterius speciei, atque hominis etiam figuram præseferentes ? Porro si verum fuisset Apuleium, & ante illum Lucianum præstigijs in asini formam commutatos, sub ea specie cum muliere venerem exercuisse ; vxoremq; Milonis Hypatini Pamphilen in autem præstigiose itidem efformatam ad amasios transuolasse ; vt verum esse testatur acutissimus [c] Cæsalpinus, & ex [d] Vincentio [e] Maiolus, mulierem veneficam in quadam insula vnum e nautis illuc appulsis in asinum mire deformasse ; quo interdiu ad vehenda onera, noctu vero ad libidinem abuteretur ; quid ni ex tali concubitu mulier concipiens fœtum edere posset monstrificum ex humanis, & ferinis membris fœde consarcinatum, alterius, vel vtriusque coeuntis phantasia spectro ferino alte depicta ? etsi vero vtriusque parentis phantasia monstroso partui caussam exibere valet; hoc tamen magis maternæ, quam paternæ phantasiæ adscribendum est, tum quia pater in actu Veneris id solum præstare potest ; femina vero etiam post congressum toto conceptionis, & formationis tempore ; tum quia mulieres vehementiores habent imaginationes ; vt belle haud minus quam vere vulgo dici consueuerit, mulieres aut efflictim amare, aut crudeliter odisse, mediocriter non affici ; sed quia potest hæc imaginatio vehemens in somno fieri nulla parentum animaduersione ; propterea euenit vt ab imagine obiecti nimiũ phantasiam parentis lacessente monstrum exoriatur, nec parens sciat se vnquam huiusmodi spectrum in memoria habuisse : Et quia quæ in somnis phantasiæ obuersantur spectra, plerumque chimerica sunt ex di-

[c] Inuestig. Dæmoni. [d] 2. spec. nat. c. 109. [e] Dier. canic. collog. 2.

Mulier aut adit, aut amat efflictũ, nil medium.

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affect their soul through fear, hope, hatred, or any power of the imagination, causing wild beasts to give birth to offspring displaying parts of another animal species, or even the human form? Furthermore, if it were true that Apuleius - and Lucian before him - were transformed by magic into donkey form and, in that guise, engaged in sexual intercourse with a woman; and that Pamphile, the wife of Milo of Hypata, was likewise magically turned into an owl and flew off to her lovers; or what the most acute Cesalpino, along with Maiolus citing Vincent, testifies as real - that a sorceress on a certain island transformed one of the sailors who landed there into a donkey, misusing him by day to carry loads and by night for her lust - why could not a woman conceiving from such intercourse give birth to a monstrous fetus, hideously patched together from human and animal limbs, because the imagination of one or both partners was deeply impressed with a beastly phantom? Although the imagination of either parent can provide the cause for a monstrous birth, this is nevertheless to be attributed more to the mother's imagination than to the father's. First, because the father can exercise this influence only during the act of lovemaking itself, whereas the woman can do so even after intercourse throughout the entire period of conception and development. Second, because women possess more intense imaginations, as is wisely and truthfully expressed in the common saying: women either love passionately or hate cruelly, feeling nothing in moderation. Moreover, because this intense imagination can occur during sleep without any conscious awareness by the parents, it happens that a monster arises from the image of an object that excessively provoked the parent's imagination, without the parent ever realizing that such a phantom was held in memory. And because the phantoms presented to the imagination in sleep are usually chimerical, composed of highly diverse

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Cesalpino, On the Investigation of Demons.

Vincent, Mirror of Nature, book 2, chapter 109.

Maiolus, Dog Days, colloquy 2.

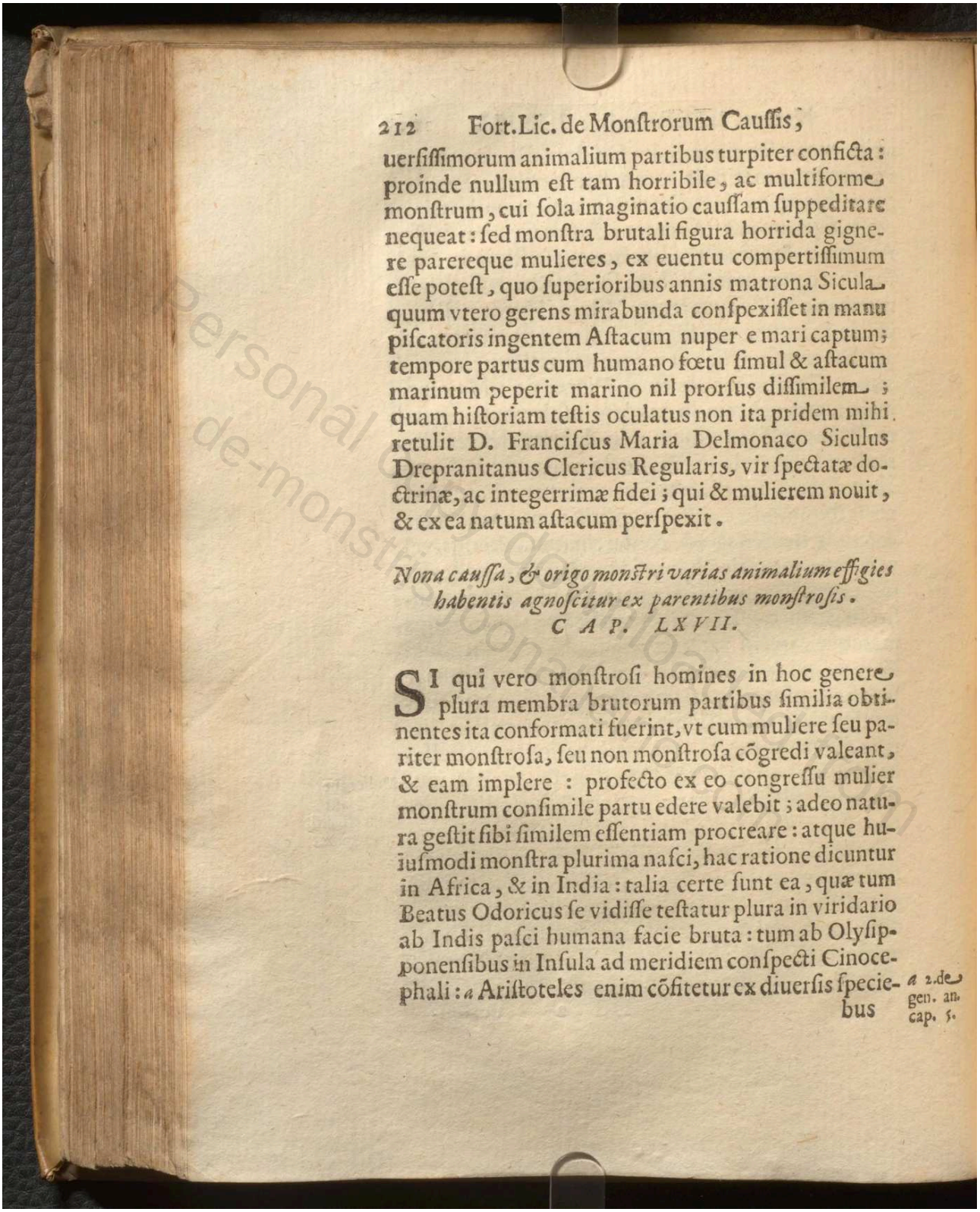
A woman either hates or loves passionately; there is no middle ground.

Translation notes

In the Latin text, 'in autem' is a typographical error for 'in avem' ('into a bird', referring to Pamphile's transformation in Apuleius's Metamorphoses). In the fourth marginal note, 'adit' and 'efflictu[m]' represent printer contractions/errors for 'odit' and 'efflictim'.

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uerſiſſimorum animalium partibus turpiter conficta: proinde nullum eſt tam horribile, ac multiforme monſtrum, cui ſola imaginatio cauſſam ſuppeditare nequeat: ſed monſtra brutali figura horrida gignere parereque mulieres, ex euentu compertiſſimum eſſe poteſt, quo ſuperioribus annis matrona Siculaquum vtero gerens mirabunda conſpexiſſet in manu piſcatoris ingentem Aſtacum nuper e mari captum; tempore partus cum humano fœtu ſimul & aſtacum marinum peperit marino nil prorſus diſſimilem; quam hiſtoriam teſtis oculatus non ita pridem mihi retulit D. Franciſcus Maria Delmonaco Siculus Drepranitanus Clericus Regularis, vir ſpectatæ doctrinæ, ac integerrimæ fidei; qui & mulierem nouit, & ex ea natum aſtacum perſpexit.

Nona cauſſa, & origo monſtri varias animalium effigies habentis agnoſcitur ex parentibus monſtroſis.

CAP. LXVII.

SI qui vero monſtroſi homines in hoc genere plura membra brutorum partibus ſimilia obtinentes ita conformati fuerint, vt cum muliere ſeu pariter monſtroſa, ſeu non monſtroſa cõgredi valeant, & eam implere: profecto ex eo congreſſu mulier monſtrum conſimile partu edere valebit; adeo natura geſtit ſibi ſimilem eſſentiam procreare: atque huiuſmodi monſtra plurima naſci, hac ratione dicuntur in Africa, & in India: talia certe ſunt ea, quæ tum Beatus Odoricus ſe vidiſſe teſtatur plura in viridario ab Indis paſci humana facie bruta: tum ab Olyſipponenſibus in Inſula ad meridiem conſpecti Cinocephali: *a* Ariſtoteles enim cõfitetur ex diuerſis ſpeciebus

a 2. de gen. an. cap. 5.

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parts of the most diverse animals hideously stitched together, there is consequently no monster so horrible and multiform that imagination alone cannot account for it. Moreover, that women can conceive and give birth to monsters with terrifying, beast-like forms is fully proven by an event from recent years. A Sicilian noblewoman, while pregnant, looked in wonder at a huge lobster freshly taken from the sea in a fisherman's hand. When her time came, she gave birth to a sea lobster alongside a human fetus - a creature in no way different from an ordinary marine lobster. An eyewitness related this story to me not long ago: Don Francesco Maria Delmonaco, a Sicilian Regular Cleric from Trapani, a man of distinguished learning and flawless integrity, who both knew the woman and examined the lobster born to her.

A ninth cause and origin of monsters exhibiting various animal shapes is recognized as stemming from monstrous parents.

CHAPTER 67

If any monstrous human beings of this kind who possess several limbs resembling the parts of beasts are so formed that they can couple with a woman - whether she is similarly monstrous or not - and impregnate her, the woman will certainly be capable of bringing forth a similar monster from that union, so strongly does nature strive to reproduce the essence of things like itself. It is said that many monsters of this sort are born for this very reason in Africa and India. These surely include both those beasts with human faces that Blessed Odoric testifies he saw being fed in a garden by the Indians, and the Cynocephali observed by Portuguese sailors on an island to the south. For Aristotle admits that from different species...

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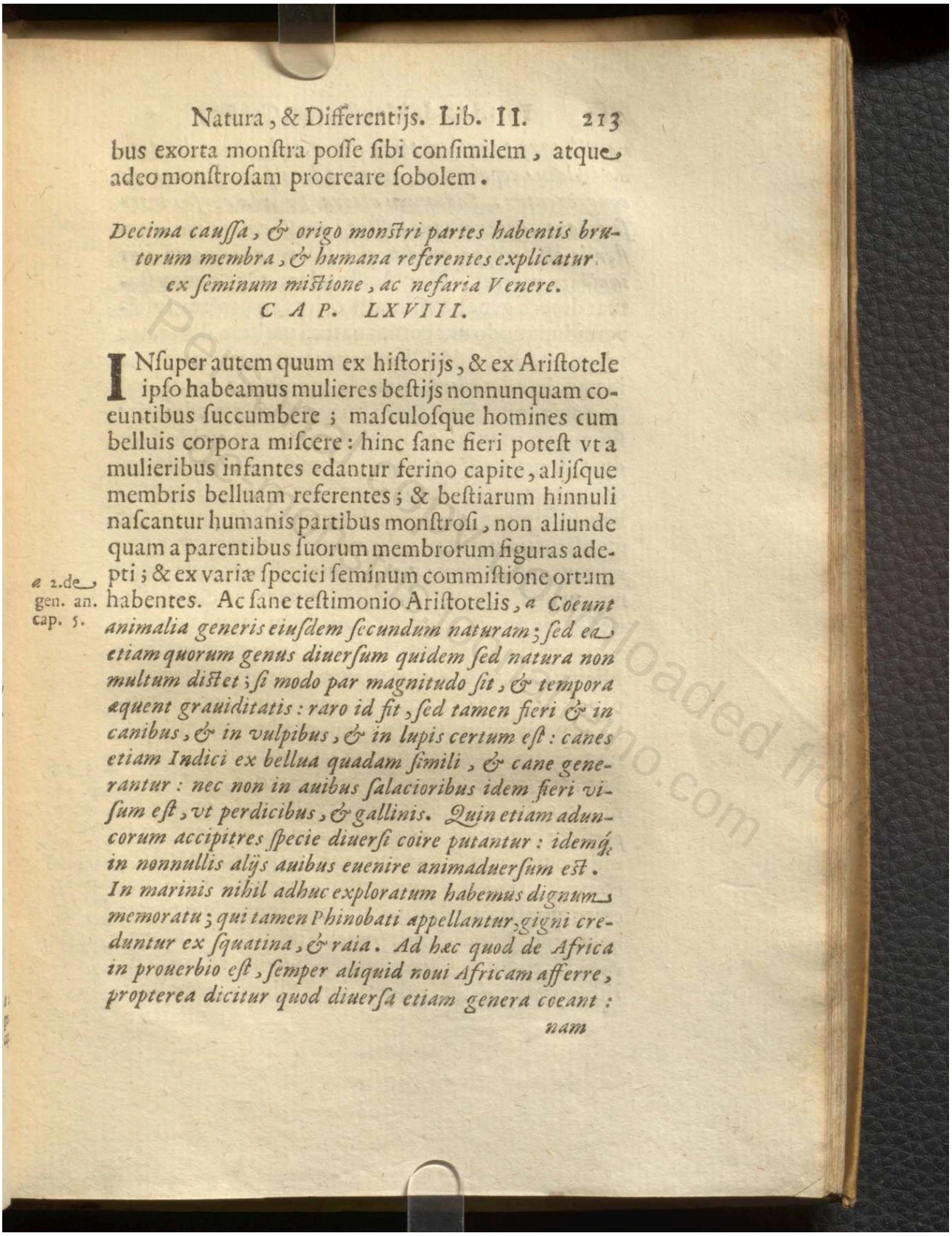
On the Generation of Animals, Book 2, Chapter 5.

Translation notes

Page 236 completes the opening sentence fragment from page 235 ('uerfiffimorum' / 'diversissimorum'). Liceti uses 'astacum' for lobster or crayfish. 'Olysiponensibus' refers to the inhabitants of Lisbon (the Portuguese). 'Beatus Odoricus' refers to the Franciscan traveler Odoric of Pordenone (c. 1286-1331).

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bus exorta monſtra poſſe ſibi conſimilem, atque adeo monſtroſam procreare ſobolem.

Decima cauſſa, & origo monſtri partes habentis brutorum membra, & humana referentes explicatur ex ſeminum miſtione, ac nefaria Venere.

CAP. LXVIII.

INſuper autem quum ex hiſtorijs, & ex Ariſtotele ipſo habeamus mulieres beſtijs nonnunquam coeuntibus ſuccumbere; maſculoſque homines cum belluis corpora miſcere: hinc ſane fieri poteſt vt a mulieribus infantes edantur ferino capite, alijſque membris belluam referentes; & beſtiarum hinnuli naſcantur humanis partibus monſtroſi, non aliunde quam a parentibus ſuorum membrorum figuras adepti; & ex variæ ſpeciei ſeminum commiſtione ortum habentes. Ac ſane teſtimonio Ariſtotelis, [a] *Coeunt animalia generis eiuſdem ſecundum naturam; ſed ea etiam quorum genus diuerſum quidem ſed natura non multum diſtet; ſi modo par magnitudo ſit, & tempora æquent grauiditatis: raro id fit, ſed tamen fieri & in canibus, & in vulpibus, & in lupis certum eſt: canes etiam Indici ex bellua quadam ſimili, & cane generantur: nec non in auibus ſalacioribus idem fieri viſum eſt, vt perdicibus, & gallinis. Quin etiam aduncorum accipitres ſpecie diuerſi coire putantur: idemq; in nonnullis alijs auibus euenire animaduerſum eſt. In marinis nihil adhuc exploratum habemus dignum memoratu; qui tamen Phinobati appellantur, gigni creduntur ex ſquatina, & raia. Ad hæc quod de Africa in prouerbio eſt, ſemper aliquid noui Africam afferre, propterea dicitur quod diuerſa etiam genera coeant:*

[a] 2. de gen. an. cap. 5.

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monsters arising can procreate offspring similar to themselves, and thus equally monstrous.

A tenth cause and origin of a monster possessing parts resembling beast limbs and human features is explained by the mixing of seeds and abominable intercourse.

CHAPTER 68

Furthermore, since we know from history and from Aristotle himself that women sometimes yield to mating with beasts, and human males engage in sexual relations with animals, it can certainly happen that women give birth to infants with a beast-like head and other limbs resembling an animal, and that animal offspring are born deformed with human parts - acquiring the shapes of their limbs from no other source than their parents, originating from a mixture of seeds from different species.

And indeed, on the testimony of Aristotle: 'Animals of the same kind mate according to nature; but so do those whose species differ, provided their natures are not far apart, if they are of similar size and their periods of gestation match. This happens rarely, yet it is known to occur among dogs, foxes, and wolves. Indian dogs, too, are bred from a dog and a similar wild beast. Likewise, among more lustful birds, the same thing has been observed to occur, as with partridges and hens. Moreover, hawks of different species among birds of prey are thought to mate, and the same has been observed in several other birds. Among marine creatures, we have nothing investigated so far worth mentioning, though those called rhinobatos are believed to be born from an angelshark and a ray. In addition, the common proverb about Africa - that Africa always brings forth something new - is said precisely because different species mate there...'

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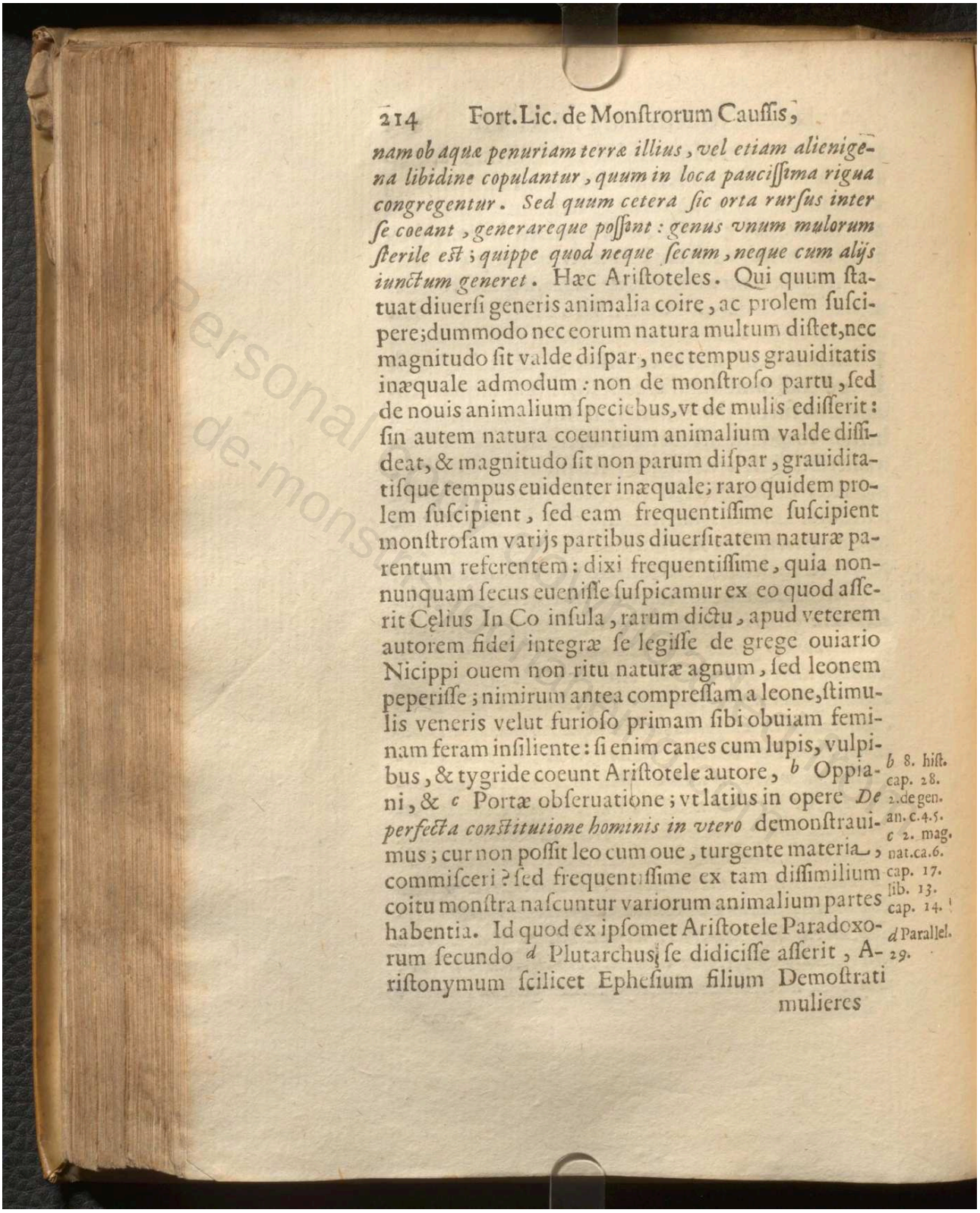
On the Generation of Animals, Book II, Chapter 5.

Translation notes

The page opens mid-word (-bus) completing the sentence from page 236 ('ex diversis speciebus exorta monstra...'). 'Phinobati' in the original Latin refers to Rhinobatos (the guitarfish, traditionally believed in ancient natural history to be a hybrid of squatina, the angelshark, and raia, the ray).

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nam ob aquæ penuriam terræ illius, vel etiam alienigena libidine copulantur, quum in loca pauciſſima rigua congregentur. Sed quum cetera ſic orta rurſus inter ſe coeant, generareque poſſint: genus vnum mulorum ſterile eſt; quippe quod neque ſecum, neque cum alijs iunctum generet. Hæc Ariſtoteles. Qui quum ſtatuat diuerſi generis animalia coire, ac prolem ſuſcipere; dummodo nec eorum natura multum diſtet, nec magnitudo ſit valde diſpar, nec tempus grauiditatis inæquale admodum: non de monſtroſo partu, ſed de nouis animalium ſpecibus, vt de mulis ediſſerit: ſin autem natura coeuntium animalium valde diſſideat, & magnitudo ſit non parum diſpar, grauiditatiſque tempus euidenter inæquale; raro quidem prolem ſuſcipient, ſed eam frequentiſſime ſuſcipient monſtroſam varijs partibus diuerſitatem naturæ parentum referentem: dixi frequentiſſime, quia nonnunquam ſecus eueniſſe ſuſpicamur ex eo quod aſſerit Cælius In Co inſula, rarum dictu, apud veterem autorem fidei integræ ſe legiſſe de grege ouiario Nicippi ouem non ritu naturæ agnum, ſed leonem peperiſſe; nimirum antea compreſſam a leone, ſtimulis veneris velut furioſo primam ſibi obuiam feminam feram inſiliente: ſi enim canes cum lupis, vulpibus, & tygride coeunt Ariſtotele autore, [b] Oppiani, & [c] Portæ obſeruatione; vt latius in opere *De perfecta conſtitutione hominis in vtero* demonſtrauimus; cur non poſſit leo cum oue, turgente materia, commiſceri? ſed frequentiſſime ex tam diſſimilium coitu monſtra naſcuntur variorum animalium partes habentia. Id quod ex ipſomet Ariſtotele Paradoxorum ſecundo [d] Plutarchus ſe didiciſſe aſſerit, Ariſtonymum ſcilicet Epheſium filium Demoſtrati mulieres

b 8. hiſt. cap. 28. 2. de gen. an. c. 4. 5.
c 2. mag. nat. ca. 6. cap. 17. lib. 13. cap. 14.
d Parallel. 29.

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...for because of the scarcity of water in that land, or even out of strange lust, they mate when they gather at the very few watering places. But while other creatures born in this way mate again among themselves and are able to reproduce, the genus of mules alone is sterile, since it produces offspring neither with its own kind nor when joined with others. Thus far Aristotle. When Aristotle asserts that animals of different kinds mate and produce offspring - provided their natures are not far apart, their sizes are not vastly disparate, and their gestation periods are fairly equal - he is discussing not monstrous births, but new animal species, such as mules. If, however, the natures of the mating animals are radically different, their sizes substantially unequal, and their gestation periods visibly mismatched, they will rarely conceive at all. When they do, they will most frequently bring forth a monstrous birth whose various parts reflect the differing natures of its parents. I say 'most frequently' because we suspect that things sometimes turn out otherwise. Caelius notes that on the island of Cos, remarkable though it sounds, he read in an ancient author of flawless integrity that a sheep in Nicippus's flock gave birth not to a lamb in the ordinary course of nature, but to a lion. She had undoubtedly been covered beforehand by a lion that, driven wild by the spurs of lust, leaped upon the first female animal it encountered. For if dogs mate with wolves, foxes, and tigresses - according to Aristotle and the observations of Oppian and Porta, as I have demonstrated more fully in my treatise On the Perfect Formation of the Child in the Womb - why could not a lion, swollen with seed, mate with a sheep? Nevertheless, monsters bearing the parts of various animals are most frequently born from the union of such dissimilar creatures. Indeed, Plutarch claims in his second book of Paradoxes to have learned from Aristotle himself that Aristonimus of Ephesus, the son of Demostratus, women...

Margin notes

History of Animals, Book 8, Chapter 28.

On the Generation of Animals, Book 2, Chapters 4-5.

Natural Magic, Book 2, Chapter 6.

Chapter 17, Book 13.

Chapter 14.

Parallels, 29.

Translation notes

Corrected typographical errors in the original Latin: 'grauiditatistifque' to 'grauiditatisque' and 'simimulis' to 'stimulis'.

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mulieres exosum asinam inijsse; quæ suo tempore filiam peperit formosissimam, Onoscelin nomine, quod sonat Asininis cruribus præditam. At ex proprio penu depromit [e] alibi Plutarchus pastorem ex equa centaurum sustulisse in hanc sententiam, *Secundum hæc famulus accedens, Iubet, inquit, Periander te vna cum Thalete venire visum quid rei sit quod modo est ad eum allatum; temere ne sit natum, an monstrum sit, atque prodigium; ipse enim valde videtur perturbatus, contaminari, ac pollui eo sacrificium censens: Hæc locutus in domum quamdam nos deduxit, vnam ex his, quæ circa hortum erant: Ibi adolescens quidam pastoralis, vt videbatur imberbis adhuc, forma non contemnenda alioqui, explicato scorteo sacculo, monstrauit nobis infantem equæ, vt aiebat, partu editum, superne ad ceruices vsque & manus humana forma, reliquas partes equinas habentem; ceterum in morem hominum recens natorum vagientem: ac Niloxenus quidem, Dij auerruncent vociferatus, oculos auertit: Thales autem aliquandiu in adolescentem intuitus, deinde subridens, vt solebat identidem de arte mecum iocari, Numnam, inquit, Diocles lustrationem aliquam molieris, negociumque Dijs malorum profligatoribus facesses, re terribili scilicet, atque magna oblata? Quidni, inquam ego? certe enim, Thales, portenditur seditio, atque dissidium: metuoque ne malum in ipsum penetret matrimonium, ac posteros, quum Dea, priore nondum expiata, alteram hanc, vt cernis iræ significationem edat: Ad hæc nihil respondens Thales, sed ridens discessit, ac Periandro apud fores obuiam facto nobis, scitatoque quid videretur de spectaculo isto, omisso me, manum eius prehendit, & quæ, inquit, Diocles mandabit, ea tu per ocium perages; ego autem*

[e] In Conuiu. 7. sa. p. 85.

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-hating, mated with a female donkey, which in due time gave birth to a very beautiful daughter named Onoscelis, a name meaning 'donkey-legged.' Elsewhere, Plutarch draws from his own storehouse the account of a shepherd who begot a centaur from a mare, writing as follows:

'Following this, a servant came up and said: "Periander commands you, together with Thales, to come and see what has just been brought to him, to judge whether it was born by chance or is a monster and a portent. For he seems greatly disturbed, believing that the sacrifice has been contaminated and defiled by it." Saying this, he led us into a house near the garden. There a young shepherd - beardless still, as it seemed, but otherwise of good appearance - unfolded a leather pouch and showed us an infant born, as he said, from a mare. Down to its neck and hands it had a human form, while the rest of its body was equine; moreover, it whimpered in the manner of newborn human infants. Niloxenus cried out, "May the gods avert this!" and turned his eyes away. But Thales, after gazing at the youth for a moment, smiled - as he often used to joke with me about my art - and said: "Well now, Diocles, will you prepare a purificatory rite and make work for the gods who ward off evil, now that such a terrible and momentous thing has appeared?" "Why wouldn't I?" I replied. "For surely, Thales, sedition and discord are portended; and I fear lest the evil penetrate into Periander's very marriage and descendants, since the goddess, before the previous offense has even been expiated, displays this second sign of her anger, as you see." Thales made no reply to this, but walked off laughing. Meeting Periander at the door, who asked us what we thought of the spectacle, Thales bypassed me, took Periander by the hand, and said: "Whatever Diocles prescribes, you may carry out at your leisure; but as for me...'

Margin notes

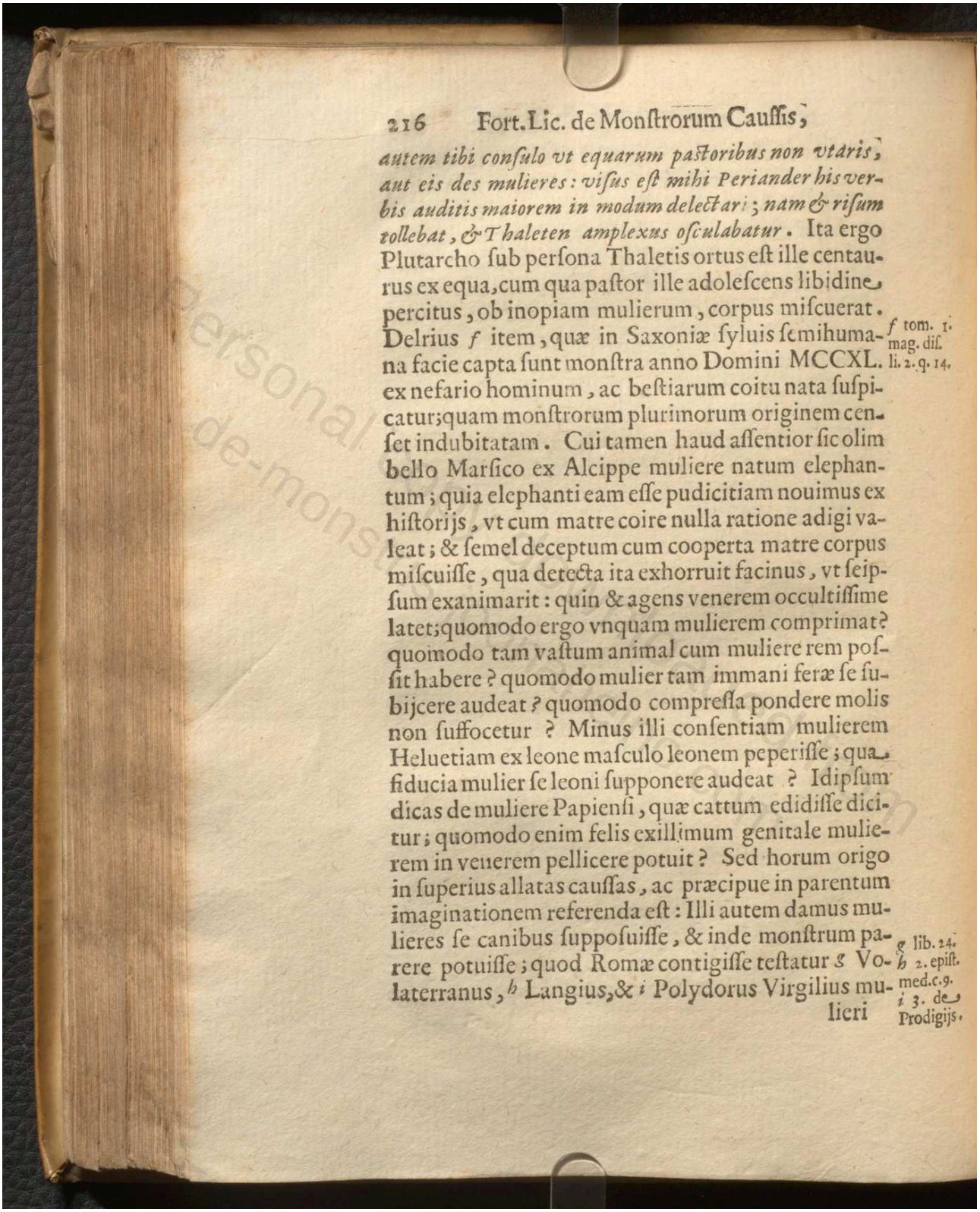
Plutarch, Banquet of the Seven Sages, p. 85.

Translation notes

Emended OCR artifact 'exofum afinam inijsse' to 'exosum asinam inisse' (hater of women / mated with a she-donkey), and 'Onofcelin' to 'Onoscelin' (Onoscelis, donkey-legged). The passage quotes Plutarch's Banquet of the Seven Sages (Convivium Septem Sapientium), Chapter 7.

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autem tibi consulo vt equarum pastoribus non vtaris, aut eis des mulieres: visus est mihi Periander his verbis auditis maiorem in modum delectari; nam & risum tollebat, & Thaleten amplexus osculabatur. Ita ergo Plutarcho sub persona Thaletis ortus est ille centaurus ex equa, cum qua pastor ille adolescens libidine percitus, ob inopiam mulierum, corpus miscuerat. Delrius *f* item, quæ in Saxoniæ syluis semihumana facie capta sunt monstra anno Domini MCCXL. ex nefario hominum, ac bestiarum coitu nata suspicatur; quam monstrorum plurimorum originem censet indubitatam. Cui tamen haud assentior sic olim bello Marsico ex Alcippe muliere natum elephantum; quia elephanti eam esse pudicitiam nouimus ex historijs, vt cum matre coire nulla ratione adigi valeat; & semel deceptum cum cooperta matre corpus miscuisse, qua detecta ita exhorruit facinus, vt seipsum exanimarit: quin & agens venerem occultissime latet; quomodo ergo vnquam mulierem comprimat? quomodo tam vastum animal cum muliere rem possit habere? quomodo mulier tam immani feræ se subijcere audeat? quomodo compressa pondere molis non suffocetur? Minus illi consentiam mulierem Heluetiam ex leone masculo leonem peperisse; qua fiducia mulier se leoni supponere audeat? Idipsum dicas de muliere Papiensi, quæ cattum edidisse dicitur; quomodo enim felis exillimum genitale mulierem in venerem pellicere potuit? Sed horum origo in superius allatas causas, ac præcipue in parentum imaginationem referenda est: Illi autem damus mulieres se canibus suppositisse, & inde monstrum parere potuisse; quod Romæ contigisse testatur *g* Volaterranus, *h* Langius, & *i* Polydorus Virgilius mulieri

f tom. 1. mag. dis. li. 2. q. 14.

g lib. 24. *h* 2. epist. med. c. 9. *i* 3. de Prodigijs.

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...I advise you either not to employ young men as herdsmen for mares, or else to provide them with wives.' Hearing these words, Periander seemed to me to be delighted in the highest degree, for he burst into laughter, embraced Thales, and kissed him.

Thus, according to Plutarch speaking through the character of Thales, that centaur was born from a mare with whom the young shepherd, driven by lust and lacking women, had coupled.

Delrio likewise suspects that the monsters with half-human faces captured in the forests of Saxony in the year AD 1240 were born from abominable intercourse between human beings and beasts - an origin he considers beyond doubt for very many monsters.

However, I by no means agree with him that an elephant was once born to a woman named Alcippe during the Marsic War. For we know from historical accounts that elephants possess such modesty that they can under no circumstances be brought to mate with their own mothers; indeed, when one was once tricked into mating with its mother who was covered, it was so horrified by the crime upon her uncovering that it killed itself. Furthermore, when mating, the elephant hides itself in the deepest privacy. How, then, could an elephant ever mount a woman? How could so vast an animal have sexual relations with a woman? How could a woman dare submit herself to such a gigantic beast? And how could she avoid being crushed to death under its massive weight?

I agree with him even less that a Swiss woman gave birth to a lion by a male lion. With what boldness would a woman dare put herself under a lion? You may say the exact same thing about the woman of Pavia who is said to have brought forth a cat; for how could the tiny genitalia of a cat entice a woman to sexual union?

Instead, the origin of these births must be traced back to the causes discussed above, particularly to the imagination of the parents. We do, however, concede to Delrio that women have submitted themselves to dogs, and could thereby give birth to a monster - an event that Volaterranus, Langius, and Polydore Vergil testify occurred in Rome, where a woman...

Margin notes

Delrio, Magical Disquisitions, vol. 1, book 2, question 14.

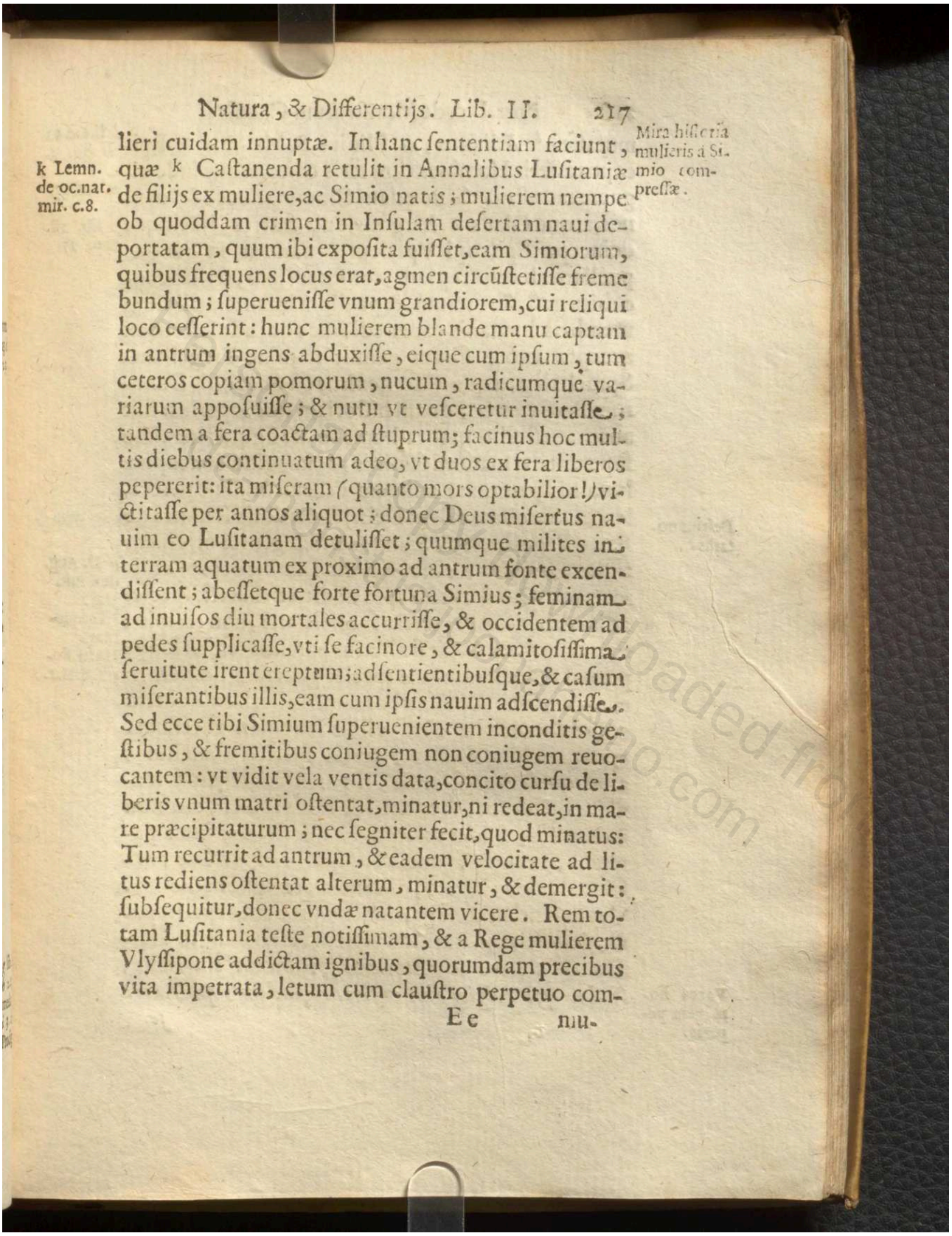
Volaterranus, book 24; Langius, Medical Epistles, book 2, chapter 9; Polydore Vergil, On Prodigies, book 3.

Translation notes

Page 240 opens in the middle of a sentence completing the extended quotation from Plutarch's Banquet of the Seven Sages. The translation maintains seamless continuity from page 239. Liceti's argument here transitions to a critical assessment of Martin Delrio's demonological explanations for monstrous births involving animal copulation.

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Mira hiſtoria mulieris à Simio compreſſæ.

lieri cuidam innuptæ. In hanc ſententiam faciunt, quæ [k] Caſtanenda retulit in Annalibus Luſitaniæ de filijs ex muliere, ac Simio natis; mulierem nempe ob quoddam crimen in Inſulam deſertam naui deportatam, quum ibi expoſita fuiſſet, eam Simiorum, quibus frequens locus erat, agmen circũſtetiſſe fremebundum; ſuperueniſſe vnum grandiorem, cui reliqui loco ceſſerint: hunc mulierem blande manu captam in antrum ingens abduxiſſe, eique cum ipſum, tum ceteros copiam pomorum, nucum, radicumque variarum appoſuiſſe; & nutu vt veſceretur inuitaſſe; tandem a fera coactam ad ſtuprum; facinus hoc multis diebus continuatum adeo, vt duos ex fera liberos pepererit: ita miſeram (quanto mors optabilior!) victitaſſe per annos aliquot; donec Deus miſertus nauim eo Luſitanam detuliſſet; quumque milites interram aquatum ex proximo ad antrum fonte excendiſſent; abeſſetque forte fortuna Simius; feminam ad inuiſos diu mortales accurriſſe, & occidentem ad pedes ſupplicaſſe, vti ſe facinore, & calamitoſiſſima ſeruitute irent ereptum; adſentientibuſque, & caſum miſerantibus illis, eam cum ipſis nauim adſcendiſſe. Sed ecce tibi Simium ſuperuenientem inconditis geſtibus, & fremitibus coniugem non coniugem reuocantem: vt vidit vela ventis data, concito curſu de liberis vnum matri oſtentat, minatur, ni redeat, in mare præcipitaturum; nec ſegniter fecit, quod minatus: Tum recurrit ad antrum, & eadem velocitate ad litus rediens oſtentat alterum, minatur, & demergit: ſubſequitur, donec vndæ natantem vicere. Rem totam Luſitania teſte notiſſimam, & a Rege mulierem Vlyſſipone addictam ignibus, quorumdam precibus vita impetrata, letum cum clauſtro perpetuo com-

k Lemn. de oc. nat. mir. c. 8.

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was unmarried. Supporting this view are the events related by Castanheda in his Annals of Portugal concerning children born from a woman and an ape. A woman, exiled to an island for some crime, was left exposed there, whereupon a roaring pack of apes, whose frequent haunt it was, surrounded her. A larger ape arrived, to whom the rest yielded ground. Taking the woman gently by the hand, he led her into a huge cave. Both he and the other apes set before her a plentiful supply of fruit, nuts, and various roots, inviting her by gestures to eat. At last she was forced by the beast into sexual union - an outrage continued for many days, so that she bore two children by the creature. Thus the wretched woman lived for several years (how much better death would have been!), until God took pity on her and brought a Portuguese ship to the island. When soldiers went ashore to draw water from a spring near the cave while the ape happened by good fortune to be away, the woman ran to these human beings she had not seen for so long. Falling at their feet, she begged them to rescue her from this wickedness and most miserable servitude. Pitying her misfortune, they agreed and took her aboard the ship. But behold! The ape arrived, calling back with wild gestures and roars the woman who was his wife yet no wife. When he saw the sails set to the wind, he ran at full speed, held up one of the children to the mother, and threatened to hurl it into the sea unless she returned - and he lost no time in carrying out his threat. He then ran back to the cave, returned to the shore with equal speed, held up the second child, threatened her, and drowned it as well. Afterwards he swam out after the ship until the waves overcame him. This entire story is famous throughout Portugal. In Lisbon, the King sentenced the woman to be burned at the stake, but through the prayers of certain individuals her life was spared, and her death sentence was commuted to perpetual imprisonment...

Margin notes

Remarkable story of a woman violated by an ape.

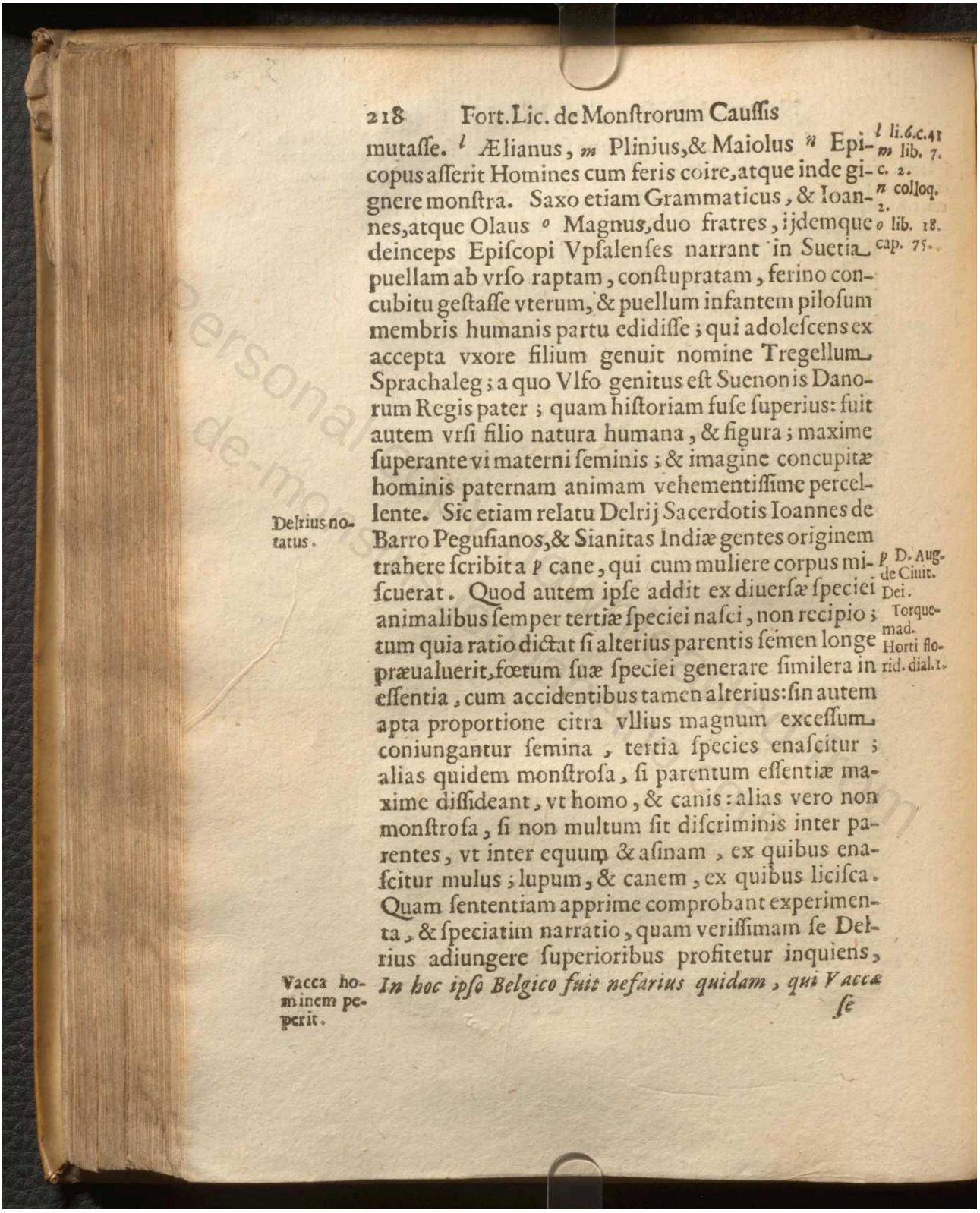
Lemnius, De occultis naturae miraculis, ch. 8.

Translation notes

The opening word 'lieri' completes 'mulieri' from page 240 ('where a woman / was unmarried'). 'Vititasse' appears to be a typographical error for 'vixisse' (lived). The final word 'com-' breaks mid-word across the page boundary.

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mutasse. [l] Ælianus, [m] Plinius, & Maiolus [n] Epicopus asserit Homines cum feris coire, atque inde gignere monstra. Saxo etiam Grammaticus, & Ioannes, atque Olaus [o] Magnus, duo fratres, ijdemque deinceps Episcopi Vpsalenses narrant in Suetia puellam ab vrso raptam, constupratam, ferino concubitu gestasse vterum, & puellum infantem pilosum membris humanis partu edidisse; qui adolescens ex accepta vxore filium genuit nomine Tregellum Sprachaleg; a quo Vlfo genitus est Suenonis Danorum Regis pater; quam historiam fuse superius: fuit autem vrsi filio natura humana, & figura; maxime superante vi materni seminis; & imagine concupitæ hominis paternam animam vehementissime percellente. Sic etiam relatu Delrij Sacerdotis Ioannes de Barro Pegusianos, & Sianitas Indiæ gentes originem trahere scribit a [p] cane, qui cum muliere corpus miscuerat. Quod autem ipse addit ex diuersæ speciei animalibus semper tertiæ speciei nasci, non recipio; tum quia ratio dictat si alterius parentis semen longe præualuerit, fœtum suæ speciei generare similera in essentia, cum accidentibus tamen alterius: sin autem apta proportione citra vllius magnum excessum coniungantur semina, tertia species enascitur; alias quidem monstrosa, si parentum essentiæ maxime dissideant, vt homo, & canis: alias vero non monstrosa, si non multum sit discriminis inter parentes, vt inter equum & asinam, ex quibus enascitur mulus; lupum, & canem, ex quibus liciscа. Quam sententiam apprime comprobant experimenta, & speciatim narratio, quam verissimam se Delrius adiungere superioribus profitetur inquiens, *In hoc ipso Belgico fuit nefarius quidam, qui Vaccæ se*

[l] li. 6. c. 41
[m] lib. 7. c. 2.
[n] colloq. 2.
[o] lib. 18. cap. 75.
[p] D. Aug. de Ciuit. Dei. Torquemad. Horti floridi. dial. 1.

Delrius notatus.

Vacca hominem peperit.

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Aelian, Pliny, and Bishop Majolus assert that human beings mate with wild beasts and thereby produce monsters. Saxo Grammaticus, as well as the two brothers John and Olaus Magnus - successively Bishops of Uppsala - relate that in Sweden a girl was carried off by a bear, violated, and made pregnant by this animal coupling, giving birth to a hairy infant with human limbs. When this child grew up, he married and begot a son named Thrugils Sprakalegg, who fathered Ulf, the father of Sweyn, King of the Danes (a story discussed at length above). The bear's son possessed human nature and form, primarily because the strength of the male seed proved superior, and because the image of the lusted-after woman made a most powerful impression upon the father's mind.

Likewise, on the report of the priest Delrio, João de Barros writes that the Peguans and Siamese peoples of India trace their origin to a dog that mated with a woman. However, I do not accept Delrio's additional claim that mating animals of different species always give rise to offspring of a third species. This is because reason dictates that if the seed of one parent greatly predominates, it produces an offspring similar to its own species in essence, though bearing the accidental traits of the other. If, on the other hand, seeds are joined in suitable proportions without a great excess on either side, a third species arises - sometimes monstrous, if the essences of the parents are radically different (such as a human and a dog), and sometimes non-monstrous, if there is no great difference between the parents (such as between a horse and a female donkey, from which a mule is born, or a wolf and a dog, from which a lycisca is born).

This view is thoroughly confirmed by experience, and especially by a narrative that Delrio claims to add as entirely true to the preceding accounts, stating: 'In this very land of Belgium there was a certain villain who violated a cow, which gave birth to a human...'

Margin notes

Aelian, book 6, ch. 41; Pliny, book 7, ch. 2; Majolus, Colloquy 2; Olaus Magnus, book 18, ch. 75.

Delrio criticized.

St. Augustine, City of God; Torquemada, Garden of Curious Flowers, dialogue 1.

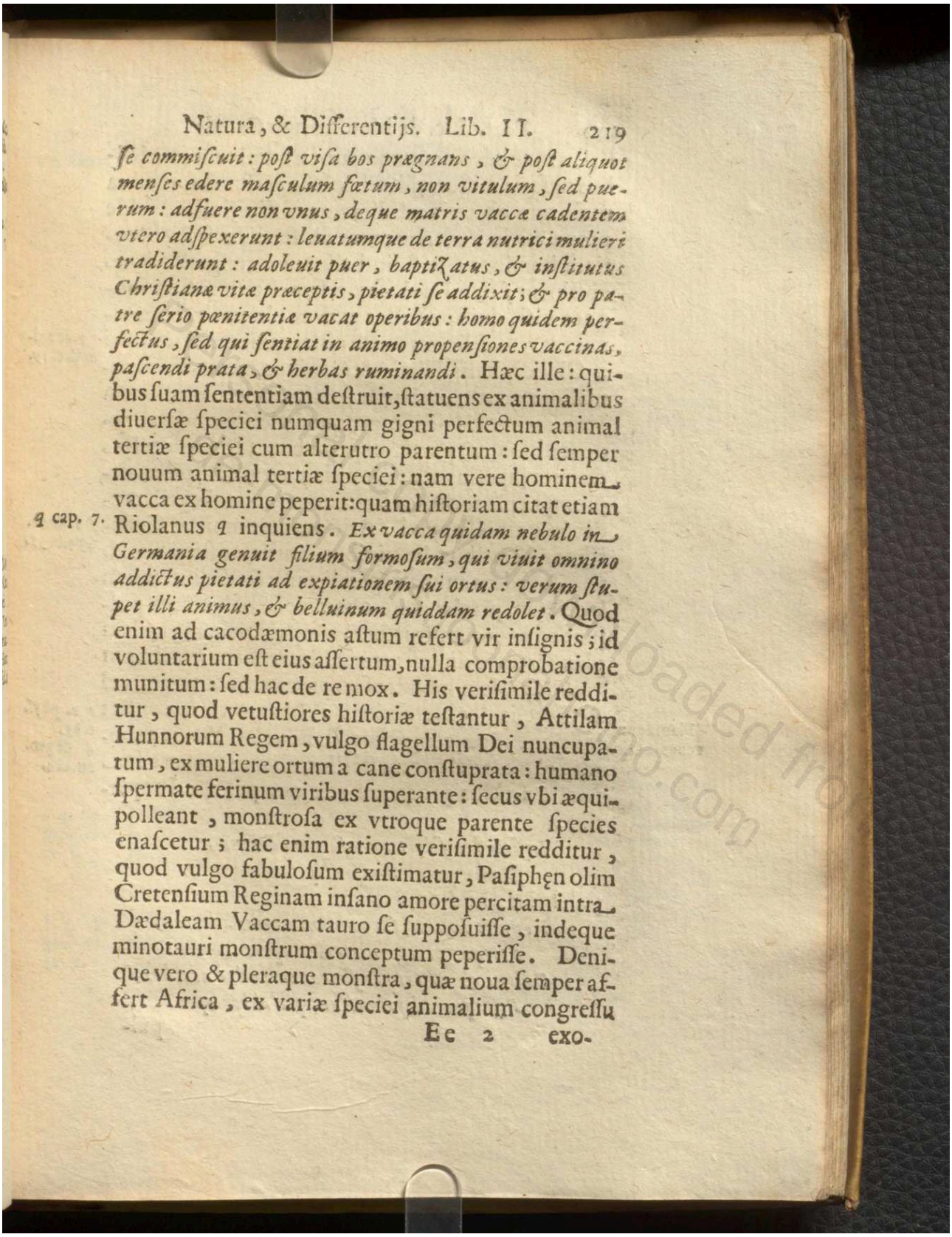
A cow gave birth to a human.

Translation notes

The initial word 'mutasse' completes 'commutasse' from the final line of page 241. The Latin phrase 'vi merni feminis' is a printer error for 'vi masculini seminis' ('by the power of the male seed'). In the closing quote from Delrio, 'Vaccam minem peperit' reflects a printing omission; as confirmed by the marginal note 'Vacca hominem peperit', the original text intended 'Vaccam [inivit, quae homi]nem peperit' ('violated a cow, which gave birth to a human').

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se commiscuit: post visa bos prægnans, & post aliquot menses edere masculum fœtum, non vitulum, sed puerum: adfuere non vnus, deque matris vaccæ cadentem vtero adspexerunt: leuatumque de terra nutrici mulieri tradiderunt: adoleuit puer, baptizatus, & institutus Christianæ vitæ præceptis, pietati se addixit; & pro patre serio pœnitentiæ vacat operibus: homo quidem perfectus, sed qui sentiat in animo propensiones vaccinas, pascendi prata, & herbas ruminandi. Hæc ille: quibus suam sententiam destruit, statuens ex animalibus diuersæ speciei numquam gigni perfectum animal tertiæ speciei cum alterutro parentum: sed semper nouum animal tertiæ speciei: nam vere hominem vacca ex homine peperit: quam historiam citat etiam Riolanus [q] inquiens. *Ex vacca quidam nebulo in Germania genuit filium formosum, qui viuit omnino addictus pietati ad expiationem sui ortus: verum stupet illi animus, & belluinum quiddam redolet.* Quod enim ad cacodæmonis astum refert vir insignis; id voluntarium est eius assertum, nulla comprobatione munitum: sed hac de re mox. His verisimile redditur, quod vetustiores historiæ testantur, Attilam Hunnorum Regem, vulgo flagellum Dei nuncupatum, ex muliere ortum a cane constuprata: humano spermate ferinum viribus superante: secus vbi æquipolleant, monstrosa ex vtroque parente species enascetur; hac enim ratione verisimile redditur, quod vulgo fabulosum existimatur, Pasiphęn olim Cretensium Reginam insano amore percitam intra Dædaleam Vaccam tauro se suppositisse, indeque minotauri monstrum conceptum peperisse. Denique vero & pleraque monstra, quæ noua semper affert Africa, ex variæ speciei animalium congressu

[q] cap. 7.

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child; after the coupling, the cow was seen to be pregnant, and after several months brought forth a male offspring - not a calf, but a boy. More than one witness was present and saw him fall from his cow mother's womb; picking him up from the ground, they handed him over to a wet nurse. The boy grew up, was baptized, and, instructed in the precepts of the Christian life, devoted himself to piety, working earnestly at deeds of penance on his father's behalf. He was indeed a complete human being, yet in his mind he felt bovine inclinations - to graze in meadows and ruminate on grass.

Thus Delrio. Yet by this account he destroys his own position, in which he maintains that mating between animals of different species never produces a complete animal sharing the species of either parent, but always a new creature of a third species; for here a cow truly brought forth a human child from a man. Riolan also cites this story, saying: "In Germany a certain scoundrel begot a handsome son from a cow. He lives entirely devoted to piety to expiate his origin, but his mind is dull and smacks of the beast." As for that distinguished man attributing this to the cunning of an evil demon, that is an arbitrary assertion on his part, supported by no proof; but more on this subject shortly.

These accounts give plausibility to what older histories report: that Attila, King of the Huns, commonly called the Scourge of God, was born to a woman violated by a dog, because the human seed proved stronger than the animal seed. Where the two seeds are equal in strength, a monstrous creature partaking of both parents is born instead. On this same principle, what is commonly regarded as mythical is made plausible: that Pasiphaë, once Queen of Crete, driven by insane passion, submitted herself to a bull inside Daedalus's wooden cow, and thereby conceived and gave birth to the monstrous Minotaur. Finally, most of the monsters that Africa is constantly producing as new arise from the mating of animals of different species...

Margin notes

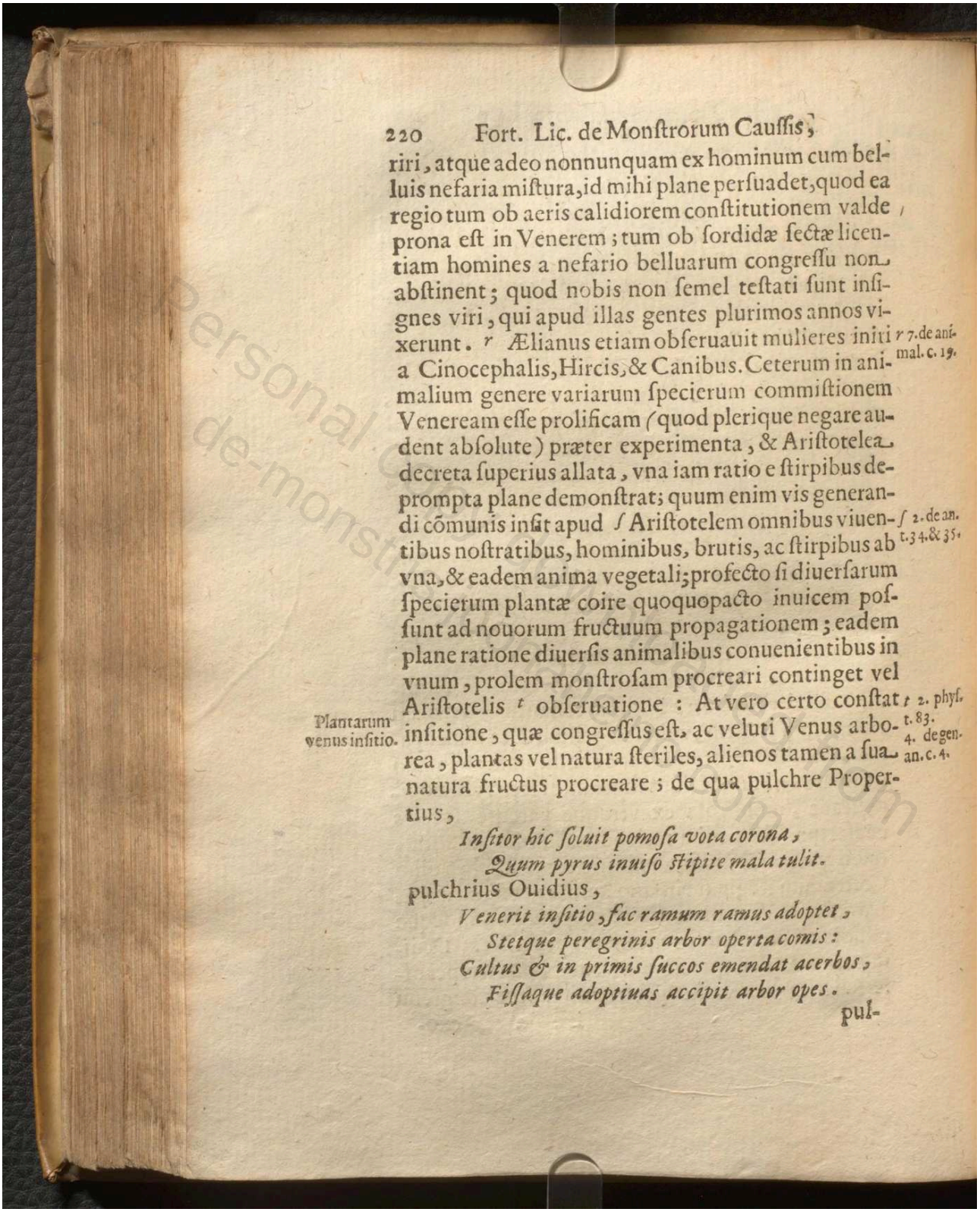
Book 4, chapter 7.

Translation notes

Emended the printer's error 'vetusliores' to 'vetustiores'.

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riri, atque adeo nonnunquam ex hominum cum belluis nefaria miſtura, id mihi plane perſuadet, quod ea regio tum ob aeris calidiorem conſtitutionem valde prona eſt in Venerem; tum ob ſordidæ ſectæ licentiam homines a nefario belluarum congreſſu non abſtinent; quod nobis non ſemel teſtati ſunt inſignes viri, qui apud illas gentes plurimos annos vixerunt. [r] Ælianus etiam obſeruauit mulieres iniri a Cinocephalis, Hircis, & Canibus. Ceterum in animalium genere variarum ſpecierum commiſtionem Veneream eſſe prolificam (quod plerique negare audent abſolute) præter experimenta, & Ariſtotelea decreta ſuperius allata, vna iam ratio e ſtirpibus deprompta plane demonſtrat; quum enim vis generandi cõmunis inſit apud [ſ] Ariſtotelem omnibus viuentibus noſtratibus, hominibus, brutis, ac ſtirpibus ab vna, & eadem anima vegetali; profecto ſi diuerſarum ſpecierum plantæ coire quoquopacto inuicem poſſunt ad nouorum fructuum propagationem; eadem plane ratione diuerſis animalibus conuenientibus in vnum, prolem monſtroſam procreari continget vel Ariſtotelis [t] obſeruatione: At vero certo conſtat Plantarum venus inſitio. inſitione, quæ congreſſus eſt, ac veluti Venus arborea, plantas vel natura ſteriles, alienos tamen a ſua natura fructus procreare; de qua pulchre Propertius,

Inſitor hic ſoluit pomoſa vota corona,
Quum pyrus inuiſo ſtipite mala tulit.

pulchrius Ouidius,

Venerit inſitio, fac ramum ramus adoptet,
Stetque peregrinis arbor operta comis:
Cultus & in primis ſuccos emendat acerbos,
Fiſſaque adoptiuas accipit arbor opes.

pul-

r 7. de animal. c. 19.

ſ 2. de an. t. 34. & 35.

t 2. phyſ. t. 83. 4. de gen. an. c. 4.

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arise, and sometimes even from the abominable mixing of human beings with beasts. What thoroughly convinces me of this is that the region is, on the one hand, extremely prone to lust owing to its hotter climate, and on the other hand, the license granted by a filthy sect means men do not refrain from abominable intercourse with beasts. This has been attested to us more than once by distinguished men who lived among those nations for many years. Aelian also observed that women were mounted by dog-headed apes, goats, and dogs.

Furthermore, that sexual intercourse between different species of animals can be fertile - a possibility that most authors venture to deny absolutely - is clearly demonstrated, in addition to the empirical evidence and Aristotle's principles cited above, by a single argument drawn from plants. For since according to Aristotle the power of generation is common to all living things in our world - humans, beasts, and plants - derived from one and the same vegetative soul, it follows that if plants of different species can in any way join together to propagate new fruits, by that very same logic when different animals come together, monstrous offspring can be produced, even according to Aristotle's own observations.

Indeed, it is well established that through grafting - which is a kind of union, a sort of arboreal intercourse - plants that are naturally sterile can produce fruits foreign to their nature. Propertius wrote beautifully of this:

"Here the grafter fulfills his vows with a crown of fruit, when the pear tree bears apples on stock once despised."

And Ovid even more beautifully:

"When grafting season comes, let branch adopt branch, and let the tree stand clothed in foreign foliage. Cultivation especially cures harsh juices, and the split tree receives adopted riches."

Margin notes

Aelian, On Animals, book 7, chapter 19.

Aristotle, On the Soul, book 2, texts 34 & 35.

Aristotle, Physics, book 2, text 83; On the Generation of Animals, book 4, chapter 4.

Translation notes

The opening word 'riri' completes 'oriri' ('arise') from the previous page's final words ('congressu oriri'). The typo 'fordidae' is corrected to 'sordidae' ('filthy').

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pulcherrime omnium Syrenophœnix ille *u* Virgilius,

u 2. Geor.

Et ſæpe alterius ramos impune videmus
Vertere in alterius, mutatamque inſita mala
Ferre pyrum, & prunis lapidoſa rubeſcere corna.

& paullo poſt,

Inſeritur vero ex fœtu nucis arbutus horrida:
Et ſteriles platani malos geſſere valentes,
Caſtaneæ fagos, ornuſque incanuit albo
Flore pyri: glandemque ſues fregere ſub vlmis.

Arbor ſua natura ſterilis vt fructus edat:

Si ergo ex tam diuerſi generis plantarum commiſtione fructus enaſcitur; quinimmo ſi arbor ſua natura ſterilis, accepto in ſe fecundæ ſtirpis ſeminario principio per inſitionem, fructus ex eo producit; quidni ex animalium diuerſæ ſpeciei congreſſu fœtus edantur?

Dubitationes propoſitam theoriam vrgentes diluuntur, & primo educta ex Ariſtotele alicubi negante monſtrum fieri ex animalibus diuerſæ ſpeciei.

CAP. LXIX.

Animali cuique ſuum eſſe naſcendi tempus.

Animalia diuerſæ ſpeciei quæ coeant ad prolem.

SEd hic nos vrgent viri Clariſſimi, quorum obiectiones præterire, nec vlterius differre poſſumus ad propoſitæ monſtrorum cauſſæ confirmationem; aiunt autem plerique *a* Ariſtotelem aperte negare monſtra fieri poſſe ex animalibus diuerſæ ſpeciei, quod vnicuique animali ſuum ſit naſcendi tempus diſtinctum: ſed reuera hoc dubium ſoluit Ariſtoteles multo *b* prius aſſerens animalia diuerſæ ſpeciei habentia tempus grauiditatis quoquopacto æquale coeuntia generare; licet quæ valde inæquale tempus naſcendi obtinent, aut nũquam, aut raro admodum, ſimul congredientia procreent. Nobis deinde hic de

a 4. de gen. an. ca. 4.

b 2. de gen. an. ca. 5.

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And in Book 2 of the Georgics, Virgil - that most magnificent of poets - writes most beautifully of all:

"And often we see the branches of one tree turn harmlessly into those of another, and the transformed pear tree bear grafted apples, while hard cornel-berries redden on plum stocks."

And a little later:

"Indeed, the rough strawberry tree is grafted with the shoot of the nut tree, sterile plane trees have borne sturdy apple branches, beech trees have produced chestnuts, the mountain ash has grown white with the pear's blossom, and swine have crunched acorns beneath elms."

If, therefore, fruit arises from the mixing of such diverse kinds of plants - and if a tree that is sterile by its own nature produces fruit after receiving through grafting the generative principle of a fertile stock - why should offspring not be produced from the mating of animals of different species?

CHAPTER 69

Resolving doubts pressing against the proposed theory, beginning with the argument drawn from Aristotle where he somewhere denies that monsters arise from animals of different species.

At this point, distinguished scholars press us with objections that we cannot pass over or defer any longer if we are to confirm our proposed cause of monsters. Most of them point out that Aristotle explicitly denies that monsters can be formed from animals of different species, on the grounds that each animal has its own distinct period of gestation. But in fact, Aristotle himself resolved this doubt much earlier, asserting that animals of different species whose gestation periods are roughly equal can indeed generate offspring when they mate; whereas those with very unequal gestation periods produce offspring together either never or only extremely rarely. Next, we...

Margin notes

On the Generation of Animals, Book 2, Chapter 4.

On the Generation of Animals, Book 2, Chapter 5.

How a tree sterile by nature may bear fruit.

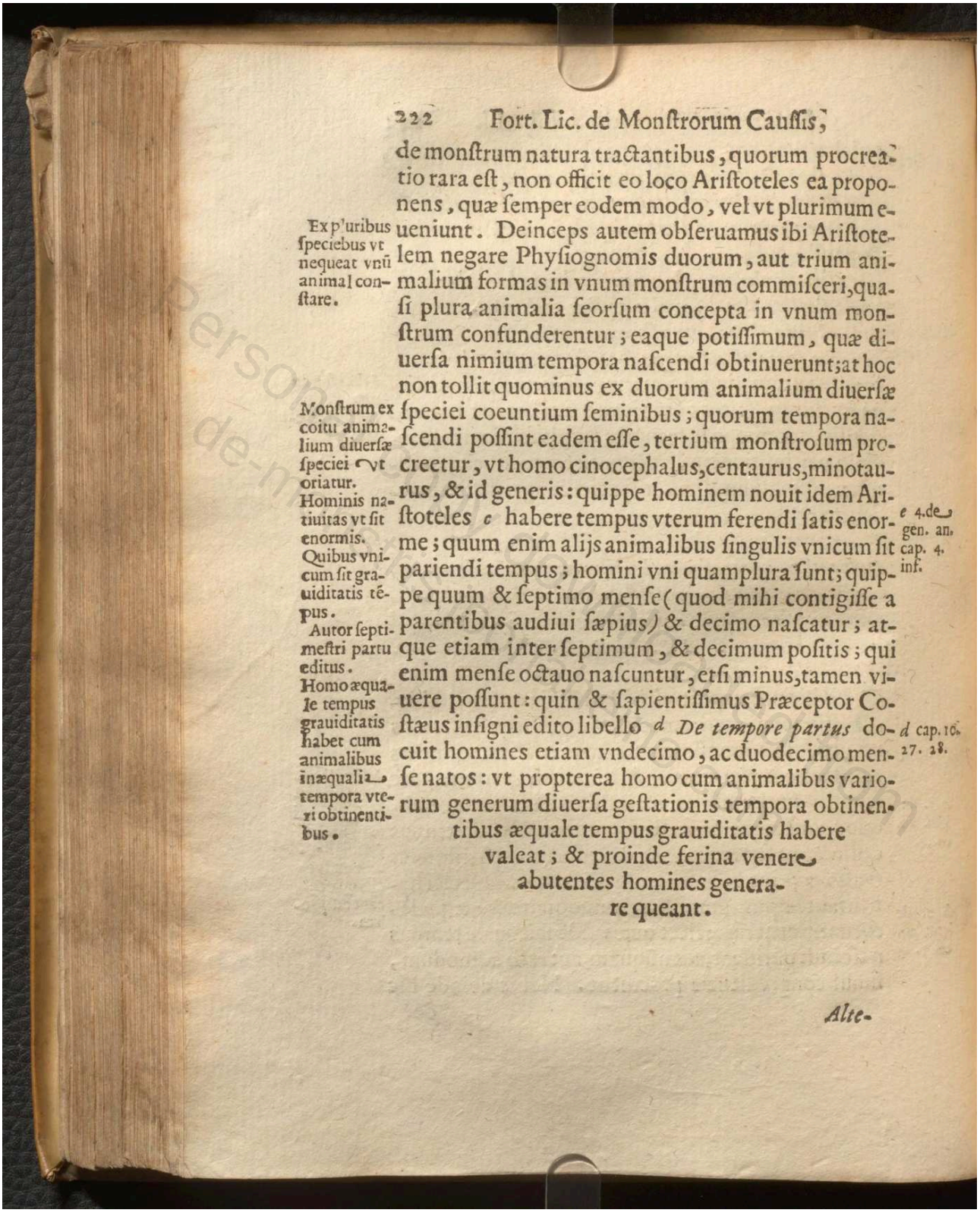
Every animal has its own period of gestation. Animals of different species that mate to produce offspring.

Translation notes

The honorific epithet 'Syrenophœnix' applied to Virgil combines Siren (melodic mastery) and Phoenix (unrivaled brilliance); it has been rendered functionally as 'most magnificent of poets' to preserve clarity.

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de monstrum natura tractantibus, quorum procreatio rara est, non officit eo loco Aristoteles ea proponens, quæ semper eodem modo, vel vt plurimum eueniunt. Deinceps autem obseruamus ibi Aristotelem negare Physiognomis duorum, aut trium animalium formas in vnum monstrum commisceri, quasi plura animalia seorsum concepta in vnum monstrum confunderentur; eaque potissimum, quæ diuersa nimium tempora nascendi obtinuerunt; at hoc non tollit quominus ex duorum animalium diuersæ speciei coeuntium seminibus; quorum tempora nascendi possint eadem esse, tertium monstrosum procreetur, vt homo cinocephalus, centaurus, minotaurus, & id generis: quippe hominem nouit idem Aristoteles *e* habere tempus vterum ferendi satis enorme; quum enim alijs animalibus singulis vnicum sit pariendi tempus; homini vni quamplura sunt; quippe quum & septimo mense (quod mihi contigisse a parentibus audiui sæpius) & decimo nascatur; atque etiam inter septimum, & decimum positis; qui enim mense octauo nascuntur, etsi minus, tamen viuere possunt: quin & sapientissimus Præceptor Costæus insigni edito libello *d De tempore partus* docuit homines etiam vndecimo, ac duodecimo mense natos: vt propterea homo cum animalibus variorum generum diuersa gestationis tempora obtinentibus æquale tempus grauiditatis habere valeat; & proinde ferina venere abutentes homines generare queant.

e 4. de gen. an. cap. 4. inf.

d cap. 10. 27. 28.

Ex p'uribus speciebus vt nequeat vnũ animal constare.

Monstrum ex coitu animalium diuersæ speciei vt oriatur.

Hominis natiuitas vt sit enormis.

Quibus vnicum sit grauiditatis tẽpus.

Autor septimestri partu editus.

Homo æquale tempus grauiditatis habet cum animalibus inæqualia tempora vteri obtinentibus.

Alte-

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...who are dealing here with the nature of monsters - whose creation is rare - are not hindered by Aristotle setting forth in that passage those things that happen always or for the most part. Furthermore, we observe that Aristotle is there denying to the physiognomists that the forms of two or three animals can be blended into a single monster, as if several animals conceived separately were merged into one - especially those with widely differing gestation periods. But this does not prevent a third, monstrous creature from being produced from the seeds of two animals of different species mating together, provided their birth times can be equalized, such as a dog-headed man, a centaur, a minotaur, and the like.

For Aristotle himself recognized that human beings have a remarkably flexible gestation period. While every other species of animal has a single fixed time for giving birth, humans alone have several. A child can be born in the seventh month (as I have often heard from my parents was the case for myself), in the tenth month, or anywhere between the seventh and tenth. Even those born in the eighth month, though less viable, can nevertheless survive. Indeed, that most wise master from Cos, Hippocrates, taught in his celebrated treatise On the Time of Gestation that human children have even been born in the eleventh and twelfth months. Consequently, a human being is capable of sharing an equal length of gestation with animals of various kinds that have different gestation times; and therefore, humans who degrade themselves in bestial unions are indeed capable of producing offspring with them.

Margin notes

How a single animal cannot consist of several species.

How a monster may arise from the mating of animals of different species.

How human birth is variable in timing.

Which creatures have a single gestation period.

The author was born in the seventh month.

A human can share an equal gestation period with animals having various gestation times.

On the Generation of Animals, Book 4, near the end.

Chapters 10, 27, and 28.

Translation notes

The Latin 'Cœtues' in 'sapientissimus Præceptor Cœtues' is a typographical error for 'Cœus' (the Coan master, i.e., Hippocrates of Cos), referencing his treatise De tempore partus (On the Time of Gestation). The phrase 'monstrum natura' at the start of the page completes 'de' from the previous page break ('de monstrorum natura'). Fortunio Liceti includes a notable personal aside here, mentioning that his parents often told him he was born in the seventh month.

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Altera dubitatio Maniliana, & Lucretiana diluitur, negans quid esse nobis commune cum feris, & plantis adinuicem.

CAP. LXX.

OBijciunt alij nihil gigni posse ex animalibus brutis, & homine; nihilque ex plantis diuersæ speciei; quippe concurrentia animantia ad communis sobolis propagationem communem aliquam naturam obtinere debent; attamen & Manilius negat nobis esse quid commune cum feris,& [a] Lucretius infitiatur e pluribus plantis commistis tertium gigni,

Propterea quia quæ de terris nunc quoque abundant
Herbarum genera, ac fruges, arbustaque læta;
Non tamen inter se possunt complexa creari.

cui assentiri videtur apertissime alicubi [b] Aristoteles inquiens non fieri vitem oleoproram, nec oleam vitiproram. Sed hæc refellit ratio, qua primo contra Manilium constat apertissime nobis cum feris esse communem animalis naturam,& animam sensualem, ac vegetatricem, cuius munus proprium est vel Aristoteleo [c] decreto generare sobolem. Deinde contra Lucretium liquet factum sæpenumero fuisse vt arbor vna ramos aleret alios ferentes pyra, nuces alios, & alios poma: quin vt arbor eadem ex malo citrio, aurantioque, ac limonis ramis constitueretur. Certe natura sola non efficit vitem oleoproram, nec oleam vitiproram, vt ait [d] Aristoteles; id tamen facit ars, vel natura arti vnita in insitione; ars etenim plerumque naturam perficit Aristotelis obseruatione. Sed quid ni dixero sine artis auxilio a natura

Homini cum feris quid commune sit.

Ex pluribus plantis commistis tertiũ gigni.

Vt fiat vitis oleoprora & olea vitiprora.

In arboribus nata frumenta.

a lib. 5.

b 2. Phys. t. 83.

c 2. de an. t. 34.

d 2. Phys. t. 7.

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CHAPTER 70

Resolving a second objection, based on Manilius and Lucretius, which denies that we have anything in common with wild beasts, or that plants have anything in common with one another.

Others object that no offspring can be generated from brute animals and human beings, nor from plants of different species, because living creatures coming together to propagate shared offspring must possess some nature in common. Yet Manilius denies that we have anything in common with wild beasts, and Lucretius denies that a third plant can be begotten from the mixing of several plants:

"For though the kinds of herbs, crops, and lush trees abound from the earth even now, they cannot nevertheless be created interwoven among themselves."

Aristotle seems to agree most clearly with this in a certain passage, saying that a vine does not grow olive shoots, nor an olive tree vine shoots.

Yet reason refutes these arguments. First, against Manilius, it is most obvious that we share with wild beasts the generic nature of an animal, as well as a sensitive and vegetative soul - whose proper function, even by Aristotle's decree, is to generate offspring. Second, against Lucretius, it is evident that it has frequently happened that a single tree nourishes some branches bearing pears, others nuts, and others apples; indeed, a single tree has even been constructed from branches of citron, orange, and lemon.

To be sure, nature alone does not make an olive-bearing vine, nor a vine-bearing olive tree, as Aristotle says; yet art accomplishes this - or rather nature united with art through grafting, for as Aristotle observed, art for the most part completes nature. But why should I not say that even without the help of art, by nature...

Margin notes

Book 5.

Physics, Book 2, chap. 83.

On the Soul, Book 2, text 34.

Physics, Book 2, text 7.

What humans share in common with wild beasts.

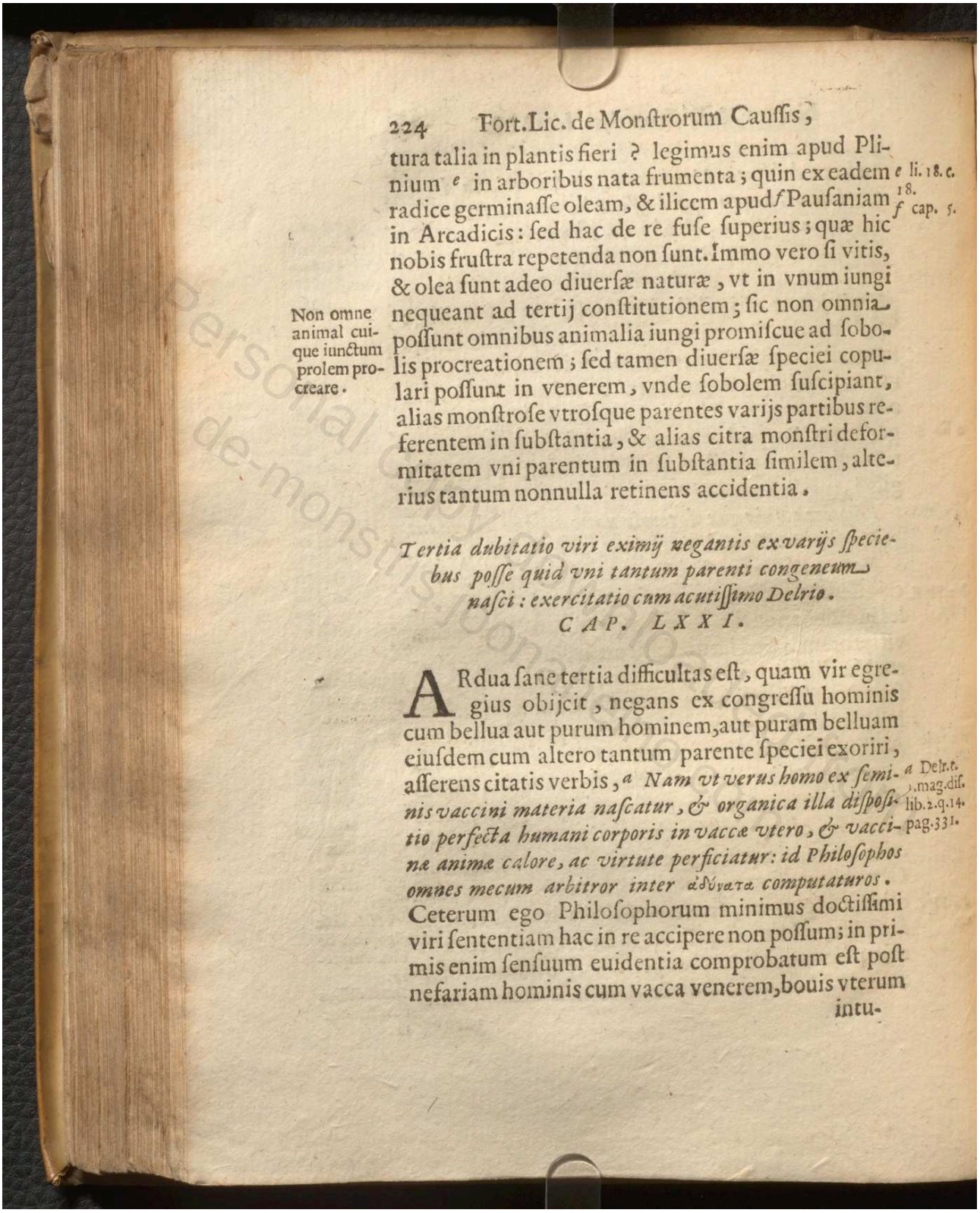
A third thing born from several mixed plants: making an olive-bearing vine and a vine-bearing olive tree. Grain grown on trees.

Translation notes

The Latin terms 'vitem oleoproram' and 'oleam vitiproram' derive from Aristotle's Physics II, using maritime metaphors ('prow') to describe impossible compound plants (a vine with an olive's forepart / an olive tree with a vine's forepart). These are translated descriptively as 'an olive-bearing vine' and 'a vine-bearing olive tree' for clarity.

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tura talia in plantis fieri ? legimus enim apud Plinium [e] in arboribus nata frumenta; quin ex eadem radice germinasse oleam, & ilicem apud [f] Pausaniam in Arcadicis: sed hac de re fuse superius; quæ hic nobis frustra repetenda non sunt. Immo vero si vitis, & olea sunt adeo diuersæ naturæ, vt in vnum iungi nequeant ad tertij constitutionem; sic non omnia possunt omnibus animalia iungi promiscue ad sobolis procreationem; sed tamen diuersæ speciei copulari possunt in venerem, vnde sobolem suscipiant, alias monstrose vtrosque parentes varijs partibus referentem in substantia, & alias citra monstri deformitatem vni parentum in substantia similem, alterius tantum nonnulla retinens accidentia.

[e] li. 18. c. 18.
[f] cap. 5.

Non omne animal cuique iunctum prolem procreare.

Tertia dubitatio viri eximij negantis ex varijs speciebus posse quid vni tantum parenti congeneum nasci: exercitatio cum acutissimo Delrio.

CAP. LXXI.

ARdua sane tertia difficultas est, quam vir egregius obijcit, negans ex congressu hominis cum bellua aut purum hominem, aut puram belluam eiusdem cum altero tantum parente speciei exoriri, asserens citatis verbis, [a] *Nam vt verus homo ex seminis vaccini materia nascatur, & organica illa dispositio perfecta humani corporis in vaccæ vtero, & vaccinæ animæ calore, ac virtute perficiatur: id Philosophos omnes mecum arbitror inter ἀδύνατα computaturos.* Ceterum ego Philosophorum minimus doctissimi viri sententiam hac in re accipere non possum; in primis enim sensuum euidentia comprobatum est post nefariam hominis cum vacca venerem, bouis vterum intu-

[a] Delr. t. 3. mag. dis. lib. 2. q. 14. pag. 331.

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...such things occur in plants? For we read in Pliny that grain grew on trees, and in Pausanias's Description of Greece that an olive tree and a holm oak sprouted from the exact same root. But we have discussed this at length above, so there is no need to repeat it needlessly here.

Indeed, just as the vine and the olive tree are of such different natures that they cannot combine to form a third plant, so too not all animals can mate promiscuously with all others to produce offspring. Nevertheless, animals of different species can mate and produce offspring - which sometimes, through monstrosity, resembles both parents in various parts of its substance, and at other times, without any monstrous deformity, resembles one parent in substance while retaining only a few accidental traits of the other.

CHAPTER 71

A third objection, raised by an eminent scholar, denying that offspring belonging to the same species as only one parent can be born from a union of different species; and a debate with the most acute Delrio.

The third difficulty raised by that distinguished author is formidable indeed. He denies that the union of a human being with a beast can produce either a pure human or a pure beast belonging to the species of only one parent, asserting in his own words: "For that a true human being should be born from human seed and bovine matter, and that the complete organic structure of a human body should be brought to completion in a cow's womb by the warmth and power of a bovine soul - this, I believe, all philosophers will join me in counting among impossibilities."

Yet I, the least of philosophers, cannot accept this most learned man's opinion on this matter. First of all, empirical evidence proves that after a man's abominable union with a cow, the cow's womb was seen to...

Margin notes

Pliny, Book 18, chapter 18.

Pausanias, Description of Greece (Arcadia), chapter 5.

Not every animal mated with another produces offspring.

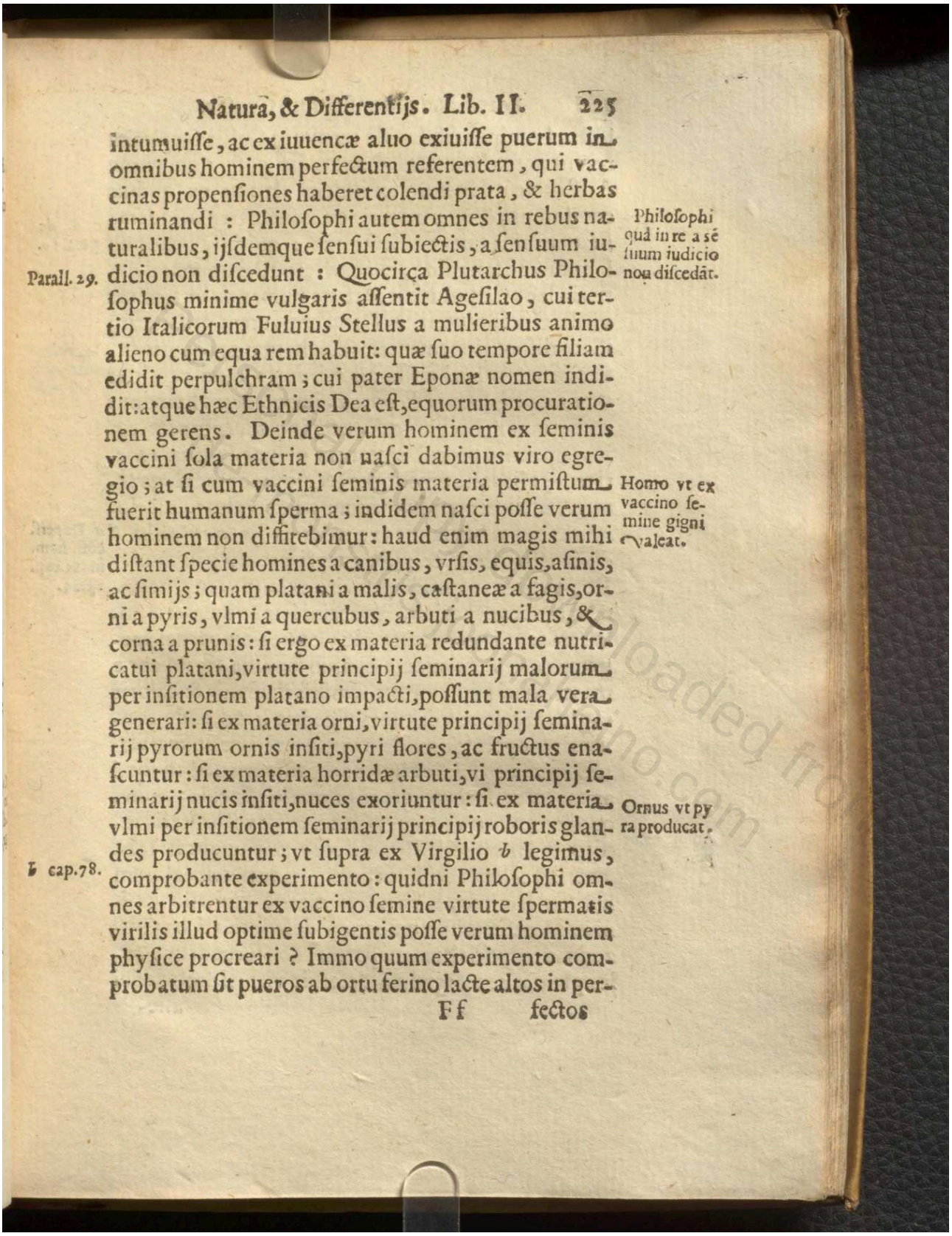
Delrio, Disquisitions on Magic, vol. 1, bk. 2, q. 14, p. 331.

Translation notes

The Latin text begins mid-word with 'tura', completing 'na-tura' from the bottom of page 247. The text ends mid-word with 'intu-', which forms the start of 'intumescere' (to swell) or 'intuentes' on page 249; this was rendered smoothly to connect to the next page. In Delrio's Latin quote, 'semini vaccani' and 'vacca[m] ne' reflect early modern typographic corruptions for 'seminis vaccinaeque' and 'vaccinae'.

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intumuiſſe, ac ex iuuencæ aluo exiuiſſe puerum in omnibus hominem perfectum referentem, qui vaccinas propenſiones haberet colendi prata, & herbas ruminandi : Philoſophi autem omnes in rebus naturalibus, ijſdemque ſenſui ſubiectis, a ſenſuum iudicio non diſcedunt : Quocirca Plutarchus Philoſophus minime vulgaris aſſentit Ageſilao, cui tertio Italicorum Fuluius Stellus a mulieribus animo alieno cum equa rem habuit: quæ ſuo tempore filiam edidit perpulchram; cui pater Eponæ nomen indidit: atque hæc Ethnicis Dea eſt, equorum procurationem gerens. Deinde verum hominem ex ſeminis vaccini ſola materia non naſci dabimus viro egregio; at ſi cum vaccini ſeminis materia permiſtum fuerit humanum ſperma; indidem naſci poſſe verum hominem non diffitebimur: haud enim magis mihi diſtant ſpecie homines a canibus, vrſis, equis, aſinis, ac ſimijs; quam platani a malis, caſtaneæ a fagis, orni a pyris, vlmi a quercubus, arbuti a nucibus, & corna a prunis: ſi ergo ex materia redundante nutricatui platani, virtute principij ſeminarij malorum per inſitionem platano impacti, poſſunt mala vera generari: ſi ex materia orni, virtute principij ſeminarij pyrorum ornis inſiti, pyri flores, ac fructus enaſcuntur: ſi ex materia horridæ arbuti, vi principij ſeminarij nucis inſiti, nuces exoriuntur: ſi ex materia vlmi per inſitionem ſeminarij principij roboris glandes producuntur; vt ſupra ex Virgilio *b* legimus, comprobante experimento: quidni Philoſophi omnes arbitrentur ex vaccino ſemine virtute ſpermatis virilis illud optime ſubigentis poſſe verum hominem phyſice procreari? Immo quum experimento comprobatum ſit pueros ab ortu ferino lacte altos in per-

Parall. 29.

b cap. 78.

Philoſophi quâ in re a ſē ſuum iudicio non diſcedāt.

Homo vt ex vaccino ſemine gigni valeat.

Ornus vt pyra producat.

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...swell up, and a boy emerged from the heifer's womb who in every respect resembled a fully formed human being, though he possessed bovine inclinations to haunt the meadows and chew the cud. All natural philosophers agree that in physical matters subject to perception, one must not abandon the testimony of the senses. For this reason Plutarch - a philosopher of no small repute - agrees with Agesilaus, who relates in the third book of his Italian History that Fulvius Stellus, having an aversion to women, mated with a mare, which in due course gave birth to a very beautiful daughter. Her father named her Epona, and she became among the pagans the goddess in charge of horses.

Next, we will grant that distinguished author that a true human being cannot be born from the substance of female bovine seed alone. But if human semen is mixed with female bovine seed, we will not hesitate to affirm that a true human being can indeed be born from that union. For to my mind, humans differ no more in species from dogs, bears, horses, donkeys, and apes than plane trees do from apple trees, chestnuts from beeches, mountain ashes from pears, elms from oaks, strawberry trees from nut trees, and dogwoods from plums.

If, therefore, genuine apples can be produced from the material that nourishes a plane tree through the power of an apple tree's seminal principle grafted into it; if pear blossoms and fruits spring from the substance of a mountain ash through the power of a grafted pear seed; if nuts arise from the material of a rough strawberry tree through the power of a grafted nut tree seed; and if acorns are produced from the substance of an elm by grafting into it the seminal principle of an oak - as we read above in Virgil, and as empirical observation confirms - why should not all philosophers agree that a true human being can naturally be procreated from female bovine seed through the power of human semen thoroughly concocting and mastering it? Indeed, since experience proves that children raised from birth on the milk of wild beasts grow into fully...

Margin notes

Plutarch, Parallel Stories, 29.

In what matter philosophers do not depart from the judgment of their senses.

How a human being can be produced from bovine seed.

How the mountain ash produces pears.

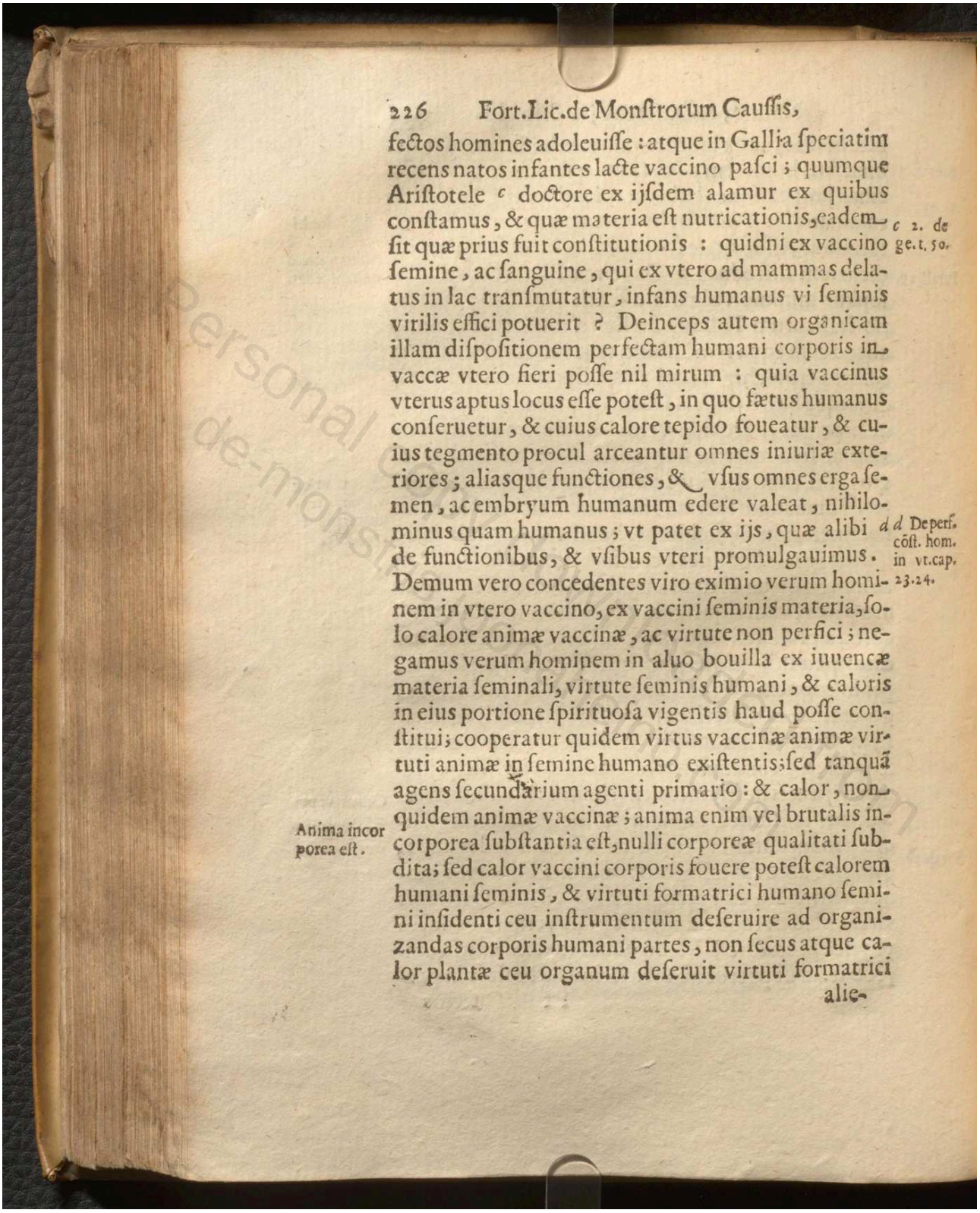
Chapter 78.

Translation notes

The text ends mid-phrase with 'in perfectos', which leads into the next page's discussion of children nourished by beast's milk developing into fully formed adults. The fragment is translated up to 'into fully...' to maintain exact continuity with page 250.

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fectos homines adoleuiſſe : atque in Gallia ſpeciatim recens natos infantes lacte vaccino paſci ; quumque Ariſtotele [c] doctore ex ijſdem alamur ex quibus conſtamus, & quæ materia eſt nutricationis, eadem ſit quæ prius fuit conſtitutionis : quidni ex vaccino ſemine, ac ſanguine, qui ex vtero ad mammas delatus in lac tranſmutatur, infans humanus vi ſeminis virilis effici potuerit ? Deinceps autem organicam illam diſpoſitionem perfectam humani corporis in vaccæ vtero fieri poſſe nil mirum : quia vaccinus vterus aptus locus eſſe poteſt, in quo fætus humanus conſeruetur, & cuius calore tepido foueatur, & cuius tegmento procul arceantur omnes iniuriæ exteriores ; aliasque functiones, & vſus omnes erga ſemen, ac embryum humanum edere valeat, nihilominus quam humanus ; vt patet ex ijs, quæ alibi [d] de functionibus, & vſibus vteri promulgauimus. Demum vero concedentes viro eximio verum hominem in vtero vaccino, ex vaccini ſeminis materia, ſolo calore animæ vaccinæ, ac virtute non perfici ; negamus verum hominem in aluo bouilla ex iuuencæ materia ſeminali, virtute ſeminis humani, & caloris in eius portione ſpirituoſa vigentis haud poſſe conſtitui ; cooperatur quidem virtus vaccinæ animæ virtuti animæ in ſemine humano exiſtentis ; ſed tanquã agens ſecundarium agenti primario : & calor, non quidem animæ vaccinæ ; anima enim vel brutalis incorporea ſubſtantia eſt, nulli corporeæ qualitati ſubdita ; ſed calor vaccini corporis fouere poteſt calorem humani ſeminis, & virtuti formatrici humano ſemini inſidenti ceu inſtrumentum deſeruire ad organizandas corporis humani partes, non ſecus atque calor plantæ ceu organum deſeruit virtuti formatrici alie-

[c] 2. de ge.t. 50.

[d] De perf. cõſt. hom. in vt. cap. 23.24.

Anima incorporea eſt.

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formed adults; and that in France in particular, newborn infants are raised on cow's milk. Since, as Aristotle teaches, we are nourished by the very substances of which we consist, and the material of nourishment is identical to that which was previously the material of our constitution, why could a human infant not be formed from female bovine seed and blood (which is carried from the uterus to the breasts and transformed into milk) through the power of human semen?

Furthermore, it is no wonder that the complete organic structure of the human body can take shape in a cow's womb. A cow's womb can serve as a suitable place to preserve a human fetus, foster it with gentle warmth, and shield it from all external injury; indeed, it can perform all other functions and uses toward human seed and embryo no less effectively than a human womb, as is clear from what we have published elsewhere regarding the functions and uses of the uterus.

Finally, while granting that distinguished author that a true human being is not brought to completion in a cow's womb from female bovine material through the sole heat and power of a bovine soul, we deny that a true human being cannot be formed in a cow's womb from female bovine seminal material through the power of human semen and the heat thriving in its spirituous portion. To be sure, the power of the bovine soul cooperates with the power of the soul existing in human semen, but as a secondary agent to the primary agent. And heat - not indeed the heat of the bovine soul itself, for even a brute soul is an incorporeal substance, subject to no physical quality, but rather the heat of the cow's body - can foster the heat of human semen and serve as an instrument for the formative power residing in human semen to organize the parts of the human body, just as the heat of a plant serves as an instrument for the formative power of another...

Margin notes

Aristotle, On the Generation of Animals, Book 2, text 50.

Liceti, On the Perfect Formation of Man in the Womb, chapters 23, 24.

Translation notes

Emended the printer's error 'in- corpore ab' to 'incorporea' (incorporeal).

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alienorum fructuum insitæ particulæ stirpis diuersæ speciei. Et sane vbi virtute humani seminis ex materia vaccina, seu verius ex mole compacta ex humano semine, ac vaccino tum semine, tum sanguine, conformatum fuerit corpus omnibus membris humanis; quidni dispositæ huic materiei, conceptuique a parente vegetalem, ac sentientem animam sortito, vel Aristotelis [e] decreto, extrinsecus adueniat rationalis anima, quibus prius vegetans, deinde animal, demum efficiatur homo? Hæc ea sunt, quibus a viri doctissimi sententia discedere cogor in proposito.

[e] 3. de gen. an. cap. 3.

Distincte magis explicatur origo humani monstri ex fera nascentis.

CAP. LXXII.

QVum possit igitur ex hominis, & feræ nefario congressu fœtus exoriri, vt nuper ostendimus; quia non semper hic fœtus vniusmodi nascitur, sed aliquando solam obtinet patris essentiam; aliquando solam maternam; aliquando vtramque simul in monstrosam naturam consarcinatam; & quia masculus homo cum fera femina commisceri potest, & vicissim mulier a bestia masculo subigi; operæ pretium est de horum singulo distincte agere. Si quidem nefarius homo bestiam compresserit, triplex inde partus enasci potest, vnus quidem homo perfectus, & hoc vbi masculi semen exacte femineo dominetur, ac illud ex toto subigat; sic puerum ex vacca genitum nuperrime vidimus: alter est brutum exquisite matrem referens, ac nulla ex parte patrem; atque hoc fiet duplici ratione, vna est vbi materna

Ex homine feram subigente triplex partus edi potest.

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plant of a different species grafted onto it, to produce foreign fruit. And indeed, once a body complete with all human limbs has been established through the power of human semen out of bovine material - or rather out of a mass composed of human seed and both bovine seed and blood - why, even according to Aristotle's decree, should a rational soul not come from without to this prepared material and conceptus, which has obtained a vegetative and sensitive soul from the parent? Through these stages, it becomes first a living plant-like entity, then an animal, and finally a human being. These are the reasons why I am compelled to differ from that most learned man's opinion on this subject.

CHAPTER 72

A more detailed explanation of the origin of a human monster born from a beast.

Since offspring can arise from the abominable union of a human being and a beast, as we have just shown, and because such offspring is not always born of a single kind - sometimes possessing solely the father's essence, sometimes solely the mother's, and sometimes both patched together into a monstrous nature - and because a human male can mate with a female beast, and conversely a woman can be mounted by a male beast, it is worthwhile to treat each of these cases separately.

If a wicked man mates with a female beast, three kinds of offspring can result. The first is a fully formed human being; this occurs when the male semen completely dominates the female seed and thoroughly masters it, as in the boy born from a cow whom we mentioned just recently. The second is a brute beast that perfectly resembles the mother and takes after the father in no respect; this can happen in two ways. The first is when the maternal

Margin notes

Aristotle, On the Generation of Animals, Book 3, Chapter 3.

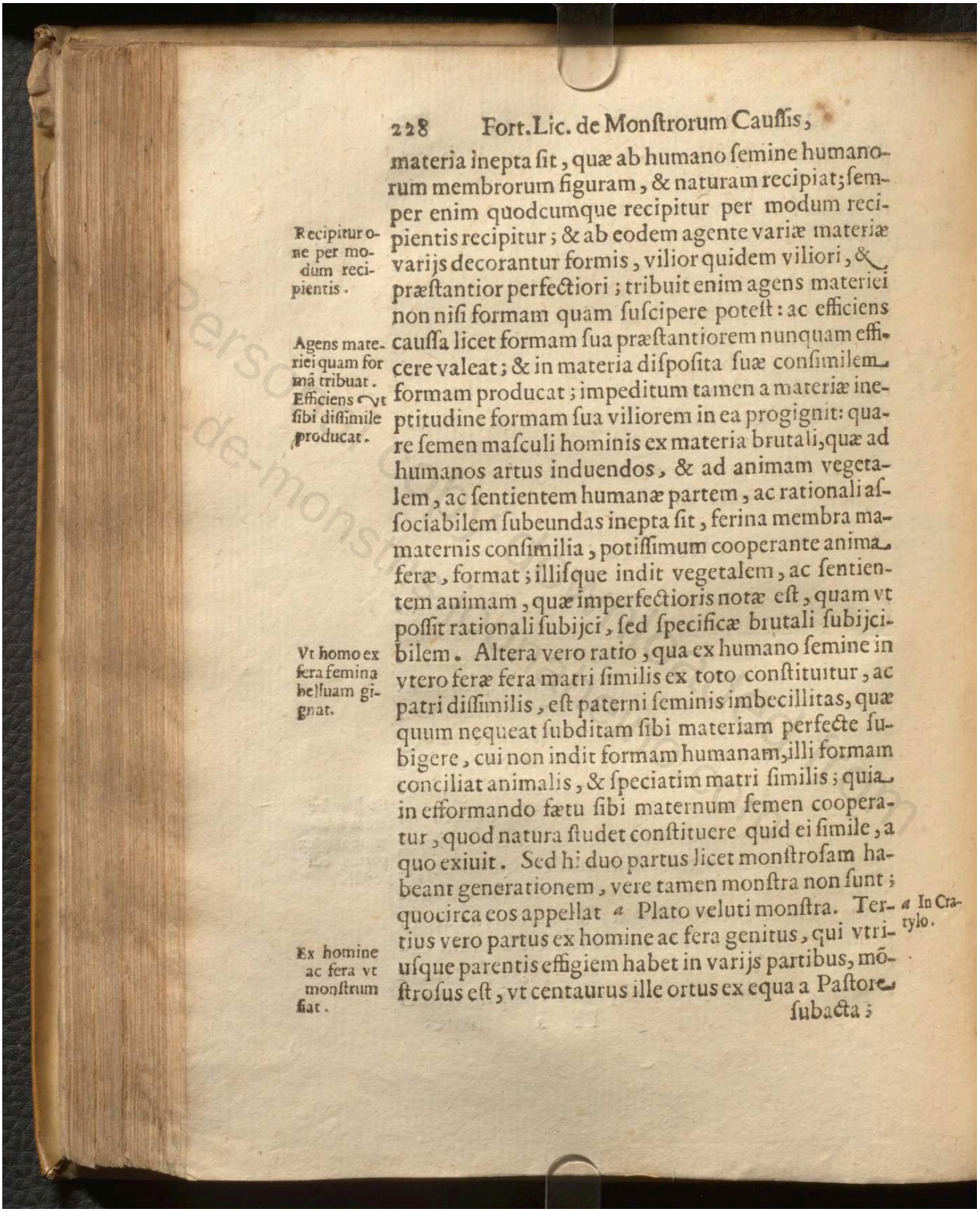
Three kinds of offspring can be produced when a man mates with a beast.

Translation notes

The page opens by completing the sentence from page 250 regarding grafted plants and the Aristotelian doctrine of the rational soul arriving from without (extrinsecus / thyrrathen). The page ends mid-sentence at 'vna est vbi materna'.

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materia inepta sit, quæ ab humano semine humanorum membrorum figuram, & naturam recipiat; semper enim quodcumque recipitur per modum recipientis recipitur; & ab eodem agente variæ materiæ varijs decorantur formis, vilior quidem viliori, & præstantior perfectiori; tribuit enim agens materiei non nisi formam quam susçipere potest: ac efficiens caussa licet formam sua præstantiorem nunquam efficere valeat; & in materia disposita suæ consimilem formam producat; impeditum tamen a materiæ ineptitudine formam sua viliorem in ea progignit: quare semen masculi hominis ex materia brutali, quæ ad humanos artus induendos, & ad animam vegetalem, ac sentientem humanæ partem, ac rationali associabilem subeundas inepta sit, ferina membra matermis consimilia, potissimum cooperante anima feræ, format; illisque indit vegetalem, ac sentientem animam, quæ imperfectioris notæ est, quam vt possit rationali subijci, sed specificæ brutali subijcibilem. Altera vero ratio, qua ex humano semine in vtero feræ fera matri similis ex toto constituitur, ac patri dissimilis, est paterni seminis imbecillitas, quæ quum nequeat subditam sibi materiam perfecte subigere, cui non indit formam humanam, illi formam conciliat animalis, & speciatim matri similis; quia in efformando fætu sibi maternum semen cooperatur, quod natura studet constituere quid ei simile, a quo exiuit. Sed hi duo partus licet monstrosam habeant generationem, vere tamen monstra non sunt; quocirca eos appellat [a] Plato veluti monstra. Tertius vero partus ex homine ac fera genitus, qui vtriusque parentis effigiem habet in varijs partibus, mõstrosus est, vt centaurus ille ortus ex equa a Pastore subacta;

Recipitur one per modum recipientis.

Agens materiei quam formã tribuat.

Efficiens vt sibi dissimile producat.

Vt homo ex fera femina bellуam gignat.

Ex homine ac fera vt monstrum fiat.

[a] In Cratylo.

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material is unsuitable to receive the shape and nature of human limbs from human semen. For whatever is received is always received according to the capacity of the recipient, and different materials are endowed with different forms by the exact same agent - a baser material receiving a baser form, and a superior material a more perfect form - for an agent bestows on a material only such form as that material is capable of receiving. Moreover, although an efficient cause can never produce a form superior to its own, and produces a form like its own in suitably prepared material, when hindered by the unsuitability of the material, it generates a form inferior to its own.

Therefore, when working with brute material that is unfit to assume human limbs or to receive the vegetative and sensitive soul belonging to human nature and capable of uniting with a rational soul, human semen forms animal limbs closely resembling those of the mother - especially through the cooperation of the beast's soul. It imparts to these limbs a vegetative and sensitive soul of a lower order, one incapable of being subject to a rational soul, but suited to a specific brute nature.

The second reason why a beast entirely resembling the mother and wholly unlike the father is formed from human semen in a beast's womb is the weakness of the paternal semen. When the semen cannot thoroughly master the material subjected to it, it fails to bestow a human form and instead gives it an animal form - specifically one resembling the mother. This happens because, in forming the fetus, the maternal seed collaborates with it, and nature strives to construct something similar to the source from which that seed came.

Now, although these two kinds of offspring have a monstrous origin, they are not strictly monsters; for this reason Plato calls them pseudo-monsters.

The third kind of offspring begotten from a human being and a beast - which displays the features of both parents in various parts - is genuinely monstrous, such as the centaur born from a mare mounted by a shepherd.

Margin notes

Everything is received according to the mode of the recipient.

What form an agent bestows upon material.

How an efficient cause produces something unlike itself.

How a man begets a beast from a female beast.

How a monster is produced from a human and a beast.

In the Cratylus.

Translation notes

Plato's reference in Cratylus (393b-394d) discusses things born contrary to nature (such as a beast born of a human or vice versa) as unnatural marvels or 'pseudo-monsters'.

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ſubacta; & puella illa cruribus aſininis prædita ex aſina compreſſa ab Ariſtonymo Epheſio nata, [b] Plutarchi teſtimonio, naturæ ſuæ cauſſam habet vtriuſque ſeminis in varijs partibus efformandis prædominium, ac materiæ in varijs partibus variam diſpoſitionem; in allatis enim exemplis paternum ſemen partibus ſupernis efformandis a natura dicatum, robur habuit, & ſubditam materiam diſpoſitam ad humanas partes induendas; contra partibus inferioribus fingendis deſtinatum, aut materiam ineptam humanæ formæ ſuſcipiendæ reperijt, aut robur non habuit, quo illam exacte ſubigeret; vnde animalis membra effinxit, & cooperante matre matri ſimilia. Sin autem mulier aut ſponte ſe belluæ maſculo ſupposuerit, aut vim a bellua patiatur; trium formarum partus edere poterit, nempe vel perfectum hominem, vt virgo illa in Sueuia ab Vrſo compreſſa; vel puram belluam pariet, vt Luſitana mulier a Simio vim paſſa; vel tertio monſtrum vtriuſque parentis formam retinens, vt mulier cani ſe turpiter ſubijciens, quæ puerum ſemicanem peperit: Porro mulier ex fera feram patri ſimilem nullo negocio concipere, ac parere poterit; maſculeo ſemine optime femineam materiam ſubigente. At difficilius eſt mulierem ex vrſo, aut cane hominem integrum parere; id autem fieri poterit, ſi muliebris materia exactiſſimas habens ad humanam formam propenſiones, & muliebris ſeminis pars ſpirituoſa, in qua vis actiua reſidet, robuſtior fuerit, quam ſemen maſculeum; tunc enim coniuncti ex maſculeo, & femineo ſemine pars ſpirituoſa ob prædominium virtutis humanæ hominem poterit efformare; quod facilius adhuc efficietur, ſi pater concumbens alta imaginatione defixam habuerit hominis

[b] 7. Sapient. conuiu. Paral. 29.

Mulier ex fera triplicem partum edere poteſt.

Mulier ex fera maſculo vt feram concipiat.

Mulier ex feria hominem concipiat.

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and that girl endowed with donkey legs born from a female donkey mounted by Aristonymus of Ephesus (as Plutarch testifies) owes her nature to the dominance of both seeds in forming different parts of the body, as well as the varying disposition of the material in those different parts. For in the examples cited, the paternal seed assigned by nature to form the upper parts possessed sufficient strength and found the subject material well disposed to receive human parts; whereas the seed destined to shape the lower parts either found material unsuitable for assuming human form, or lacked the strength to master it thoroughly. As a result, it fashioned animal limbs that, through the cooperation of the mother, resembled her.

If, on the other hand, a woman either willingly submits to a male beast or suffers violence from one, her offspring can take three different forms: a fully formed human being, like the maiden in Swabia who was ravished by a bear; a pure beast, like the Portuguese woman who suffered violence from an ape; or thirdly, a monster retaining the form of both parents, like the woman who vilely submitted to a dog and gave birth to a boy who was half dog.

Furthermore, a woman can without difficulty conceive and give birth to a beast resembling its father from a male animal, provided the male seed thoroughly masters the female material. On the other hand, it is more difficult for a woman to give birth to a complete human being from a beast - such as a bear or a dog. Yet this can happen if the female material possesses the strongest inclination toward the human form, and the spirituous portion of the female seed (wherein the active power resides) is more robust than the male seed. For in that case, owing to the predominance of human virtue, the spirituous portion of the combined male and female seed will be capable of forming a human being. This will be accomplished even more easily if the fathering animal during intercourse has his intense imagination fixed on a human

Margin notes

b. Plutarch, Parallela 29.

A woman can give birth from a male beast.

How a woman conceives a beast from a male beast.

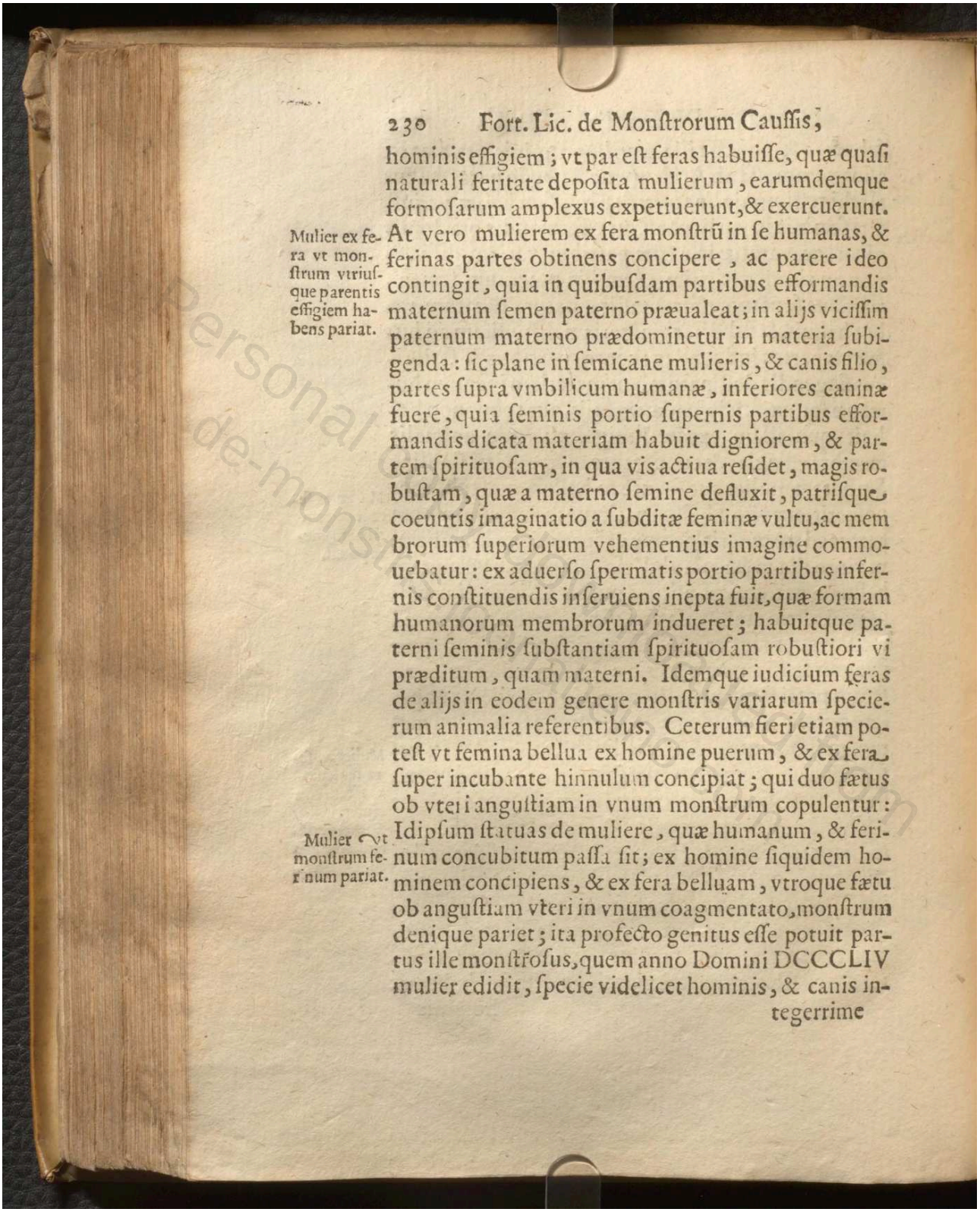
How a woman conceives a human from a beast.

Translation notes

The printed Latin text reads 'ex viro, aut cane' ('from a man, or a dog'), which is an evident printer's misprint for 'ex vrso, aut cane' ('from a bear, or a dog'), directly recalling the example of the Swabian maiden ravished by a bear ('ab Vrso compressa') mentioned earlier on the page. The translation renders this as 'from a beast - such as a bear or a dog'.

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hominis effigiem; vt par eſt feras habuiſſe, quæ quaſi naturali feritate depoſita mulierum, earumdemque formoſarum amplexus expetiuerunt, & exercuerunt.

Mulier ex fera vt monſtrum vtriuſque parentis effigiem habens pariat.

At vero mulierem ex fera monſtrũ in ſe humanas, & ferinas partes obtinens concipere, ac parere ideo contingit, quia in quibuſdam partibus efformandis maternum ſemen paterno præualeat; in alijs viciſſim paternum materno prædominetur in materia ſubigenda: ſic plane in ſemicane mulieris, & canis filio, partes ſupra vmbilicum humanæ, inferiores caninæ fuere, quia ſeminis portio ſupernis partibus efformandis dicata materiam habuit digniorem, & partem ſpirituoſam, in qua vis actiua reſidet, magis robuſtam, quæ a materno ſemine defluxit, patriſque coeuntis imaginatio a ſubditæ feminæ vultu, ac membrorum ſuperiorum vehementius imagine commouebatur: ex aduerſo ſpermatis portio partibus infernis conſtituendis inſeruiens inepta fuit, quæ formam humanorum membrorum indueret; habuitque paterni ſeminis ſubſtantiam ſpirituoſam robuſtiori vi præditum, quam materni. Idemque iudicium feras de alijs in eodem genere monſtris variarum ſpecierum animalia referentibus. Ceterum fieri etiam poteſt vt femina bellua ex homine puerum, & ex fera ſuper incubante hinnulum concipiat; qui duo fætus ob vteri anguſtiam in vnum monſtrum copulentur:

Mulier vt monſtrum ferinum pariat.

Idipſum ſtatuas de muliere, quæ humanum, & ferinum concubitum paſſa ſit; ex homine ſiquidem hominem concipiens, & ex fera belluam, vtroque fætu ob anguſtiam vteri in vnum coagmentato, monſtrum denique pariet; ita profecto genitus eſſe potuit partus ille monſtroſus, quem anno Domini DCCCLIV mulier edidit, ſpecie videlicet hominis, & canis integerrime

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likeness; as it is reasonable to suppose was the case with those wild beasts which, setting aside their natural ferocity as it were, sought out and enjoyed the embraces of women, and beautiful ones at that.

Now, a woman conceives and gives birth to a monster containing both human and animal parts from a beast because, in forming certain parts, the maternal seed prevails over the paternal, while in other parts the paternal seed dominates over the maternal in mastering the material. Thus, in the half-dog offspring born of a woman and a dog, the parts above the navel were human and the lower parts were canine. This was because the portion of seed dedicated to shaping the upper body possessed higher-quality material and a more robust spirituous component (wherein the active power resides) derived from the maternal seed; moreover, the father's imagination during intercourse was forcefully aroused by the woman's face and upper limbs. Conversely, the portion of seed serving to form the lower parts was unfit to assume human shape, possessing a spirituous substance from the paternal seed endowed with greater power than that of the mother.

You should apply the same reasoning to other monsters of this category that resemble various animal species.

Furthermore, it can also happen that a female beast conceives a human child from a man and a young animal from a beast that subsequently mates with her, and owing to the cramped space of the womb, these two fetuses are joined into a single monster. You should conclude the exact same thing regarding a woman who has engaged in intercourse with both a man and a beast: conceiving a human child from the man and a beast from the animal, she will ultimately give birth to both fetuses fused into one because of the narrowness of the womb. Indeed, it was likely in this manner that the monstrous offspring born in 854 AD was begotten, when a woman gave birth to a creature displaying the complete form of both a human and a dog...

Margin notes

How a woman gives birth to a monster from a beast that displays the features of both parents.

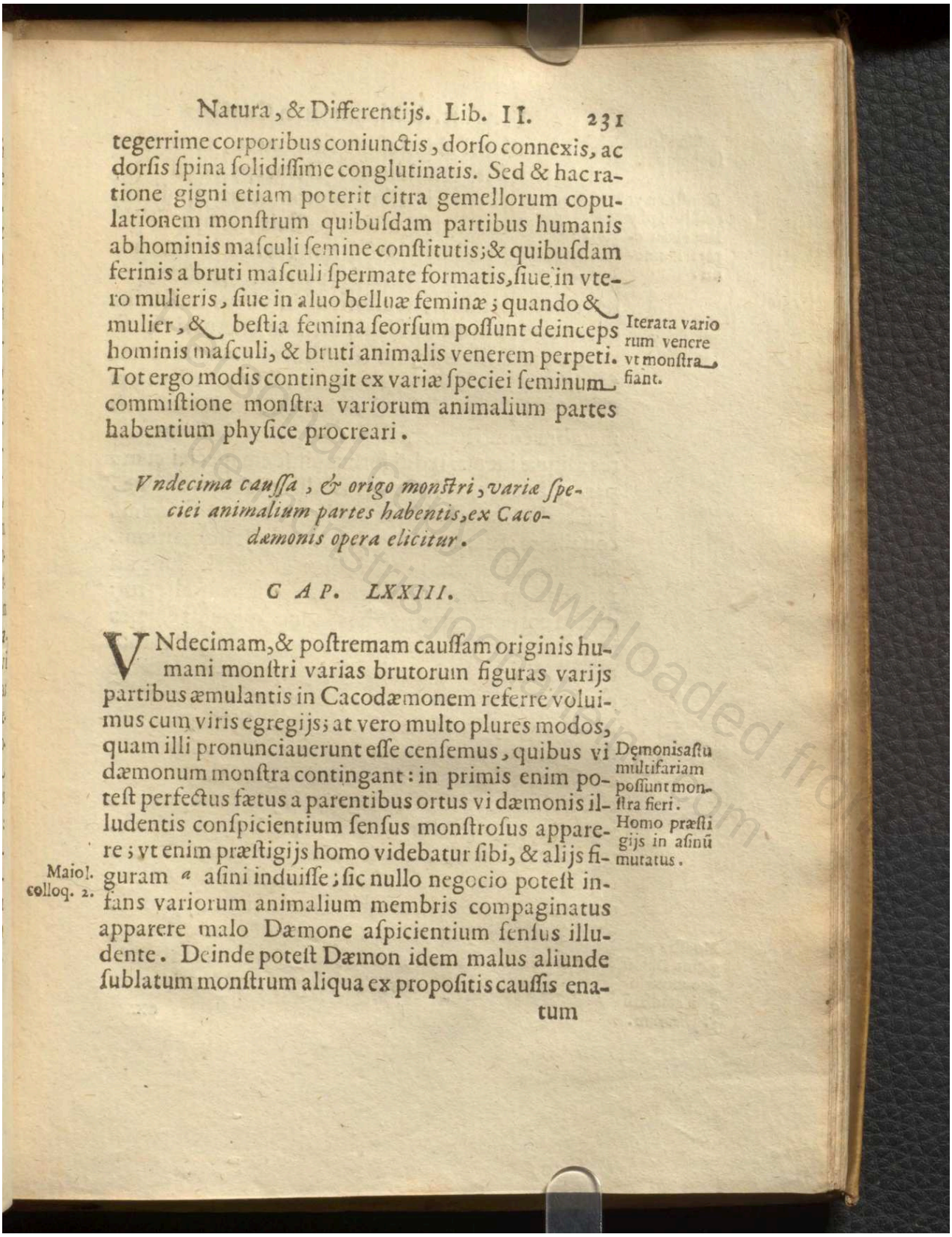
How a woman comes to give birth to a beast-like monster.

Translation notes

Emended abbreviational tildes such as 'monstrū' to 'monstrum' and printer's artifact 'mulierė' to 'muliere'.

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tegerrime corporibus coniunctis, dorso connexis, ac dorsis spina solidissime conglutinatis. Sed & hac ratione gigni etiam poterit citra gemellorum copulationem monstrum quibusdam partibus humanis ab hominis masculi semine constitutis; & quibusdam ferinis a bruti masculi spermate formatis, siue in vtero mulieris, siue in aluo belluæ feminæ; quando & mulier, & bestia femina seorsum possunt deinceps hominis masculi, & bruti animalis venerem perpeti. Tot ergo modis contingit ex variæ speciei seminum commistione monstra variorum animalium partes habentium physice procreari.

Iterata variorum venere vt monstra fiant.

Vndecima caussa, & origo monstri, variæ speciei animalium partes habentis, ex Cacodæmonis opera elicitur.

CAP. LXXIII.

VNdecimam, & postremam caussam originis humani monstri varias brutorum figuras varijs partibus æmulantis in Cacodæmonem referre voluimus cum viris egregijs; at vero multo plures modos, quam illi pronunciauerunt esse censemus, quibus vi dæmonum monstra contingant: in primis enim potest perfectus fætus a parentibus ortus vi dæmonis illudentis conspicientium sensus monstrosus apparere; vt enim præstigijs homo videbatur sibi, & alijs figuram a asini induisse; sic nullo negocio potest infans variorum animalium membris compaginatus apparere malo Dæmone aspicientium sensus illudente. Deinde potest Dæmon idem malus aliunde sublatum monstrum aliqua ex propositis caussis enatum

Dæmonis astu multifariam possunt monstra fieri.

Homo præstigijs in asinũ mutatus.

Maiol. colloq. 2.

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with their bodies completely joined together, attached at the back, and their spines solidly fused together. Moreover, even without the fusing of twins, a monster can be produced in this same manner - having certain human parts shaped by the seed of a human male, and certain animal parts formed by the sperm of a male brute - whether in the womb of a woman or in the belly of a female beast. For both a woman and a female animal can undergo successive sexual intercourse with both a human male and a brute beast. In so many ways, then, does it happen that monsters possessing parts of various animals are naturally produced through intercourse between females and different species.

The eleventh cause and origin of a monster displaying parts of different animal species is derived from the work of an evil demon.

CHAPTER 73

Along with other distinguished authors, we attribute the eleventh and final cause of the origin of a human monster that mimics various animal shapes in its different parts to the evil demon. However, we believe there are far more ways in which monsters can occur through demonic power than those authors have declared. First of all, a perfectly normal fetus born to its parents can be made to appear monstrous through the power of a demon tricking the senses of onlookers. For just as a man, through magical illusions, has seemed to himself and others to take on the form of a donkey, so too an infant can easily appear to be put together from the limbs of various animals when an evil demon deceives the senses of those viewing it. Secondly, this same evil demon can take a monster born elsewhere from one of the causes already discussed...

Margin notes

How monsters are created by repeated intercourse with different partners.

Monsters can be produced in many ways through demonic action.

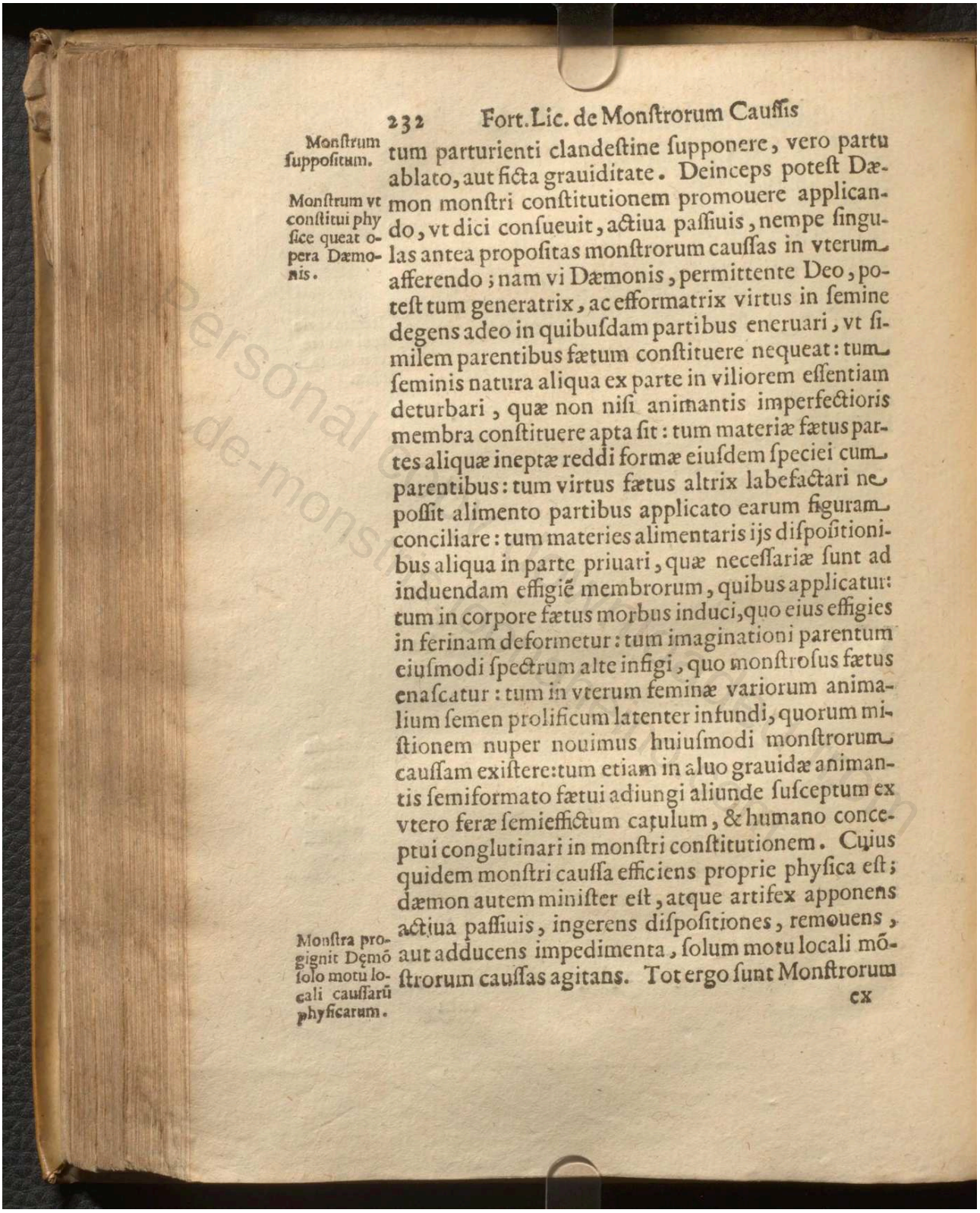
A man transformed into a donkey through magical illusion.

Translation notes

Page 255 completes the phrase from page 254 ('integerrime corporibus coniunctis...'). Minor typographical errors in the original Latin have been corrected: 'postremaw' to 'postremam', and 'à afini' to 'asini'.

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Monstrum suppositum.

tum parturienti clandestine supponere, vero partu ablato, aut ficta grauiditate. Deinceps potest Dæmon monstri constitutionem promouere applicando, vt dici consueuit, actiua passiuis, nempe singulas antea propositas monstrorum causas in vterum afferendo; nam vi Dæmonis, permittente Deo, potest tum generatrix, ac efformatrix virtus in semine degens adeo in quibusdam partibus eneruari, vt similem parentibus fætum constituere nequeat: tum seminis natura aliqua ex parte in viliorem essentiam deturbari, quæ non nisi animantis imperfectioris membra constituere apta sit: tum materiæ fætus partes aliquæ ineptæ reddi formæ eiusdem speciei cum parentibus: tum virtus fætus altrix labefactari ne possit alimento partibus applicato earum figuram conciliare: tum materies alimentaris ijs dispositionibus aliqua in parte priuari, quæ necessariæ sunt ad induendam effigiẽ membrorum, quibus applicatur: tum in corpore fætus morbus induci, quo eius effigies in ferinam deformetur: tum imaginationi parentum eiusmodi spectrum alte infigi, quo monstrosus fætus enascatur: tum in vterum feminæ variorum animalium semen prolificum latenter infundi, quorum mistionem nuper nouimus huiusmodi monstrorum causam existere: tum etiam in aluo grauidæ animantis semiformato fætui adiungi aliunde susceptum ex vtero feræ semieffictum catulum, & humano conceptui conglutinari in monstri constitutionem. Cuius quidem monstri causa efficiens proprie physica est; dæmon autem minister est, atque artifex apponens actiua passiuis, ingerens dispositiones, remouens, aut adducens impedimenta, solum motu locali mõstrorum causas agitans. Tot ergo sunt Monstrorum

Monstrum vt constitui physice queat opera Dæmonis.

Monstra progignit Dæmõ solo motu locali causarũ physicarum.

ex

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and secretly substitute it during labor, snatching away the true child or staging a false pregnancy. Furthermore, the demon can bring about the creation of a monster by applying active agents to passive subjects, as the phrase goes - namely, by introducing into the womb each of the causes of monsters discussed earlier. For through demonic power, God permitting, the generative and formative virtue residing in the seed can be so weakened in certain body parts that it cannot construct a fetus resembling the parents; the nature of the seed can be degraded in part into a lower essence fit only to form the imperfect limbs of a brute; certain parts of the fetus can be rendered incapable of assuming the form of its parents' species; the fetus's nourishing power can be impaired so that it cannot impart proper shape to the body parts using the supplied nourishment; the nutritive material can be deprived in certain parts of those dispositions necessary for assuming the shape of the limbs to which it is applied; a disease can be induced in the fetus's body, deforming its appearance into that of a beast; such a phantom can be deeply impressed upon the parents' imagination that a monstrous fetus is born; the fertile seed of various animals can be secretly introduced into a female's womb - a mixture we have recently shown to be a cause of such monsters; or a partially formed animal fetus taken from a wild beast's womb elsewhere can be added to a partially formed fetus inside a pregnant mother, fusing with the human conceptus to form a monster. The efficient cause of such a monster is strictly physical; the demon is merely an attendant and craftsman applying active forces to passive matter, introducing dispositions, removing or adding obstacles, and setting the physical causes of monsters in motion solely through local motion. So many, then, are the ways monsters arise from

Margin notes

A substituted monster.

How a monster can be physically formed through demonic agency.

The demon produces monsters solely through the local motion of physical causes.

Translation notes

The page continues directly from page 255's sentence about demonic trickery and lists nine physical mechanisms through which demonic intervention operates, ending mid-sentence at the bottom of the page.

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ex varijs partibus diuersa dissimilium animalium in eodem genere membra referentibus origines, & causſæ physicæ.

Monstra multiformia fuisse constructa ex partibus referentibus animantia diuersi generis.

CAP. LXXIV.

REperiri etiam in rerum natura Monstra, quæ partes habeant referentes membra animalium diuersi generis, ex ijsdem historicis manifeste constat : voco autem animalia diuersi generis, quæ non communicant eodem genere proximo : & sunt in quatuor classes distributa, Aues, pisces, terrestria perfecta, & insecta. Nam apud † Aelianum legimus, Sphingem, quicumque vel picturæ vel plasticæ operam dant, fingere alatam solent : Ceterum apud Clazomenios Suem alatum exortum fuisse auditum est, qui Clazomenios agros vastaret : quod quidem ipsum in libro de Clazomeniorum finibus Artemon confirmauit ; vnde illic locus decantatus, Sus alatus nominatur. Id quod si cuipiam fabula videatur, non prohibeo : ego quod de animali dictum ab alijs non ignorabam, non inuitus retuli. Sic ad verbum Aelianus. Multo post Gualtherius cum Rubeaquense fatetur in Thracia ex muliere natum esse puerum, qui oculis, palpebris, & supercilijs caruit ; manibus insuper, & brachijs ; cui ad coxendices cauda piscis innata dependeret : quod monstrum vbi Mauritius Imperator vidit, interfici iussit, gladiumque statim est osculatus ; mater autem monstri, quia nihil in eo gignendo peccauerat, absoluta est. Me-

† 12. de ar.im.cap. 38.

Anno Dñi 601.

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diverse body parts displaying the limbs of dissimilar animals within the same genus: these are their origins and physical causes.

Multiform Monsters Constructed from Parts Belonging to Animals of Different Classes

CHAPTER 74

It is manifestly clear from the same historians that monsters also exist in nature that have parts resembling the limbs of animals of entirely different classes. By "animals of different classes," I mean those that do not share the same proximate genus, which are distributed into four main categories: birds, fish, fully formed land animals, and insects.

For we read in Aelian that artists who practice painting or sculpture usually depict the Sphinx as winged. Moreover, it was reported that a winged pig arose among the Clazomenians and laid waste to their fields - a fact confirmed by Artemon in his book On the Territory of Clazomenae, which is why a famous place there was named "The Winged Pig." Aelian writes word for word: "If this seems like a fable to anyone, I will not object; for my part, since I was aware of what others had recorded about this animal, I was not reluctant to report it."

Much later, Walter of Rouffach records that a woman in Thrace gave birth to a boy who lacked eyes, eyelids, and eyebrows, as well as hands and arms, and from whose hips hung a natural fish's tail. When the Emperor Maurice saw this monster, he ordered it killed and immediately kissed his sword. The mother of the monster, however, was acquitted, since she had committed no sin in giving birth to it. Me...

Margin notes

Aelian, On Animals, book 12, chapter 38.

Translation notes

The OCR printing error 'plsticæ' was corrected to 'plasticæ' (sculpture), and 'de ar.im.' in the marginal note was restored to its standard expanded form, Aelian's 'De Natura Animalium' (On Animals).

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minit huius monstri etiam [a] Riolanus. In Germania prope Lauffemburgum oppidum in finibus Heluetiorum ad Rhenum fluuium situm, natus est infans manibus, & pedibus anserinis, horrendo capite. 1274. Rauennæ, quod obseruat etiam [b] Paræus, & Ruef- 1512. fus, [c] natum est monstrum cornu in summo capite gerens, duabus alis instructum, carens brachijs, vnico insistens pede rapacium auium simillimo, in genu oculum habens, duplici sexu præditum, ceteris membris homo: huius meminere quoque Ioannes Multiuallius, & Gaspar Hedionus.

[a] De mõst. cap. 7

[b] li. 24. c. 1. cl 5. de cõceptu c. 3.



Licet huic monstro duo fuisse capita scripserit Marcellus Palonius, † Romanus, agens de Clade Rauennæ his versiculis.

† lib. 2.

Hoc

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ntions this monster as well, as does Riolan.

In Germany, near the town of Laufenburg on the Rhine along the Swiss border, a child was born with goose-like hands and feet and a terrifying head.

At Ravenna - as Paré and Rueff also observe - a monster was born bearing a horn on top of its head, equipped with two wings, lacking arms, standing on a single foot closely resembling that of a bird of prey, having an eye on its knee, and endowed with both sexes, while human in the remainder of its body. Jean Multivallius and Caspar Hedio likewise record this monster.

Although Marcellus Palonius of Rome, writing on the Sack of Ravenna in his second book, wrote in the following verses that this monster had two heads...

Margin notes

a On Monsters, chapter 7.

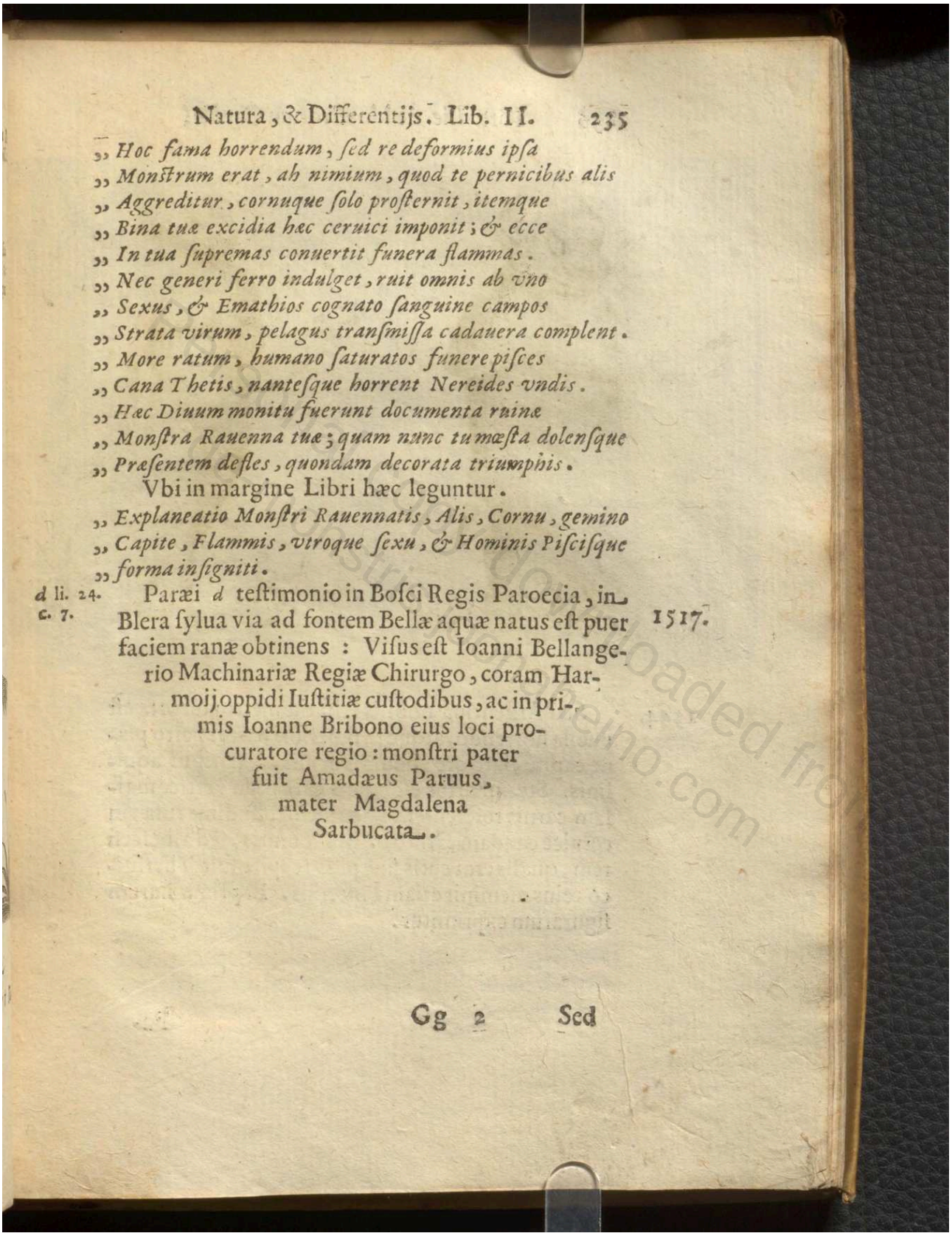
b Paré, Book 24; Rueff, On Conception, chapter 3.

Translation notes

The Latin fragment 'minit' completes 'Meminit' from the previous page's 'Me-'. The inline text includes OCR artifacts of a marginal reference 'lib. 2' ('sib. 2.') citing Book 2 of Marcellus Palonius's poem on the Sack of Ravenna.

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„ *Hoc fama horrendum, ſed re deformius ipſa*
„ *Monſtrum erat, ah nimium, quod te pernicibus alis*
„ *Aggreditur, cornuque ſolo proſternit, itemque*
„ *Bina tuæ excidia hæc ceruici imponit; & ecce*
„ *In tua ſupremas conuertit funera flammas.*
„ *Nec generi ferro indulget, ruit omnis ab vno*
„ *Sexus, & Emathios cognato ſanguine campos*
„ *Strata virum, pelagus tranſmiſſa cadauera complent.*
„ *More ratum, humano ſaturatos funere piſces*
„ *Cana Thetis, nanteſque horrent Nereides vndis.*
„ *Hæc Diuum monitu fuerunt documenta ruinæ*
„ *Monſtra Rauenna tuæ; quam nunc tu mœſta dolenſque*
„ *Præſentem defles, quondam decorata triumphis.*

Vbi in margine Libri hæc leguntur.

„ *Explaneatio Monſtri Rauennatis, Alis, Cornu, gemino*
„ *Capite, Flammis, vtroque ſexu, & Hominis Piſciſque*
„ *forma inſigniti.*

d li. 24. c. 7. Paræi *d* teſtimonio in Boſci Regis Paroecia, in Blera ſylua via ad fontem Bellæ aquæ natus eſt puer 1517. faciem ranæ obtinens : Viſus eſt Ioanni Bellangerio Machinariæ Regiæ Chirurgo, coram Harmoij oppidi Iuſtitiæ cuſtodibus, ac in primis Ioanne Bribono eius loci procuratore regio : monſtri pater fuit Amadæus Paruus, mater Magdalena Sarbucata.

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‘Terrible in report, but far more hideous in reality, was this monster - ah, all too much so! - that assails you on swift wings, strikes you to the ground with its horn, and lays this twofold destruction upon your neck; and behold, it turns its final flames toward your ruin! The sword spares no sex; all perish as one, fields strewn with men are soaked with kin blood, and floating corpses fill the sea. Pale Thetis and the swimming Nereids shudder in the waves at fish sated on human flesh. Ravenna, these monstrous signs were sent by divine warning of your destruction - you who now weep in sorrowful grief over your present plight, though once adorned with triumphs.’

In the margin of that book, the following note is written: An explanation of the Monster of Ravenna, characterized by wings, a horn, twin heads, flames, both sexes, and the form of both human and fish.

According to the testimony of Paré, in the parish of Bois-le-Roi, in the forest of Bière along the road to Fontainebleau, a boy was born with the face of a frog. He was examined by Jean Bellanger, Surgeon to the Royal Artillery, in the presence of the magistrates of the town of Hermoy, and especially Jean Bribon, the local royal prosecutor. The monster’s father was Amédée Petit, and its mother was Madeleine Sarbucate.

Margin notes

Paré, Book 24, chapter 7.

1517.

Translation notes

Latin place names have been rendered into their French equivalents: 'Bosci Regis' as Bois-le-Roi, 'Blera sylva' as the Forest of Bière (Fontainebleau), and 'fons Bellae aquae' as Fontainebleau (Belle-Eau). Proper names have likewise been restored to standard French forms (Amédée Petit, Madeleine Sarbucate, Jean Bellanger, Jean Bribon).

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1544. Sed Argentinæ nobilis Alſatiæ metropoli orta eſt puella horrendo, atque in ſuperiori parte aperto plane capite, lato ore, bouinis oculis, & naribus aquilinis. Stetini ortus eſt infans habens in vertice maſſam carnis referentem imaginem teſtudinis rufæ; in ceruice caudam carnoſam inſtar muris, ſed albeſcentem, qualis erat cutis ſine pilis; capite fuit Therſitico; eius meminit etiam Fincelius. Et prima harum figurarum exprimitur.

Pa-

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In 1544, in Strasbourg, the noble capital of Alsace, a girl was born with a hideous head that was completely open at the top, a broad mouth, ox-like eyes, and an aquiline nose.

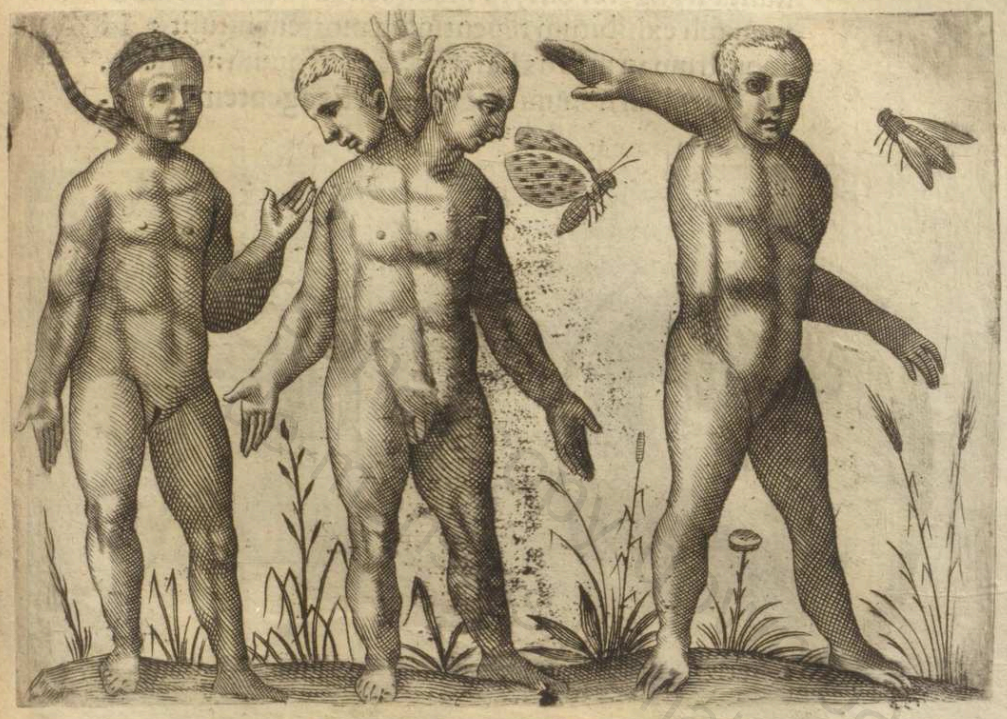
In Stettin, an infant was born with a mass of flesh on the crown of its head resembling a reddish tortoise, and on its neck a fleshy tail like that of a mouse, though whitish, matching its hairless skin. Its head was pointed like that of Thersites. Finfelius also mentions this case, and the first of these figures is illustrated here.

Translation notes

The term 'Thersitico' refers to Thersites, a character in Homer's Iliad described as having a warped, pointed head (φοξὸς ἔην κεφαλήν).

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e li. 24. c. 2. Paræo *e* autore Antuerpiæ vxor Michaelis cuiusdam, qui operam Chalcographo locabat, commorantis apud Ioannem Molinũ sculptorem, ad insigne pedis aurei, monstrum peperit canis prorsum effigie, nisi quod ceruice esset breuiore; capite vero auis, sed implumi: vitæ exors fuit, quod mater ante tempus periisset. Eiusdem *f* relatione aliud monstrum medio, intimoque in ouo compertum est, caput nempe facie humana, sed capillitio colubris vndique horrente; mentum ipsi tribus alijs colubris vibratis, veluti barba germinabat: conspectum est Augustodini in ædibus Bancheronis Caussidici, dum ancilla oua multa 1571.

f li. 24. c. 2.

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According to Ambroise Paré, in Antwerp, the wife of a certain Michael - who worked for a copperplate engraver and lodged with the sculptor Jean Molin at the sign of the Golden Foot - gave birth to a monster that had the exact form of a dog, except that its neck was shorter, and its head was that of a featherless bird. It was stillborn because the mother had given birth prematurely.

By the same author's account, another monster was found right in the center, deep inside an egg: namely, a head with a human face, but with hair bristling everywhere with serpents, while three other darting serpents sprouted from its chin like a beard. This was seen at Autun in the house of the advocate Bancheron, while a maidservant was handling many eggs

Margin notes

Book 24, chapter 2.

Book 24, chapter 2.

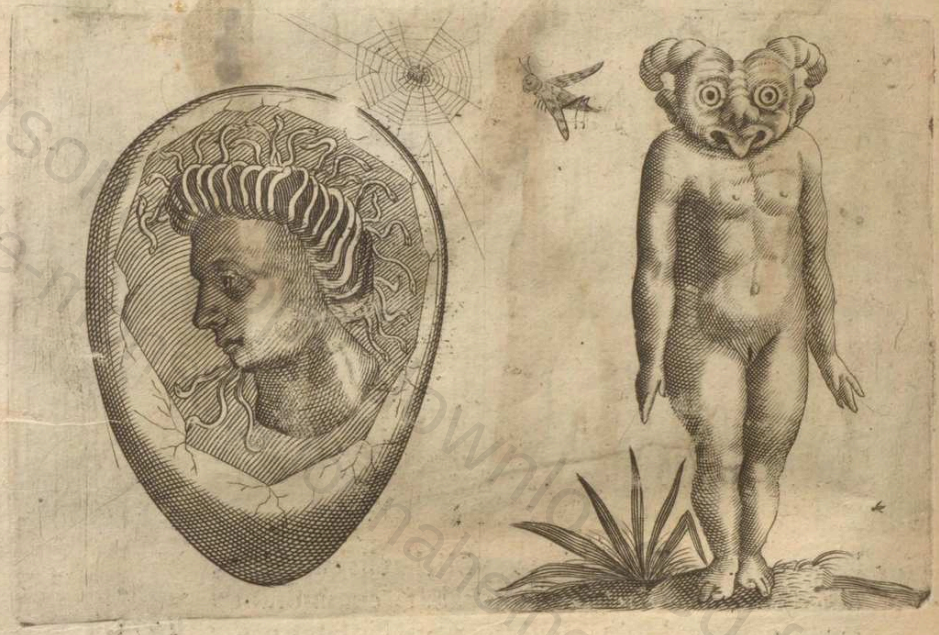
Translation notes

In the Latin text, 'pererisset' is a typographical error for 'peperisset' (had given birth). The abbreviation 'i. 2' in the second marginal note is a misprint for 'c. 2' (chapter 2).

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multa frangeret butyro incoquenda: oui illius albumen feli exhibitum repentinam mortem intulit: Id monſtrum in manus Baronis Senecij quum veniſſet, ad Carolum nonum Regem, Metis agentem, perlatum eſt.



Ad hoc genus monſtri refertur & illa mulier Arretij, e cuius naſo ſpicæ farris natæ ſunt Iulij Obſequentis teſtimonio. g

Dantur itaque monſtra ex membris diuerſi generis animalium partes æmulantibus conſtituta.

g De Prodig. cap. 109.

Mon-

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to crack for frying in butter. Feeding the white of that egg to a cat brought about its sudden death. When this monster came into the hands of the Baron de Sennecey, it was delivered to King Charles IX, who was then residing at Metz.

To this category of monster also belongs the woman of Arezzo, from whose nose ears of grain grew, according to the testimony of Julius Obsequens.

Thus, monsters do exist that are composed of limbs imitating the parts of animals belonging to different classes.

Margin notes

On Prodigies, ch. 109.

Translation notes

The printed Latin text includes an ampersand in 'Iulij & Obsequentis', which is a misprint for the single author Julius Obsequens, author of De Prodigiis.

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Monſtri humani membra viliorum animalium habentis origo, & cauſſa prima in apparentium refertur.

CAP. LXXV.

AT vero monſtrum illud longe turpius, quod ex membris animalium diuerſi generis, perfectorum ſcilicet, ac imperfectorum; ſiue aereorum, ac terreſtrium; ſiue aquatilium, ac terrenorum, ab ijſdem fere cauſſis exoriri poſſe videtur; quæ ſigillatim breuiter ſunt percurrendæ. Profecto ex Phyſiognomicis habemus pleroſque homines naſci capite, ac facie, ac vnguibus auium conſimiles partes referentibus; quorum meminit Ariſtoteles in Phyſiognomicis, & poſt eum eius diſciplinæ cultor eximius Ioann: Baptiſta Porta: quorum ſane hominum partes allatæ aliquando adeo diſtant ab humana figura, & adeo ad volucrum imaginem accedunt, vt vulgo, res non ita ſubtiliter intuenti, monſtra eſſe putentur, ac prædicentur: Quin & Hiſtorici ſuperioris ætatis hac in re vel vulgi famam ſecuti, vel cum vulgo non ita diligenter hominum membra diſpicientes, quod primo aſpectu ſibi monſtrum viſum eſt, poſteritati ſcribentes, vere monſtrum eſſe tradiderunt: quod tamen vulgi placitum viris clariſſimis de rei natura imponere non debet.

Monſtra vulgi.

Hiſtorici qui vulgares opiniones hauſerint.

Secunda monſtri diuerſi generis origo, & cauſſa ex imbecillitate virtutis generantis colligitur.

CAP. LXXVI.

SEd veri monſtri diuerſo genere contentorum animalium partes habentis altera cauſſa eſt imbecil-

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CHAPTER LXXV. The origin of a human monster with the limbs of lower animals, and how its primary cause belongs among mere appearances. Now, that far more hideous monster composed of limbs from animals of different kinds - higher and lower, aerial and terrestrial, or aquatic and land-dwelling - seems to arise from roughly the same causes, which must be briefly reviewed one by one. Indeed, we learn from physiognomists that many people are born with heads, faces, or nails closely resembling those of birds. Aristotle mentions these cases in his Physiognomics, as does Giambattista della Porta after him, an outstanding practitioner of that discipline. In these human beings, the features mentioned sometimes diverge so far from the human form and approach the image of birds so closely that ordinary people, who do not inspect things very carefully, consider and declare them to be monsters. What is more, historians of an earlier age, either following popular rumor in this matter or failing to inspect human limbs any more carefully than the vulgar crowd, recorded for posterity that what appeared to be a monster at first sight was indeed a true monster. Yet this popular belief ought not to deceive distinguished investigators into the nature of things. CHAPTER LXXVI. The second origin and cause of a monster containing parts from animals of different kinds is deduced from the weakness of the generative faculty. However, another cause of a true monster that possesses parts of animals belonging to different kinds is the weakness...

Margin notes

Monsters in popular belief.

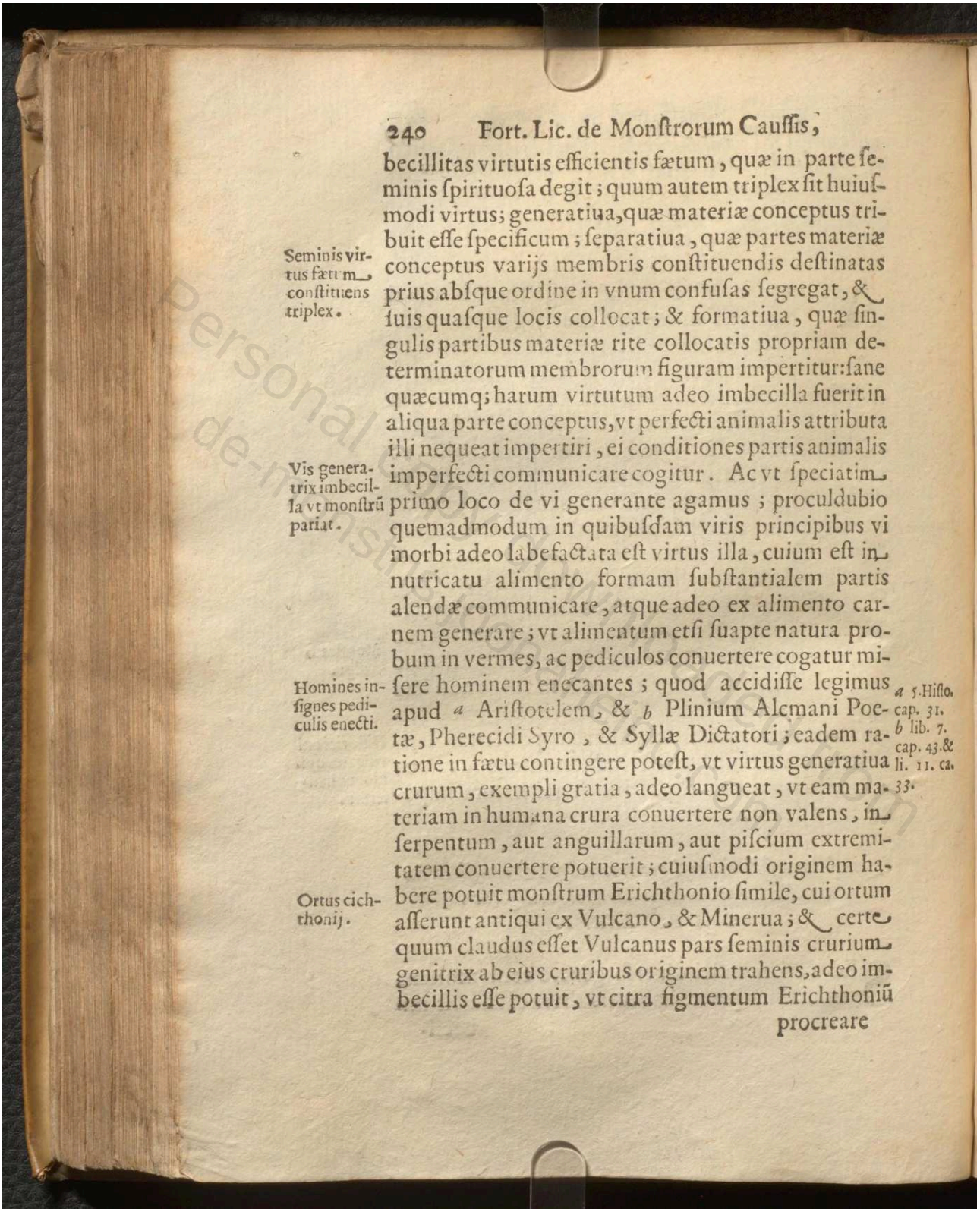
Historians who adopted popular opinions.

Translation notes

The page ends mid-word on 'imbecil-' (from imbecillitate, meaning weakness), so the sentence ends mid-thought with 'is the weakness...' to connect smoothly to page 264.

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becillitas virtutis efficientis fætum, quæ in parte feminis spirituosa degit; quum autem triplex sit huiusmodi virtus; generatiua, quæ materiæ conceptus tribuit esse specificum; separatiua, quæ partes materiæ conceptus varijs membris constituendis destinatas prius absque ordine in vnum confusas segregat, & suis quasque locis collocat; & formatiua, quæ singulis partibus materiæ rite collocatis propriam determinatorum membrorum figuram impertitur: sane quæcumq; harum virtutum adeo imbecilla fuerit in aliqua parte conceptus, vt perfecti animalis attributa illi nequeat impertiri, ei conditiones partis animalis imperfecti communicare cogitur. Ac vt speciatim primo loco de vi generante agamus; proculdubio quemadmodum in quibusdam viris principibus vi morbi adeo labefactata est virtus illa, cuium est in nutricatu alimento formam substantialem partis alendæ communicare, atque adeo ex alimento carnem generare; vt alimentum etsi suapte natura probum in vermes, ac pediculos conuertere cogatur misere hominem enecantes; quod accidisse legimus apud [a] Aristotelem, & [b] Plinium Alcmani Poetæ, Pherecidi Syro, & Syllæ Dictatori; eadem ratione in fætu contingere potest, vt virtus generatiua crurum, exempli gratia, adeo langueat, vt eam materiam in humana crura conuertere non valens, in serpentum, aut anguillarum, aut piscium extremitatem conuertere potuerit; cuiusmodi originem habere potuit monstrum Erichthonio simile, cui ortum asserunt antiqui ex Vulcano, & Minerua; & certe quum claudus esset Vulcanus pars feminis crurium genitrix ab eius cruribus originem trahens, adeo imbecillis esse potuit, vt citra figmentum Erichthoniũ procreare

Seminis virtus fætum constituens triplex.

Vis generatrix imbecilla vt monstrũ pariat.

Homines insignes pediculis enecti.

Ortus cichthonij.

[a] 5. Histo. cap. 31. [b] lib. 7. cap. 43. & li. 11. ca. 33.

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of the faculty that forms the fetus, which resides in the spirituous portion of the semen. Now, this faculty is threefold: the generative faculty, which gives specific being to the matter of the conceptus; the separative faculty, which sorts the parts of the matter destined for various limbs (which were previously mixed together in confusion) and places each in its proper location; and the formative faculty, which imparts the proper shape of specific limbs to each rightly placed part. Whenever any of these faculties is so weak in some part of the conceptus that it cannot bestow the attributes of a complete animal, it is forced to impart the characteristics of an incomplete one instead.

To speak specifically of the generative faculty first: just as in certain prominent men this power - whose role during nutrition is to bestow the substantial form of the nourished part upon food, thus generating flesh from nourishment - has been so weakened by disease that it is forced to convert food, even if wholesome in its own nature, into worms and lice that miserably kill the man (as we read in Aristotle and Pliny regarding the poet Alcman, Pherecydes of Syros, and Sulla the Dictator); by the same token, it can happen in a fetus that the generative power for the legs, for example, grows so languid that, unable to turn that matter into human legs, it converts it into the lower extremities of serpents, eels, or fish. A monster like Erichthonius could have arisen in this way; the ancients claim he was born to Vulcan and Minerva, and since Vulcan was lame, the portion of semen responsible for generating legs, originating from his legs, could well have been weak enough to produce Erichthonius without any need for mythic invention.

Margin notes

The faculty in the semen that forms the fetus is threefold.

A weak generative faculty produces a monster.

Prominent men killed by lice.

The origin of Erichthonius.

Footnotes

Aristotle, History of Animals, Book 5, Chapter 31.

Pliny, Natural History, Book 7, Chapter 43, and Book 11, Chapter 33.

Translation notes

In the fourth marginal note, 'cich-thonij' is an obvious typographical error in the original Latin for 'Erichthonii'.

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procreare valuerit: licet non negem prisci illius Erichthonii ortum esse potuisse figmentum.

Tertia monstri diuersigenei origo, & causa in debilitate formatricis reponitur.
CAP. LXXVII.

SIn autem ea virtus in parentum semine debilis extiterit, ad quam ex officio pertinet determinatorum membrorum configuratio; & ita debilis, vt materiæ certis membris constituendis destinatæ conformationem perfecti animalis tribuere non possit; efficiens quod potest imperfectioris animantis figuram illis partibus impertitur: atque hac sane ratione mulier illa Thraciæ anno Domini DCI. puerum generare potuit adeo monstrosum, vt ei oculis, & brachijs carenti, ad coxendices cauda piscis innata dependeret: quod monstrum Mauritius Imperator interfici iussit, matre nullius criminis reatum habente nihil molestata.

Vis formatiua debilis vt monstra constituat.

Quarta caussa, & origo monstri multigenei ex imbecillitate virtutis separatricis deducitur.
CAP. LXXVIII.

QVotiescumque vero contigerit in spirituosa parte seminis eam virtutem languidam esse, quæ discernendis portionibus materiæ, variorum membrorum formam accepturis, dicata est a natura; separatrix illa vis suo munere in quibusdam partibus non functa, vt puta in digitis aut manuum, aut pedum, fœtum humanum producit pedibus anserinis, ac manibus anatinos pedes referentibus: cu-

Vis discretiua debilis vt monstra efficiat.

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could produce him; although I do not deny that the origin of that ancient Erichthonius may well have been a fiction.

CHAPTER LXXVII. The third origin and cause of a composite monster is attributed to the weakness of the formative power.

If, however, that power in the parents' semen whose proper function is the shaping of specific limbs should prove weak - so weak that it cannot bestow the shape of a complete animal upon the matter destined for those limbs - the formative power does what it can, imparting instead the shape of a lower animal to those parts. In this very way, in AD 601, a woman of Thrace gave birth to a child so monstrous that, lacking eyes and arms, a fish's tail grew attached to its hips. The Emperor Maurice ordered this monster killed, while leaving the mother unmolested, since she was guilty of no crime.

CHAPTER LXXVIII. The fourth cause and origin of a composite monster is derived from the weakness of the separative power.

Whenever it happens that in the spirituous part of the semen the power dedicated by nature to separating the portions of matter destined to receive the form of various limbs is languid, that separative power fails to perform its office in certain parts - for example, in the digits of the hands or feet. Consequently, it produces a human fetus with goose-like feet and hands resembling the feet of a duck. Such...

Margin notes

A weak formative power producing monsters.

A weak separative power producing monsters.

Translation notes

Corrected the typo 'spituosa' to 'spirituosa' in Chapter LXXVIII, as flagged in the printed text.

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iuſmodi monſtrum enatum ſcimus Anno Domini M CC L XIV. prope Lauffemburgum. Sin autem tres iſtæ virtutes ſimul imbecillitatem contraxerint; omnes opus ſuum non integre obeuntes, monſtri deformioris cauſſa eſſe poterunt: ac ſane ob harum omnium virtutum imbecillitatem genitum eſſe potuit, quod natum eſt Anno Domini M D X I. monſtrum Rauennæ, puer ſcilicet alas brachiorum loco habens, oculum in genu, vno pede nixus, eoque auium rapacium; & cornu habens in fronte;

Monſtri Rauennatis origo explicatur



Nam vis generatrix imbecilla humani cruris, ac pedis loco, auis pedem conſtruxit: vis formatiua debilis alarum figuram brachijs dedit; vis diſcretiua, & ordinatiua languida materiam pedum in duos findere

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a monster was born, as we know, in AD 1264 near Laufenburg.

If, however, all three of these faculties should suffer weakness at the same time, none of them fully carrying out its function, they can give rise to an even more hideous monster. Indeed, it was surely through the weakness of all these powers combined that the monster of Ravenna was born in AD 1511 - namely, a boy having wings instead of arms, an eye on his knee, standing on a single foot like that of a bird of prey, and bearing a horn on his forehead.

For the weak generative power built the foot of a bird in place of a human leg and foot; the feeble formative power gave the shape of wings to the arms; and the languid separative and organizing power [failed] to shape the matter of the feet into two

Margin notes

The origin of the Ravenna monster explained.

Translation notes

Latin 'formatua' is a typographical error for 'formativa'. The text ends mid-sentence at the bottom of the page with 'fingere'.

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dere non potuit; oculorum materiæ partem in genu delapsam ad suum locum in capite transferre nequiuit; & osseam materiam alteri cruri necessariam de capite ad inferiora trahere non valens, ibi in cornu concrescere siuit.

Quinta caussa, & origo monstri multigenÿ refertur ad seminis degenerationem.
CAP. LXXIX.

CEterum quacumque de caussa semen parentum aliqua sui portione a natura pristina nimium degenerauerit; multæ siquidem huius rei caussæ afferri possunt; tantusque sit a pristino statu lapsus, vt ex subdita sibi materia fætum congeneum omnino constituere nequeat; cogitur aliquas in fætu partes, quibus construendis portio seminis degener speciatim dicata est, efformare in speciem diuersissimi animalis. Sic genita esse potuit femina illa Argentinæ in Alsatia, cui os latissimum fuit, & nares ad instar aquilæ.

Sexta caussa monstri poligenÿ materiæ ineptitudo esse ostenditur.
CAP. LXXX.

AT si ceteris caussis bene se habentibus, materiale principium fætus aliquas portiones habuerit adeo male dispositas, vt ineptæ omnino sint recipiendæ naturæ aliis congeneæ; quam possunt recipientes, diuersi generis monstrum constituunt; hac ratione ex heterogenea, & contumaci materia gigni potuit monstrum illud Stetini ortum in suburbio an-

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feet; it could not move back to its proper place in the head the portion of eye-matter that had slipped down into the knee; and, unable to draw down from the head to the lower parts the bony matter needed for the second leg, it allowed it to solidify into a horn right there.

CHAPTER LXXIX. The fifth cause and origin of a composite monster is attributed to the degeneration of the semen.

Whenever, for whatever reason - and many reasons can indeed be brought forward - some portion of the parents' semen degenerates too far from its original nature, falling so far from its initial state that it cannot form an offspring of the same species from the matter subject to it, it is forced to shape those parts of the fetus (which that degenerate portion of semen was specifically designated to construct) into the likeness of an entirely different creature. In this way that woman in Strasbourg, Alsace could have been born, who had an extremely wide mouth and nostrils like an eagle's.

CHAPTER LXXX. The sixth cause of a composite monster is shown to be the unsuitability of the matter.

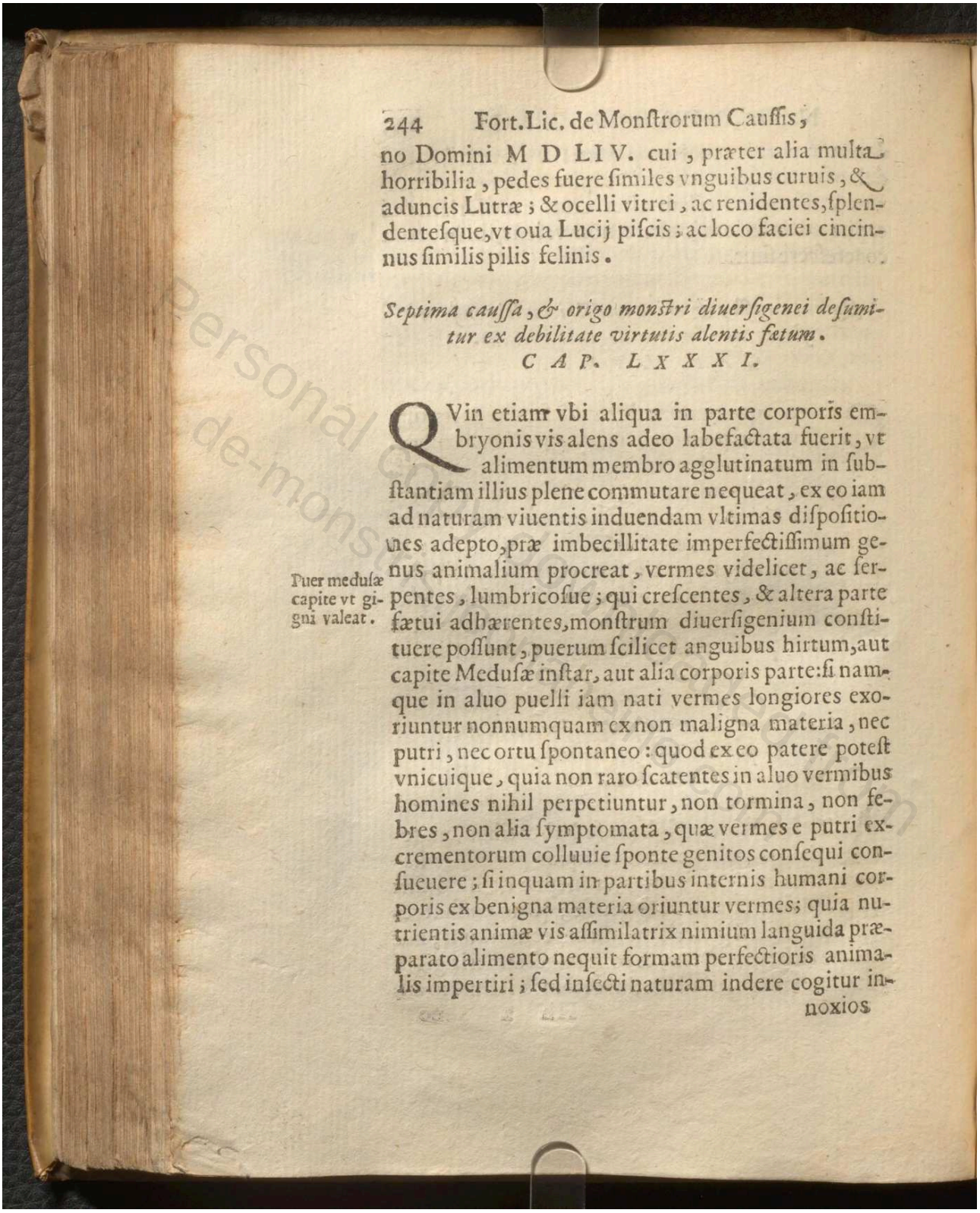
If, on the other hand, all other causes are functioning properly, but certain portions of the fetus's material principle are so poorly disposed as to be completely unfit to receive a nature matching the rest of the body, those portions receive whatever shape they can, producing a monster of a different kind. In this manner, from heterogeneous and stubborn matter, that monster could have been produced which was born in a suburb of Stettin in the year

Translation notes

In the heading of Chapter LXXIX, 'suminis' is a typographical error in the original printing for 'seminis' ('of the semen'). At the very end of the page, 'an-' is a word interrupted by the page break, completing 'anno' ('in the year...') on page 268.

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no Domini M D LIV. cui, præter alia multa horribilia, pedes fuere ſimiles vnguibus curuis, & aduncis Lutræ; & ocelli vitrei, ac renidentes, ſplendenteſque, vt oua Lucij piſcis; ac loco faciei cincinnus ſimilis pilis felinis.

Septima cauſſa, & origo monſtri diuerſigenei deſumitur ex debilitate virtutis alentis fœtum.

CAP. LXXXI.

QVin etiam vbi aliqua in parte corporis embryonis vis alens adeo labefactata fuerit, vt alimentum membro agglutinatum in ſubſtantiam illius plene commutare nequeat, ex eo iam ad naturam viuentis induendam vltimas diſpoſitiones adepto, præ imbecillitate imperfectiſſimum genus animalium procreat, vermes videlicet, ac ſerpentes, lumbricoſue; qui creſcentes, & altera parte fœtui adhærentes, monſtrum diuerſigenium conſtituere poſſunt, puerum ſcilicet anguibus hirtum, aut capite Meduſæ inſtar, aut alia corporis parte: ſi namque in aluo puelli iam nati vermes longiores exoriuntur nonnumquam ex non maligna materia, nec putri, nec ortu ſpontaneo: quod ex eo patere poteſt vnicuique, quia non raro ſcatentes in aluo vermibus homines nihil perpetiuntur, non tormina, non febres, non alia ſymptomata, quæ vermes e putri excrementorum colluuie ſponte genitos conſequi conſueuere; ſi inquam in partibus internis humani corporis ex benigna materia oriuntur vermes; quia nutrientis animæ vis aſſimilatrix nimium languida præparato alimento nequit formam perfectioris animalis impertiri; ſed inſecti naturam indere cogitur innoxios

Puer meduſæ capite vt gigni valeat.

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1554. Beyond many other dreadful traits, this creature had feet resembling the curved, hooked claws of an otter, glassy eyes that shone and sparkled like the roe of a pike, and a tuft of hair resembling cat's fur in place of a face.

CHAPTER LXXXI. The seventh cause and origin of a composite monster is drawn from the weakness of the power that nourishes the fetus.

Furthermore, whenever the nourishing power in some part of the embryo's body is so weakened that it cannot fully transform the food attached to that limb into the proper substance of that limb, then - even after that food has acquired the final dispositions to take on the nature of a living creature - the power's weakness causes it to produce the most imperfect kind of animals instead, such as worms, serpents, or earthworms. As these grow while remaining attached at one end to the fetus, they can form a composite monster, such as a child bristling with snakes, or one with a Medusa-like head, or with snakes on some other part of its body.

Indeed, fairly long worms sometimes arise in the abdomen of a child already born from benign, non-putrid matter, and not through spontaneous generation. This is evident to anyone, because people swarming with belly worms often suffer no illness at all - experiencing no colic, fevers, or other symptoms that usually follow worms spontaneously generated from a filthy, putrid mass of excrement. If, as I say, worms arise from benign matter within the internal parts of the human body because the assimilative power of the nourishing soul is too languid to impart the form of a higher creature to the prepared nourishment, and is forced instead to bestow the nature of an insect, producing harmless

Margin notes

How a child with a Medusa head can be produced.

Translation notes

Corrected OCR printer contractions and typos: 'Lucijf' to 'Lucij' (pike); 'vt gni' in marginal note resolved as 'ut gigni'.

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noxios vermes procreans: quid ni eiusdem generis vermes producere valeat in substantia carnium ad corporis superficiem positarum ? quod vbi contingat, exertis capitibus ex cute serpentibs, residui corporis extrema parte carnium substantiæ conglutinatis, & nutricatione adauctis, monstrum diuersigenum exorietur.

Octaua causſa, & origo monstri diuersigenij ex inepto partium alimento educitur.
CAP. LXXXII.

AT vero si alimentum, quo fœtus enutritur in vtero, siue ob permistionem tetri alicuius vaporis, humorisue, siue ob propriam intemperiem, ineptum sit, cui ab alente anima, quamuis robore polleat, perfecti viuentis natura concilietur; ab ea imperfecti animalis, ad quam solam propensum est, naturam suscipit; quod animal si quapiam ex parte corpori fœtus adhæreat, monstrum constituet diuersi generis animalium membra turpiter obtinens. Non alia sane ratione [a] Strabonis, ac Diodori [b] Siculi testimonio Æthiopes, qui Silli appellantur, locustis viuentes a prauo alimento id patiuntur, vt ex eorum corporibus erumpant vermes, a quibus ij misere depascuntur, infelicem vitam infelicissima nece terminantes.

[a] lib. 16.
[b] lib. 4.

Silsorum vita, & mors miserrima.

Nona causſa, & origo monstri multigenij ex morbo fœtus adducitur. *CAP. LXXXIII.*

PVellos in vtero multa morborum genera perpeti vetus est; Si ergo aliqua portio carnosa embrij putre-

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worms - why should it not be capable of producing worms of the same kind in the fleshy substance situated at the surface of the body? When this occurs, with their heads protruding from the skin like snakes, while the remainder of their body is attached at its extremity to the fleshy substance and enlarged through nourishment, a composite monster will arise.

CHAPTER LXXXII. The eighth cause and origin of a composite monster is derived from unsuitable nourishment of the parts.

If, however, the nourishment by which the fetus is sustained in the womb is unsuitable - whether due to the admission of some foul vapor or humor, or due to its own bad temperament - so that the nourishing soul, no matter how strong, cannot bestow upon it the nature of a complete living creature, the nourishment takes on the nature of an imperfect animal, toward which alone it is inclined. If this creature adheres in any part to the body of the fetus, it will form a monster disgracefully possessing the limbs of different kinds of animals.

CHAPTER LXXXIII. The ninth cause and origin of a composite monster is brought forward from disease of the fetus.

It is an ancient observation that fetuses suffer from many kinds of diseases in the womb. Therefore, if some fleshy portion of the embryo putrefies

Margin notes

a Book 16; b Book 4 (on a different principle from that of Strabo and Diodorus Siculus).

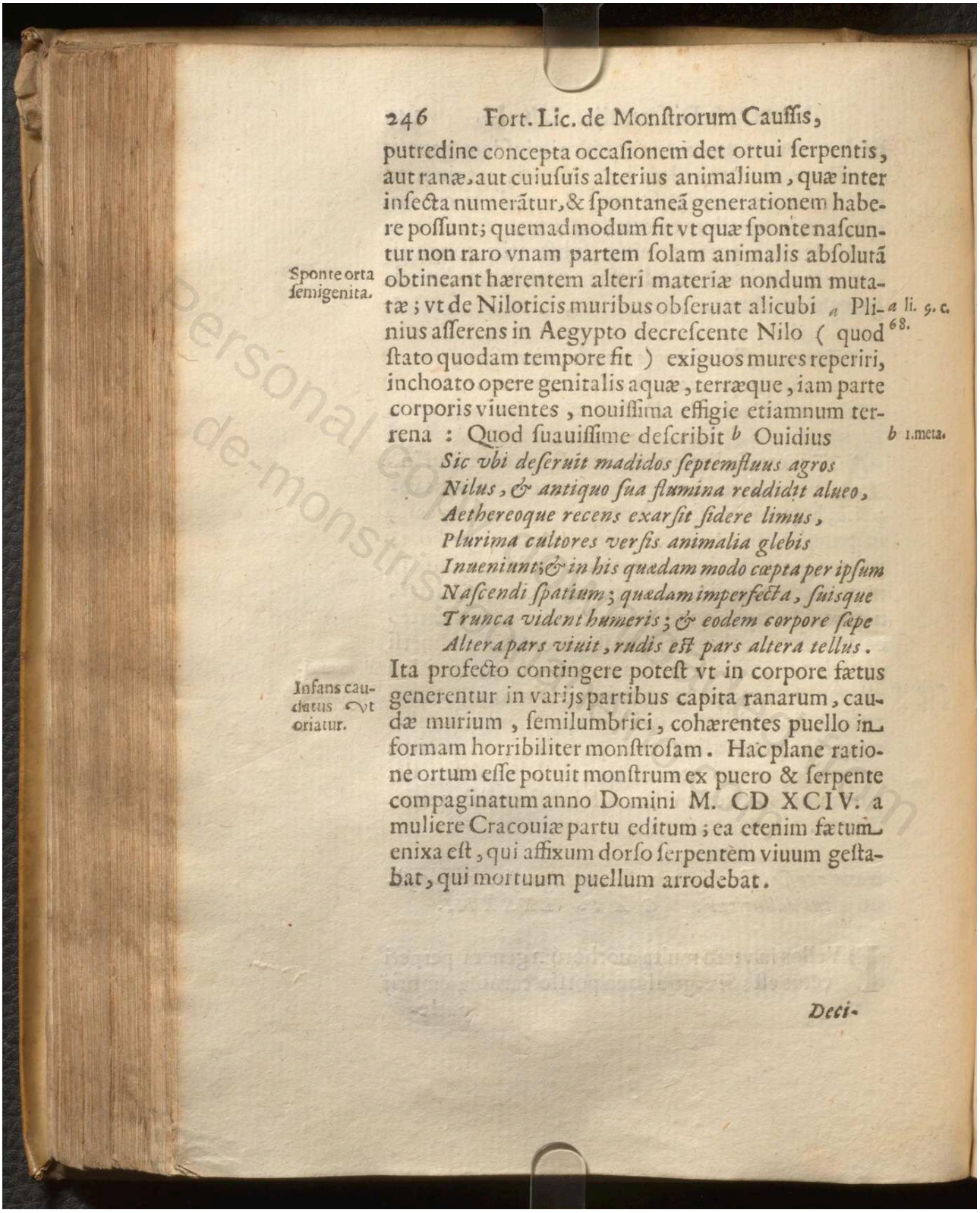
The most wretched life and death of the Non-Sili.

Translation notes

Page 269 opens mid-sentence completing the sentence from page 268 ('innoxios vermes procreans...'). The word 'putre-' at the end of the page is a broken form of 'putrefacta' or 'putrescat', which continues onto page 270.

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putredine concepta occaſionem det ortui ſerpentis, aut ranæ, aut cuiuſuis alterius animalium, quæ inter inſecta numerãtur, & ſpontaneã generationem habere poſſunt; quemadmodum fit vt quæ ſponte naſcuntur non raro vnam partem ſolam animalis abſolutã obtineant hærentem alteri materiæ nondum mutatæ; vt de Niloticis muribus obſeruat alicubi [a] Plinius aſſerens in Aegypto decreſcente Nilo (quod ſtato quodam tempore fit) exiguos mures reperiri, inchoato opere genitalis aquæ, terræque, iam parte corporis viuentes, nouiſſima effigie etiamnum terrena: Quod ſuauiſſime deſcribit [b] Ouidius

Sponte orta ſemigenita.

[a] li. 9. c. 68.

[b] 1. meta.

Sic vbi deſeruit madidos ſeptemfluus agros
Nilus, & antiquo ſua flumina reddidit alueo,
Aethereoque recens exarſit ſidere limus,
Plurima cultores verſis animalia glebis
Inueniunt; & in his quædam modo cœpta per ipſum
Naſcendi ſpatium; quædam imperfecta, ſuisque
Trunca vident humeris; & eodem corpore ſæpe
Altera pars viuit, rudis eſt pars altera tellus.

Ita profecto contingere poteſt vt in corpore fœtus generentur in varijs partibus capita ranarum, caudæ murium, ſemilumbrici, cohærentes puello informam horribiliter monſtroſam. Hac plane ratione ortum eſſe potuit monſtrum ex puero & ſerpente compaginatum anno Domini M. CD XCIV. a muliere Cracouiæ partu editum; ea etenim fœtum enixa eſt, qui affixum dorſo ſerpentem viuum geſtabat, qui mortuum puellum arrodebat.

Infans caudatus vt oriatur.

Deci-

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and this decay gives rise to a serpent, a frog, or any other creature counted among insects and capable of spontaneous generation - just as spontaneously generated creatures often have only one fully formed part attached to matter that is not yet transformed. Pliny observes this concerning the mice of the Nile, stating that in Egypt, when the Nile recedes at its appointed time, tiny mice are found while the generative action of water and earth is still in progress: one part of their body is already alive, while the hindmost portion remains mere earth. Ovid describes this most delightfully: 'When the seven-mouthed Nile leaves the drenched fields and returns its waters to their ancient channel, and the fresh mud bakes beneath the sun, farmers turning the sod find countless creatures. Among them are some just beginning to form at the very moment of birth, while others are incomplete, truncated and lacking limbs; within the selfsame body, one part lives while the other is still raw earth.' In this very way, frogs' heads, mice's tails, or half-formed worms could be generated in various parts of a fetus, clinging to the child in a horribly monstrous shape. It was surely in this manner that the monster composed of a boy and a serpent could have arisen, born to a woman in Kraków in AD 1494; for she delivered a fetus carrying a live serpent attached to its back, which was gnawing on the dead child.

Margin notes

Spontaneously generated creatures formed only in part.

Pliny, Book 9, chapter 68.

Ovid, Metamorphoses, Book 1.

How a child with a tail or similar features may be born.

Translation notes

In the Latin text, 'infecta' is a typographical error for 'insecta' (insects/lower animals). 'seope' in the Ovid quotation is a misprint for 'saepe'.

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Decima cauſsa, & origo monſtri multigenÿ ex parentum imaginatione hauritur.

CAP. LXXXIV.

CEterum in hoc monſtrorum, varia diuerſi generis animalium membra obtinentium, ortu primas tenet parentum vehemens phantaſia; ſi enim matre valde appetente, aut exhorrente aliquod inanimum, fætus plerumque naſcitur illius rei ſimulachrum euidentiſſimum in corpore geſtans: quid ni ex parentum, ac matris potiſſimum affectu vehementi, ac imagine alicuius monſtri, aut variorum animalium ſeu in vigilia, ſeu in ſomno viſa, occaſio tribuatur virtuti formatrici monſtrum efformandi varias diuerſorum animalium partes incorpore geſtans? ſic plane cum Paræo, & Bellangerio putamus Magdalenam Sarbucatam febre diuexatam, mulierculæ conſilio rana viua manus palmæ affixa, tamdiu detinenda quamdiu immoraretur parti; ac eo habitu viri amplexus exercentem, atque inde concipientem, ſuo tempore peperiſſe puerum facie ranali.

Infans ranali facie vt genitus.

Vnde

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CHAPTER LXXXIV. The tenth cause and origin of a composite monster is drawn from the imagination of the parents.

Furthermore, in the origin of monsters possessing various limbs of different species, the powerful imagination of the parents holds the chief place. For if a mother strongly desires or dreads an inanimate object, the fetus is usually born bearing a clear likeness of that thing on its body. Why, then, should an intense emotion of the parents - especially the mother - and the mental image of a monster or of various animals, seen either while awake or in a dream, not afford the formative power the occasion to shape a monster carrying parts of different animals on its body?

Thus, along with Paré and Bélanger, we believe that Madeleine Sarbucata, afflicted with a fever, followed the advice of an old woman by tying a live frog to the palm of her hand, keeping it attached there as long as the fever lingered in that part of her body. Having engaged in her husband's embrace in that state, and thereupon conceiving, she gave birth in due time to a boy with the face of a frog.

Margin notes

How an infant with a frog-like face was born.

Translation notes

Liceti cites Ambroise Paré and Pierre Bélanger regarding the case of Madeleine Sarbucata.

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Vndecima caussa, & origo monstri diuersi generis ad parentes monstrosos refertur.

CAP. LXXXV.

NEmini dubium arbitror ex traditis, si puer hic ranali facie ad ætatem adultam peruenisset, mulierisque coniugio vsus fuisset, ex ea, licet integra forma, illum consimile sibi monstrum suscipere potuisse: si quidem partes seminis a paterna facie primordialem originem habentes; quum natura semper sibi simile in omnibus procreare gestiat in materia, ex qua filioli facies constitui debet; facile consimilem ranæ imaginem delinearent: id tamen necessa-

Natura semper gestit simile generare.

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CHAPTER LXXXV. The eleventh cause and origin of a composite monster is attributed to monstrous parents.

I think no one will doubt, based on established principles, that if this boy with the frog-like face had reached adulthood and married a woman, he could have begotten a monster similar to himself with her, even if she were completely normal in form. For those parts of the semen that had their primary origin in the father's face - since nature always strives to produce something like itself in all things - would easily outline a similar frog-like image in the matter from which the child's face was to be formed. Yet this necessarily

Margin notes

Nature always strives to generate its like.

Translation notes

The page ends mid-word with 'necessa-' (likely 'necessario' or 'necessarium'), which is rendered seamlessly at the end of the page to connect with page 273.

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ceſſarium non ponimus; quia materni ſeminis portio ſpirituoſa, & prolifica deformitatem paternam corrigere poterit, ſi vires validas obtinuerit; ac eo magis, quo natura, ſi non ſit impedita, ſemper de poſſibilibus efficit quod melius eſt, [a] Ariſtotelis obſeruatione.

[a] de. an. inceſ. c. 10 1. polit. cap. 5.

Duodecima cauſa, & origo monſtri polygenij habetur in ſeminum permiſtione.

CAP. LXXXVI.

QVum inter animantia, quæcumque genere proximo ab homine diſſident, præter imperfecta terreſtria, volucres ſint, & aquatilia bruta; vt nullum fuiſſe reor vnquam veneris congreſſum vlli hominum cum terreſtribus inſectis; ita cum marinis animalibus, & pennatorurum genere coitum hominibus eſſe produnt hiſtorici; nam quum Venetijs eſſem (inquit Gillius) quidam Dalmatæ, ſpectata fide viri mihi religioſe teſtati ſunt ſe ad oppidum Dalmatiæ, Spalatrum nuncupatum, vidiſſe marinum hominem, qui ſe ſpectantibus ſummum terrorem iniecit, quum ſe in terram incitauiſſet vt mulierem, quæ circum littus tum verſabatur, corriperet; verum vbi eam fugere perſpexiſſet, ſtatim ad mare regreſſus imam maris ſedem petiuit: eumdem mihi deſcripſerunt hominis omnino ſpeciem, ſimilitudinemque gerere. Itemque magna fide homines, qui ad mare rubrum per multum temporis verſati eſſent, ſanctiſſima aſſeueratione mihi affirmarunt illic marinos homines ſæpe capi ſolere; quorum duriſſimis pellibus calceamenta tam robuſta confi-ciant, vt ad quindecim annos durent. In nauigatio-

Homines cũ marinis bellius coiuiſſe. Marini hominis hiſtoria.

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we do not regard as inevitable, because the spirituous, fertile portion of the maternal seed can correct the father's deformity if it possesses sufficient strength - all the more so since nature, if unimpeded, always achieves the best outcome among possible options, as Aristotle observed.

CHAPTER LXXXVI. The twelfth cause and origin of a composite monster is found in the commingling of seeds.

Among living creatures whose nature is closest to human beings - aside from imperfect land animals - are birds and aquatic beasts. Just as I believe no human has ever engaged in sexual union with land insects, historians record that humans have indeed had intercourse with marine animals and feathered species.

"For when I was in Venice," writes Gilles, "certain Dalmatians of proven integrity solemnly assured me that near the Dalmatian town of Split they had seen a merman who struck utter terror into onlookers as he rushed onto the land to grab a woman walking along the shore. But when he saw her flee, he immediately returned to the sea and sought its lowest depths. They described him to me as bearing the exact form and likeness of a human being."

Likewise, highly trustworthy men who spent considerable time near the Red Sea solemnly affirmed that mermen are frequently captured there, and that shoes made from their extraordinarily tough hides are so durable that they last for fifteen years. On a voyage

Margin notes

Aristotle, On the Progression of Animals, ch. 10; Politics, ch. 5.

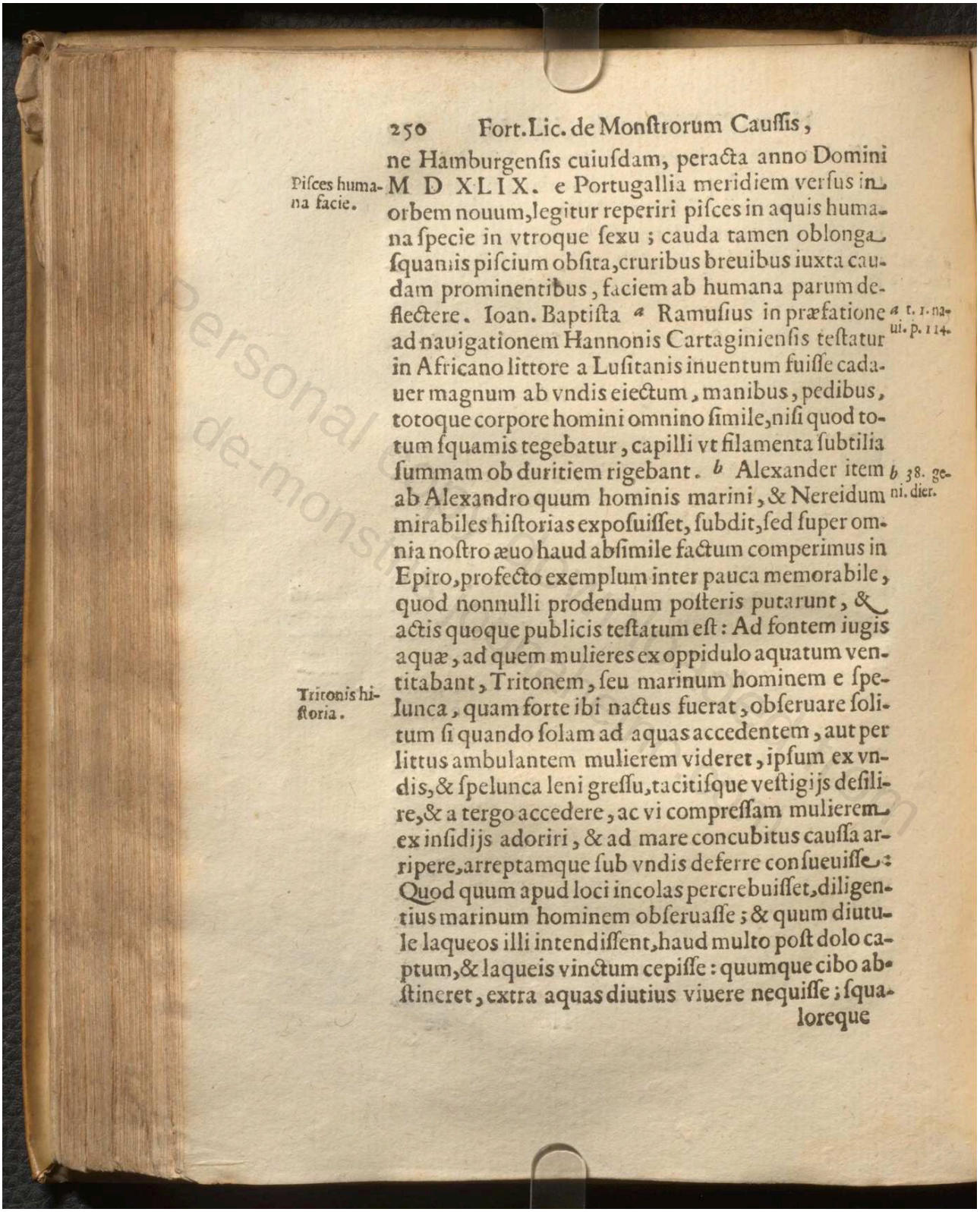
Humans mating with sea beasts; the story of a merman.

Translation notes

Gillius refers to the French naturalist Pierre Gilles (1490-1555). The marginal citation 'de. an. inces.' abbreviates Aristotle's treatise De Incessu Animalium (On the Progression of Animals).

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ne Hamburgenſis cuiuſdam, peracta anno Domini
Piſces humana facie. M D XLIX. e Portugallia meridiem verſus in orbem nouum, legitur reperiri piſces in aquis humana ſpecie in vtroque ſexu; cauda tamen oblonga ſquamis piſcium obſita, cruribus breuibus iuxta caudam prominentibus, faciem ab humana parum deflectere. Ioan. Baptiſta [a] Ramuſius in præfatione ad nauigationem Hannonis Cartaginienſis teſtatur in Africano littore a Luſitanis inuentum fuiſſe cadauer magnum ab vndis eiectum, manibus, pedibus, totoque corpore homini omnino ſimile, niſi quod totum ſquamis tegebatur, capilli vt filamenta ſubtilia ſummam ob duritiem rigebant. [b] Alexander item ab Alexandro quum hominis marini, & Nereidum mirabiles hiſtorias expoſuiſſet, ſubdit, ſed ſuper omnia noſtro æuo haud abſimile factum comperimus in Epiro, profecto exemplum inter pauca memorabile, quod nonnulli prodendum poſteris putarunt, & actis quoque publicis teſtatum eſt: Ad fontem iugis aquæ, ad quem mulieres ex oppidulo aquatum ventitabant, Tritonem, ſeu marinum hominem e ſpelunca, quam forte ibi nactus fuerat, obſeruare ſolitum ſi quando ſolam ad aquas accedentem, aut per littus ambulantem mulierem videret, ipſum ex vndis, & ſpelunca leni greſſu, tacitiſque veſtigijs deſilire, & a tergo accedere, ac vi compreſſam mulierem ex inſidijs adoriri, & ad mare concubitus cauſſa arripere, arreptamque ſub vndis deferre conſueuiſſe: Quod quum apud loci incolas percrebuiſſet, diligentius marinum hominem obſeruaſſe; & quum diutule laqueos illi intendiſſent, haud multo poſt dolo captum, & laqueis vinctum cepiſſe: quumque cibo abſtineret, extra aquas diutius viuere nequiſſe; ſqua-

[a] t. 1. nauig. p. 114.

[b] 38. genidier.

Tritonis hiſtoria.

loreque

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of a certain man from Hamburg, undertaken in AD 1549 from Portugal southward toward the New World, we read that fish are found in those waters possessing a human appearance in every contour. They have a long tail covered in fish scales, short legs projecting alongside the tail, and faces that differ very little from a human's.

Giovanni Battista Ramusio, in his preface to the voyage of Hanno the Carthaginian, testifies that on the African shore the Portuguese found a large corpse washed up by the waves. It was entirely similar to a human in its hands, feet, and entire body, except that it was completely covered with scales, and its hair was as stiff as fine filaments due to extreme hardness.

Likewise, Alessandro ab Alessandro, after setting forth marvelous stories of mermen and Nereids, adds: 'Above all, in our own age we have learned of a remarkably similar occurrence in Epirus - a truly memorable example that several thought worthy of recording for posterity, and which was even documented in public records. At a spring of running water where women from a small town regularly came to draw water, a Triton or merman was accustomed to keep watch from a cave he happened to occupy there. Whenever he saw a woman coming to the water or walking along the shore, he would leap out silently from the waves and cave with light steps, approach her from behind, ambush and overpower her, and drag her beneath the waves to mate with her. When this became widely known among the local inhabitants, they watched for the merman more carefully, and after laying traps for him over a long period, they soon captured him through trickery and bound him in nets. But because he refused all food, he could not survive for long out of the water, and from filth

Margin notes

Fish with a human face.

Vol. 1, Navigations, p. 114.

Geniales Dies, book 3, ch. 8.

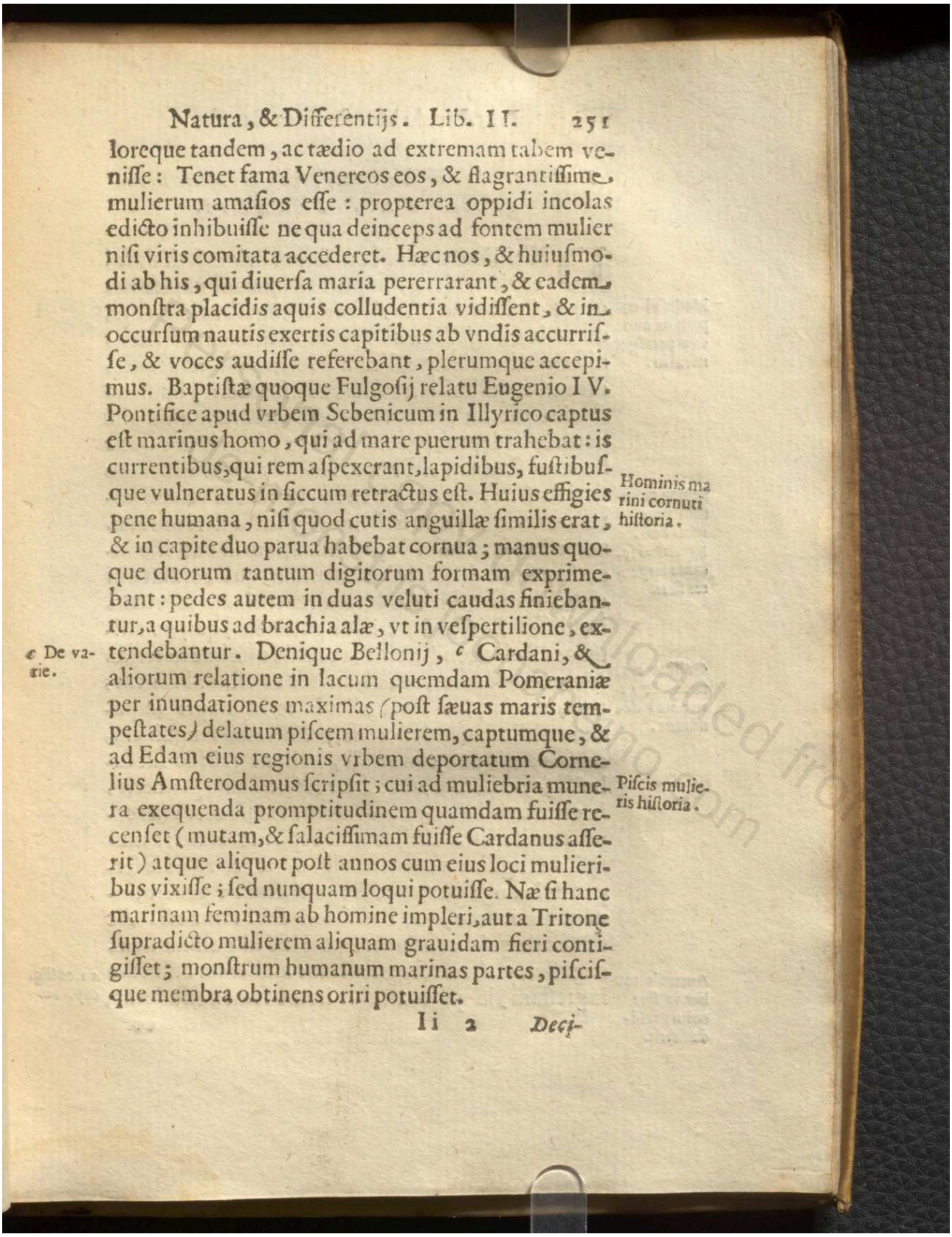
Story of a Triton.

Translation notes

The text continues directly from the final incomplete phrase on page 273 ('In nauigatione…'). The cited authors are Giovanni Battista Ramusio (1485-1557) and Alessandro ab Alessandro (1461-1523, author of Geniales Dies). The page ends mid-sentence on the word 'squalore'.

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loreque tandem, ac tædio ad extremam tabem veniſſe: Tenet fama Venereos eos, & flagrantiſſimæ mulierum amaſios eſſe: propterea oppidi incolas edicto inhibuiſſe ne qua deinceps ad fontem mulier niſi viris comitata accederet. Hæc nos, & huiuſmodi ab his, qui diuerſa maria pererrarant, & eadem monſtra placidis aquis colludentia vidiſſent, & in occurſum nautis exertis capitibus ab vndis accurriſſe, & voces audiſſe referebant, plerumque accepimus. Baptiſtæ quoque Fulgoſij relatu Eugenio IV. Pontifice apud vrbem Sebenicum in Illyrico captus eſt marinus homo, qui ad mare puerum trahebat: is currentibus, qui rem aſpexerant, lapidibus, fuſtibuſque vulneratus in ſiccum retractus eſt. Huius effigies pene humana, niſi quod cutis anguillæ ſimilis erat, & in capite duo parua habebat cornua; manus quoque duorum tantum digitorum formam exprimebant: pedes autem in duas veluti caudas finiebantur, a quibus ad brachia alæ, vt in veſpertilione, extendebantur. Denique Bellonij, [c] Cardani, & aliorum relatione in lacum quemdam Pomeraniæ per inundationes maximas (poſt ſæuas maris tempeſtates) delatum piſcem mulierem, captumque, & ad Edam eius regionis vrbem deportatum Cornelius Amſterodamus ſcripſit; cui ad muliebria munera exequenda promptitudinem quamdam fuiſſe recenſet (mutam, & ſalaciſſimam fuiſſe Cardanus aſſerit) atque aliquot poſt annos cum eius loci mulieribus vixiſſe; ſed nunquam loqui potuiſſe. Næ ſi hanc marinam feminam ab homine impleri, aut a Tritone ſupradicto mulierem aliquam grauidam fieri contigiſſet; monſtrum humanum marinas partes, piſciſque membra obtinens oriri potuiſſet.

Hominis marini cornuti hiſtoria.

[c] De varie.

Piſcis mulieris hiſtoria.

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and grief, he eventually wasted away to complete emaciation. Rumor has it that these creatures are highly lustful and passionately enamored of women; for this reason, the townspeople issued a decree forbidding any woman to go to the spring thereafter unless accompanied by men. We have gathered these and similar reports mostly from those who have traversed various seas and saw these same monsters sporting in calm waters, popping their heads out of the waves to meet sailors, and making vocal sounds.

According to the account of Battista Fregoso, during the pontificate of Eugene IV, a merman was captured near the city of Šibenik in Illyria while dragging a boy toward the sea. Bystanders who witnessed the incident rushed over, wounded him with stones and clubs, and dragged him onto dry land. His appearance was almost human, except that his skin resembled an eel's and he had two small horns on his head. His hands took the shape of only two fingers, while his feet ended in two tail-like structures, from which bat-like wings extended up to his arms.

Finally, based on reports by Pierre Belon, Girolamo Cardano, and others, Cornelius of Amsterdam wrote that during massive floods following severe storms at sea, a fish-woman was swept into a lake in Pomerania. She was captured and brought to Edam, a city in that region. He notes that she displayed a certain aptitude for performing household tasks (though Cardano asserts she was mute and extremely lustful) and lived for several years among the women of that town, though she was never able to speak.

Indeed, if this sea-woman had been impregnated by a man, or if any woman had been made pregnant by the aforementioned Triton, a human monster possessing marine parts and fish-like limbs could easily have been produced.

Margin notes

The story of a horned merman.

On various unique features.

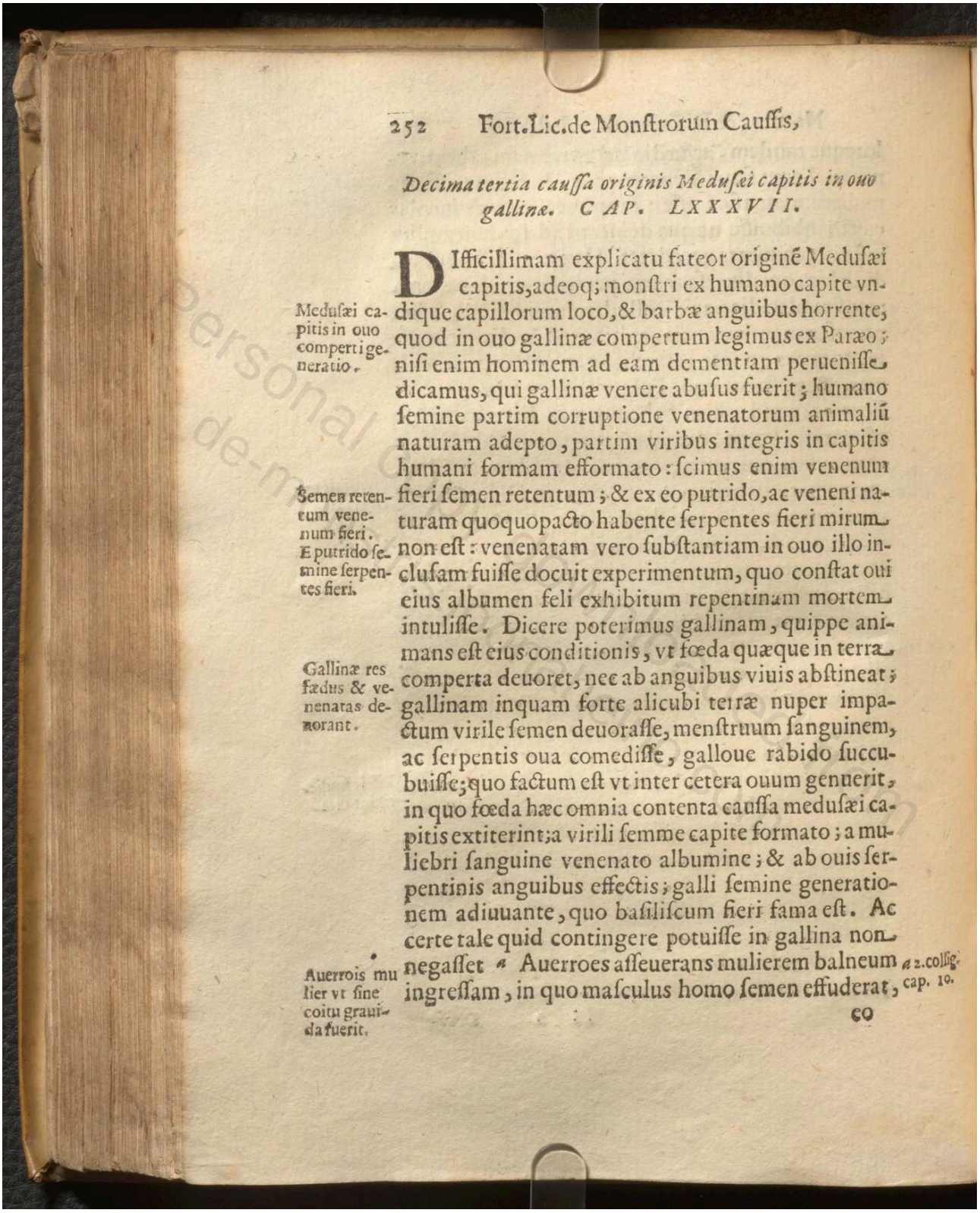
The story of a fish-woman.

Translation notes

The page opens mid-word ('loreque', completing 'squaloreque' from page 274). Edam is located in Holland, though Renaissance accounts often blended northern maritime flood stories (such as the 1421 St. Elizabeth's flood mermaid of Edam) with general Baltic/Pomeranian references.

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Decima tertia cauſſa originis Meduſæi capitis in ouo gallinæ. CAP. LXXXVII.

DIfficillimam explicatu fateor originẽ Meduſæi capitis, adeoq; monſtri ex humano capite vndique capillorum loco, & barbæ anguibus horrente, quod in ouo gallinæ compertum legimus ex Paræo; niſi enim hominem ad eam dementiam peruenisſe dicamus, qui gallinæ venere abuſus fuerit; humano ſemine partim corruptione venenatorum animaliũ naturam adepto, partim viribus integris in capitis humani formam efformato: ſcimus enim venenum fieri ſemen retentum; & ex eo putrido, ac veneni naturam quoquopacto habente ſerpentes fieri mirum non eſt: venenatam vero ſubſtantiam in ouo illo incluſam fuiſſe docuit experimentum, quo conſtat oui eius albumen feli exhibitum repentinam mortem intuliſſe. Dicere poterimus gallinam, quippe animans eſt eius conditionis, vt fœda quæque in terra comperta deuoret, nec ab anguibus viuis abſtineat; gallinam inquam forte alicubi terræ nuper impactum virile ſemen deuoraſſe, menſtruum ſanguinem, ac ſerpentis oua comediſſe, galloue rabido ſuccubuiſſe; quo factum eſt vt inter cetera ouum genuerit, in quo fœda hæc omnia contenta cauſſa meduſæi capitis extiterint; a virili ſemme capite formato; a muliebri ſanguine venenato albumine; & ab ouis ſerpentinis anguibus effectis; galli ſemine generationem adiuuante, quo baſiliſcum fieri fama eſt. Ac certe tale quid contingere potuiſſe in gallina non negaſſet [a] Auerroes aſſeuerans mulierem balneum ingreſſam, in quo maſculus homo ſemen effuderat,

Meduſæi capitis in ouo compertigeneratio.

Semen retentum venenum fieri. E putrido ſemine ſerpentes fieri.

Gallinæ res fœdas & venenatas deuorant.

Auerrois mulier vt ſine coitu grauida fuerit.

[a] 2. colliget. cap. 10.

eo

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CHAPTER LXXXVII. The thirteenth cause of the origin of a Medusa's head in a hen's egg.\n\nI admit it is extremely difficult to explain the origin of a Medusa's head - that monster consisting of a human head bristling everywhere with snakes in place of hair and beard, which we read was discovered inside a hen's egg in Ambroise Paré's account. Unless, perhaps, we say that a man reached such madness as to sexually abuse a hen, with the human semen partly acquiring the nature of poisonous animals through corruption, and partly retaining intact power to form the shape of a human head. For we know that retained semen becomes poisonous, and it is no wonder that snakes arise from putrid seed that possesses a venomous nature. That a poisonous substance was indeed enclosed within that egg was demonstrated by an experiment, in which the white of that egg was fed to a cat and caused its immediate death.\n\nAlternatively, we might say that the hen - being a creature prone to devouring whatever filthy things it finds on the ground, not even refraining from live snakes - happened to swallow human semen recently deposited somewhere on the ground, along with menstrual blood and snake eggs, or succumbed to a rabid rooster. Consequently, among its other eggs, it laid one containing all these foul ingredients, which served as the cause of the Medusa's head: the male semen formed the head, the female blood made the albumen toxic, and the snake eggs produced the serpents, with the rooster's seed aiding the generation in the manner by which a basilisk is reputedly formed.\n\nCertainly Averroes would not have denied that such a thing could occur in a hen, given his assertion that a woman who entered a bath in which a man had ejaculated semen became pregnant without sexual intercourse.

Margin notes

The generation of a Medusa's head found in an egg.

Retained semen becomes poison; snakes are formed from putrid seed.

Hens devour filthy and poisonous things.

How a woman became pregnant without intercourse, according to Averroes.

Book 2 of the Colliget, chapter 19.

Translation notes

Corrected minor Latin typos in the printed text: 'succuffuisse' for 'succubuisse', 'femne' for 'semine', and 'demorant' for 'devorant' in the third margin note. Margin note 5 cites Averroes's Colliget (Kulliyyat), Book 2, Chapter 19.

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eo intra vterum attracto, sine coitu grauidam euasisse: nec alter ille Doctor inquiens filiam cum patre dormientem, illius semine nocturna pollutione latenter effuso in aluum a matrice attracto, nullo crimine grauidam fuisse : Mira sunt hæc, fateor, & rara; sed de monstris agimus, quorum naturam, & miram, & raram esse [b] dudum ostendimus. Monstra enim non essent, si facile, si frequenter, si citra admirationem exorirentur. Fieri quoque potuit id monstrum a Gallina, quæ semen humanum, menstruumque deuorauerit, & serpenti succubuerit; nam gallinas cum viperis, & aspibus coire, testata mihi fuit Iulia famula; quæ dum apud suos degeret, non semel obseruauit gallinam ab aspide comprimi; cuius oua fota, non pullos, sed paruos excluderent serpentes : eam diluculo egredi e domo ad radicem quercus; ibi crocitatu maritum aspidem vocare; totam diem cum eo commorari; frequenter illi succumbere; ac non nisi sero ad tugurium regredi: seque, ac parentem huius historiæ testem profiteri. Gallinam ego domi alui quinque digitos habentem in vtroque pede, quæ post oua multa mediocria, pusillum edidit, infra columbaceum, sine luteo, in cuius albumine serpens, ac veluti vermis etat; in quem luteum mutatum fuisse suspicor; etenim noui clarissimum virum Fabricium ab Aquapendente in oui luteo vermem satis magnum inter comedendum comperisse; quo mire stomachatus ouorum esum dilectissimum diutius intermisit.

[b] lib. 1. 1. & seq.

Decima

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after drawing it into her womb, she became pregnant without sexual intercourse; nor would that other doctor who claimed that a daughter sleeping in the same bed as her father became pregnant through no fault of her own, when his seed - secretly spilled during a nocturnal emission - was drawn into her belly by the womb.

These occurrences are indeed marvelous, I admit, and rare; but we are dealing with monsters, whose nature we have long since shown to be both marvelous and rare. For they would not be monsters if they arose easily, frequently, or without causing wonder.

This monster could also have been produced by a hen that swallowed human semen and menstrual blood, and mated with a snake. Indeed, my servant Giulia testified to me that while living with her family, she observed on more than one occasion a hen being mounted by an asp. When incubated, that hen's eggs hatched not chicks, but small serpents. At dawn, the hen would leave the house and go to the root of an oak tree, where she would call her snake husband by cackling, stay with him all day, frequently succumb to him, and return to the cottage only late in the evening; Giulia affirmed that both she and her parent were witnesses to this story.

I myself kept a hen at home that had five toes on each foot. After laying many medium-sized eggs, she produced a tiny one, smaller than a pigeon's egg, without any yolk, in whose white was a snake or worm-like creature - which I suspect had been transformed from the yolk. Indeed, I know that the most distinguished Fabricius ab Aquapendente, while eating, found a fairly large worm in the yolk of an egg; so thoroughly disgusted by this, he stopped eating eggs, which he had previously loved, for a long time.

Margin notes

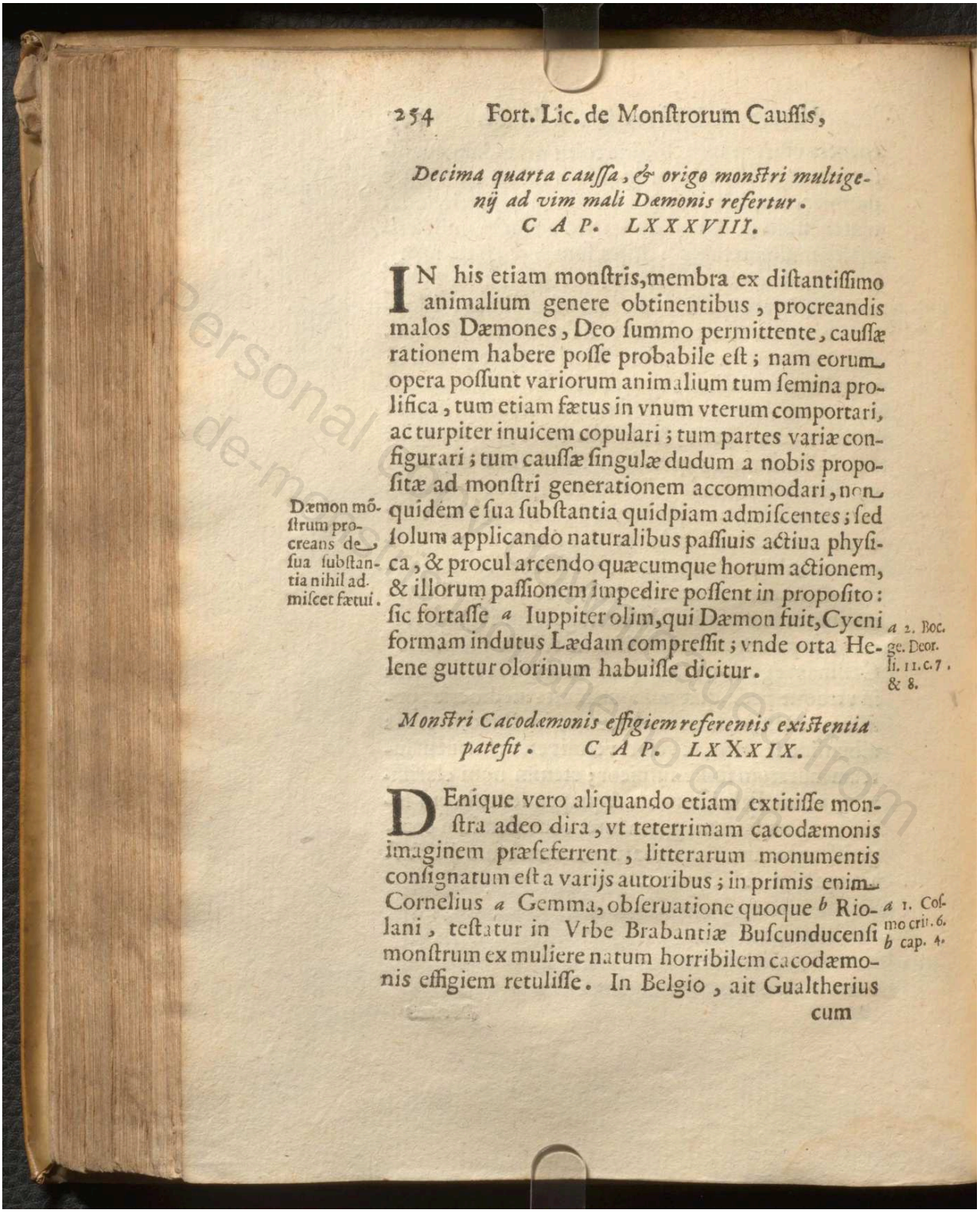
Book 1, chapter 1 et seq.

Translation notes

Liceti references the famous Paduan anatomist Girolamo Fabrici d'Acquapendente (Fabricius ab Aquapendente, 1537-1619), who had been one of his predecessors at the University of Padua.

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Decima quarta causſa, & origo monſtri multigenÿ ad vim mali Dæmonis refertur.
CAP. LXXXVIII.

IN his etiam monſtris, membra ex diſtantiſſimo animalium genere obtinentibus, procreandis malos Dæmones, Deo ſummo permittente, cauſſæ rationem habere poſſe probabile eſt; nam eorum opera poſſunt variorum animalium tum ſemina prolifica, tum etiam fætus in vnum vterum comportari, ac turpiter inuicem copulari; tum partes variæ configurari; tum cauſſæ ſingulæ dudum a nobis propoſitæ ad monſtri generationem accommodari, non quidem e ſua ſubſtantia quidpiam admiſcentes; ſed ſolum applicando naturalibus paſſiuis actiua phyſica, & procul arcendo quæcumque horum actionem, & illorum paſſionem impedire poſſent in propoſito: ſic fortaſſe [a] Iuppiter olim, qui Dæmon fuit, Cycni formam indutus Lædam compreſſit; vnde orta Helene guttur olorinum habuiſſe dicitur.

Dæmon mõſtrum procreans de ſua ſubſtantia nihil admiſcet fætui.

[a] 2. Boc. ge. Deor. li. 11. c. 7. & 8.

Monſtri Cacodæmonis effigiem referentis exiſtentia patefit. *CAP. LXXXIX.*

DEnique vero aliquando etiam extitiſſe monſtra adeo dira, vt teterrimam cacodæmonis imaginem præſeferrent, litterarum monumentis conſignatum eſt a varijs autoribus; in primis enim Cornelius [a] Gemma, obſeruatione quoque [b] Riolani, teſtatur in Vrbe Brabantiæ Buſcunducenſi monſtrum ex muliere natum horribilem cacodæmonis effigiem retuliſſe. In Belgio, ait Gualtherius

[a] 1. Coſmo crit. 6. [b] cap. 4.

cum

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CHAPTER LXXXVIII. The fourteenth cause and origin of a multi-species monster is attributed to the power of evil demons.

It is also probable that evil demons, with God Almighty's permission, can act as a cause in generating these monsters that possess limbs from very distantly related animal species. For through their agency, fertile seeds or even fetuses from various animals can be gathered into a single womb and foully joined together; their various parts can be shaped; and all the individual causes we have previously set forth can be adapted to generate a monster. They do not mix anything of their own substance into the fetus, but merely apply natural physical agents to passive materials, while fending off anything that might impede the action of the former or the receptive state of the latter in achieving their purpose. It was perhaps in this way that Jupiter of old - who was actually a demon - assumed the form of a swan and lay with Leda, which is why Helen, who was born of this union, is said to have had the neck of a swan.

CHAPTER LXXXIX. The existence of a monster resembling the image of an evil demon is revealed.

Finally, various authors have recorded in writing that monsters so terrible have occasionally existed as to exhibit the hideous image of an evil demon. First among these, Cornelius Gemma - supported also by an observation of Jean Riolan - testifies that in the Brabant city of 's-Hertogenbosch, a monster born to a woman bore the horrifying likeness of an evil demon. In Belgium, Walter relates that when

Margin notes

A demon generating a monster mixes nothing of its own substance into the fetus.

Boccaccio, Genealogia Deorum, Book II, chapters 7 & 8.

1. Cosmocritica, book 6. 2. Chapter 4.

Translation notes

Buscunducensis refers to 's-Hertogenbosch (also known as Bois-le-Duc) in Brabant. Gualtherius translates to Walter or Gautier. Cornelius Gemma's work cited in the margin is Cosmocritica (1575), and Riolan refers to Jean Riolan the Elder.

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cum Rubeaquenſe, infans natus eſt ex honeſtis, & nobilibus parentibus teter admodum, & horribilis aſpectu; flammeis, & radiantibus oculis; ore, naribuſque bouinis, cornu figura exertis, ac prominentibus; dorſo pilis caninis hiſpido; ſimiarum faciebus in pectore extantibus qua mammarum locus, oculis felium ſubtus vmbilicum hipogaſtrio affixis, tetris, ac minacibus canum capitibus ad vtrumque cubitum, & pedis vtriuſque patellam antrorſum ſpectantibus; figura pedum cycni; cauda ſurſum reflexa, & recurua, longitudine vlnæ dimidiæ; quatuor horas ab ortu vixit. Aliud monſtrum parum huic diſſimile poſtea in Cracouia natum [c] Munſterus, [d] Cardanus, & [e] Rueffus aſſeuerant, infantem ſcilicet promuſcidem naſi loco gerentem; oculis rotundis, & alatis; auribus aſininis; alijs duobus oculis ſupra vmbilicum; cauda muris, ſed bifida, & adeo longa, vt caput ſuper excederet; manus, pedeſque quaternis digitis ad vnguem accipitris ſimillimis; ſed tres membrana, velut anſerini colligabantur: ſub alis, & intra cubitos, & ſupra genua ſingula capita canum prominebant, vt eſſent numero ſex; ſuperuixiſſe fertur tribus horis. C. Lycoſtheni, in Marchiæ villa Dammenuualde prope Vuitſtock, coloni cuiuſdam coniunx monſtrum quod deſcribit Fincelius, edidit: Infans toto corpore fuit ſpadiceo colore, capite cornuto, oculis craſſis, prominentibus, abſque naſo, patulo ore, quod longitudine ſpitamæ diſtentum fuit, in cuius medio lingua candida eminuit, & quadrata; colli expers; caput enim ſcapulis accreuit; corpus totum inflatum, & rugoſum, brachia in lumbis hæſerunt, pedes longe tenuiſſimi: ab vmbilico autem ſpecies laxi inteſtini dependit

Anno Dñi 1543.

1547.

[c] Coſmog. [d] 12. de ſubtilit. [e] 5. de conceptu cap. 3.

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at Rouffach in AD 1543, a child was born to respectable and noble parents, extremely foul and hideous in appearance. It had fiery, radiant eyes; an ox-like mouth and nostrils, protruding in the shape of horns; a back bristled with dog-like hair; monkey faces projecting on its chest where the breasts are; cat-like eyes attached to the lower abdomen below the navel; foul, menacing dogs' heads facing forward at both elbows and at the kneecap of each foot; swan-like feet; and a tail curled upward and hooked, half an ell in length. It lived for four hours after birth.

Another monster, not much different from this one, was born later in Kraków in 1547, as Sebastian Münster, Girolamo Cardano, and Jacob Rueff reported: namely, an infant bearing a trunk in place of a nose; round, winged eyes; donkey ears; two other eyes above the navel; a mouse's tail, split and so long that it extended past its head; hands and feet with four digits each, resembling hawk claws, though three were joined by a membrane like a goose's. Beneath the wings, inside the elbows, and above each knee, individual dogs' heads projected, so that there were six in total. It is said to have survived for three hours.

According to Conrad Lycosthenes, in the village of Dammenwalde near Wittstock in the March of Brandenburg, the wife of a farmer gave birth to a monster described by Jobus Fincelius. The infant was chestnut-colored over its entire body, with a horned head, thick protruding eyes, no nose, and a wide gaping mouth stretched to the length of a span, in the middle of which stuck out a white, square tongue. It lacked a neck, for its head grew directly into its shoulders. Its entire body was swollen and wrinkled, its arms were attached at its loins, its legs were exceedingly thin, and what appeared to be a loose intestine hung from its navel.

Margin notes

c Münster, Cosmographia, Book 3; d Cardano, De Subtilitate, Book 12; e Rueff, De Conceptu et Generatione Hominis, Book 5, ch. 3.

Translation notes

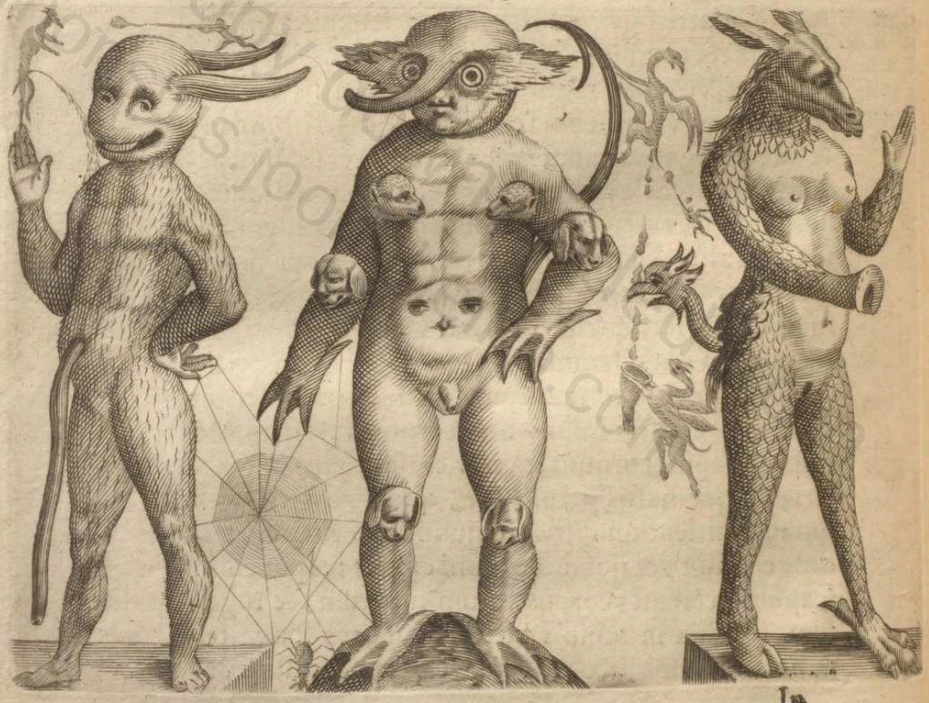
The opening words 'cum Rubeaquense' complete the sentence from page 278 ('In Belgio, ait Gualtherius cum...'), referring to an account from Walter regarding an event at Rouffach (Rubeaquum) in 1543. The years 1543 and 1547 are embedded in the original page margins and text layout.

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256 Fort. Lic. de Monſtrorum Cauſſis,

pendit ad pedes. Cacodæmonem referens, vt harum prima figura refert, non minus quam ſecunda, quæ primum monſtrum præſefert, ac tertia, quæ deſignat monſtrum Romæ in amne Tyberino inuentum M CD XCVI. corpore humano, capite aſinino, cuius manus vna humanæ, altera vero elephantino pedi ſimilis erat: Pedum alter aquilinos vngues, alter calceum corneum bouinum exprimebat. Ventrem habuit femineum, mammis egregie ornatum: totum corpus autem ſquamis erat vndique obductum, excepto ventre ac pectore; circa poſteriora habens caput ſenile barbatum, & aliud præterea inſtar draconis flammas expuentis. Ita Lycoſthenes.



Ia

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down to its feet. It resembled an evil demon, just as the first illustration among these shows - no less than the second, which depicts the first monster, and the third, which represents the monster found in Rome in the Tiber River in 1496. This creature had a human body and a donkey's head; one of its hands was like a human's, while the other resembled an elephant's foot. One of its feet displayed eagle-like talons, while the other took the form of a horny, ox-like hoof. It possessed a female belly, remarkably adorned with breasts, though its entire body was covered with scales on all sides, except for the belly and chest. Around its hindquarters, it bore the head of a bearded old man, alongside another resembling a dragon spewing flames. Thus reports Lycosthenes.

Translation notes

The opening words 'down to its feet' complete the compound verb 'dependebat' split across the page break ('de-' at the end of page 279 and '-pended ad pedes' at the start of page 280).

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In eadem serie monstrorum poni debet aliud a
f li. 24. c. 4. f Paræo descriptum, dum ait, Apud Subalpinos in Quiero, decem a Taurino miliaribus posito oppidulo, Matrona honesta fætum peperit, cornua quinque sibi aduersa, & arietinis similia, capite gerentem; cui præterea a summa fronte ad occiput in dorsum fere totum prælongum carneum frustum pendebat, capitij muliebris instar habens: circum collum vero alia caro duplex aduoluebatur, tanquam collare subuculæ: extrema vtriusque manus digitorum vncos rapacium auium referebant; genua tanquam in poplitibus erant: crus dextrum, pesque item dexter rubro colore præfulgebant; reliquum corpus bætico erat colore: Magno cum clamore in lucem prodijsse dicitur; quo sic obstetrices consternatæ fuerunt, & reliquæ mulieres clinicæ, vt e vestigio ab ædibus puerperæ se in fugam dederint. 1578.

De eo monstro quum Subalpinorum Princeps resciuisset, iussit id ad se adduci; nec dici potest quam varia fuerint aulicorum de ipso iudicia.

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In the same category of monsters should be placed another described by Paré, who writes that in Piedmont, in Chieri - a small town ten miles from Turin - a respectable matron gave birth to an offspring bearing five opposing horns on its head, resembling those of a ram. Moreover, from the top of its forehead across the back of its head and down almost its entire back hung a very long piece of flesh resembling a woman's coif. Around its neck, another double layer of flesh was wrapped like the collar of a shirt. The ends of the fingers on both hands resembled the hooked talons of birds of prey, and its knees were reversed, bent backward as if in the hollow of the legs. Its right leg and right foot shone bright red, while the rest of its body was a dark chestnut-brown.

It is said to have come into the world with a loud cry, which so terrified the midwives and the other women attending the bed that they immediately fled from the mother's house. When the Prince of Piedmont learned of this monster, he ordered it to be brought to him, and words cannot express how varied the opinions of his courtiers were regarding it.

Margin notes

Book 24, chapter 4.

Translation notes

Emended Latin OCR errors: 'ferie' to 'serie', 'capiti' to 'capitii' (referring to a hood or head-covering, following Paré's original text), 'rapiacum' to 'rapacium' ('birds of prey'), 'bæticoserat' to 'bætico erat' ('of a dark or Baetic wool color'), and 'obstetricencesternatæ' to 'obstetrices consternatae' ('terrified midwives').

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Ad idem genus monſtri Dæmoniformis referendum videtur illud terribile, tum quod C. Lycoſthenes vitulo monachum appellat, natum Anno M D XXII. Vualterſodorfi vno a Fribergo lapide, pago ditionis Cellenſis, villa ruſtici cognomento Stecheri, de quo monſtro Martinus Lutherus, damnatæ memoriæ, libro edito, ſuam expoſuit ſententiam: tum quod huic valde ſimile Paræus ait natum in Stecquer Saxonię pago, quaternis pedibus bubulis, oculis, ore, & naribus vitulinis, carneo rubro & rotundo in vertice tuberculo, carnea præterea ex collo in dorſum velut cuculla pendente, laceriſq; & diſciſſis femoribus deforme: tum demum illud, quod corpori muliebri caput horribile habuit cornibus duobus arietinis deforma-

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To the same category of demon-shaped monsters belongs that terrible creature which Conrad Lycosthenes calls the "monk-calf," born in 1522 in Waltersdorf, one mile from Freiberg - a village in the jurisdiction of Zella, on the farm of a peasant named Stecher - about which Martin Luther, of cursed memory, set forth his views in a published book. Another very similar monster, Paré notes, was born in the Saxon village of Stecker; it was deformed with four ox-like feet, the eyes, mouth, and nostrils of a calf, a round red fleshy protuberance on the crown of its head, a fleshy cowl hanging from its neck down its back, and torn, shredded thighs. Finally, there is that creature with a female body that was deformed by a hideous head bearing two ram's horns...

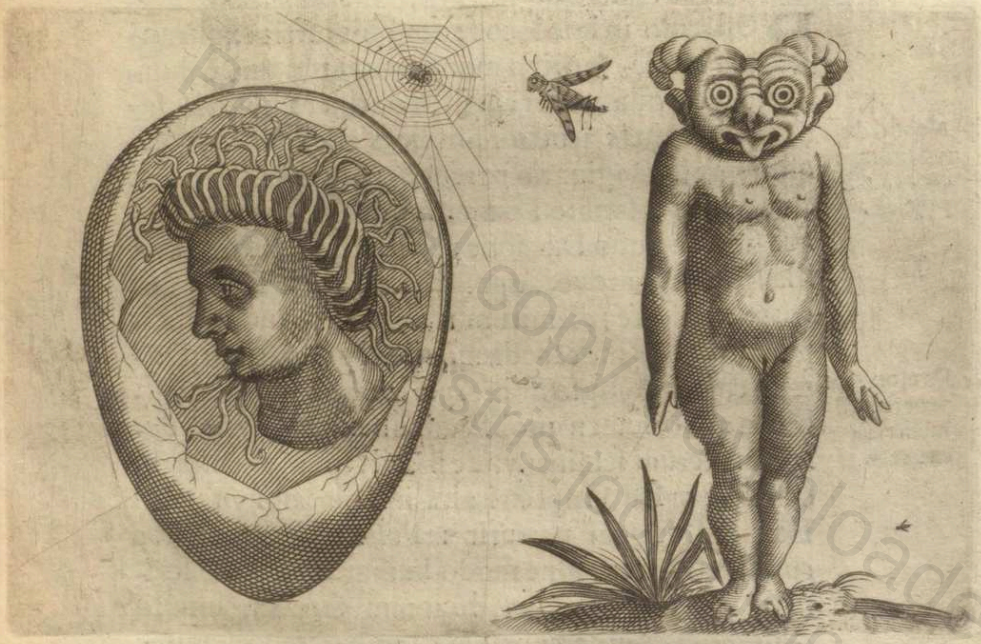
Translation notes

The page ends mid-word with 'desforma-', completing the clause describing the monster's deformation on the following page.

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formatum, vertice concauo, oculis grandioribus, absque palpebris prominentibus, naso leonino, ore patulo, ac largiter hiante, indeque lingua; auribus magnis, ac sine collo, in has effigies.



Re vera igitur in natura compertæ sunt decem a nobis antea ex Monstri forma essentiali deductæ monstrorum differentiæ, quæ sunt Monstrum mutilum, excedens, ancipitis naturæ, difforme, informe, enorme, multiplex in vna specie, multiformis speciei, multigenium, & diuersigenium.

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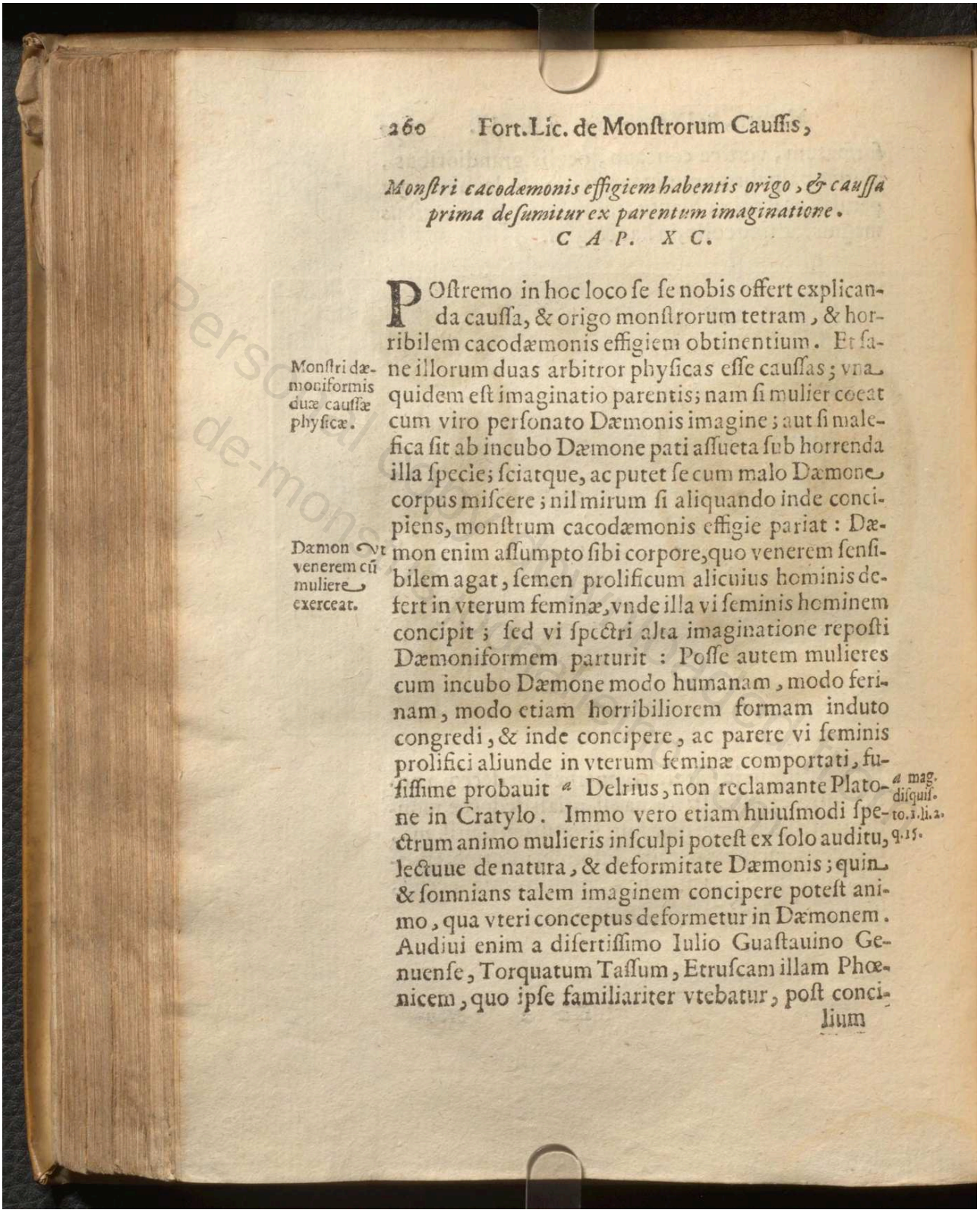
...a concave crown, unusually large, bulging eyes without eyelids, a lion-like nose, a wide and broadly gaping mouth with a protruding tongue, large ears, and no neck - taking on these hideous likenesses. In truth, ten distinct categories of monsters derived from the essential form of a monster, as previously set forth by us, have actually been observed in nature: the mutilated monster, the excessive monster, the monster of ambiguous nature, the deformed monster, the unformed monster, the enormous monster, the monster multiple within a single species, the multiform-species monster, the multi-genus monster, and the diverse-genus monster.

Translation notes

The Latin word 'desforma-formatum' bridges pages 282 and 283; the translation completes the description of the deformed head before summarizing Liceti's ten primary categories of monsters derived from essential form.

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Monſtri cacodæmonis effigiem habentis origo, & cauſſa prima deſumitur ex parentum imaginatione.

CAP. XC.

POſtremo in hoc loco ſe ſe nobis offert explicanda cauſſa, & origo monſtrorum tetram, & horribilem cacodæmonis effigiem obtinentium. Et ſane illorum duas arbitror phyſicas eſſe cauſſas; vna quidem eſt imaginatio parentis; nam ſi mulier coeat cum viro perſonato Dæmonis imagine; aut ſi malefica ſit ab incubo Dæmone pati aſſueta ſub horrenda illa ſpecie; ſciatque, ac putet ſe cum malo Dæmone corpus miſcere; nil mirum ſi aliquando inde concipiens, monſtrum cacodæmonis effigie pariat: Dæmon enim aſſumpto ſibi corpore, quo venerem ſenſibilem agat, ſemen prolificum alicuius hominis defert in vterum feminæ, vnde illa vi ſeminis hominem concipit; ſed vi ſpectri alta imaginatione repoſti Dæmoniformem parturit: Poſſe autem mulieres cum incubo Dæmone modo humanam, modo ferinam, modo etiam horribiliorem formam induto congredi, & inde concipere, ac parere vi ſeminis prolifici aliunde in vterum feminæ comportati, fuſiſſime probauit [a] Delrius, non reclamante Platone in Cratylo. Immo vero etiam huiuſmodi ſpectrum animo mulieris inſculpi poteſt ex ſolo auditu, lectuue de natura, & deformitate Dæmonis; quin & ſomnians talem imaginem concipere poteſt animo, qua vteri conceptus deformetur in Dæmonem. Audiui enim a diſertiſſimo Iulio Guaſtauino Genuenſe, Torquatum Taſſum, Etruſcam illam Phœnicem, quo ipſe familiariter vtebatur, poſt concilium

Monſtri dæmoniformis duæ cauſſæ phyſicæ.

Dæmon vt venerem cũ muliere exerceat.

[a] mag. diſquiſ. to. 1. li. 2. q. 15.

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CHAPTER 90
The origin and primary cause of a monster with the shape of an evil demon is derived from the imagination of the parents.

Finally, at this point, we must explain the cause and origin of monsters that take on the foul and hideous likeness of an evil demon. Indeed, I hold that there are two natural causes for them; the first is the imagination of a parent. For if a woman has intercourse with a man masked in the image of a demon, or if she is a witch accustomed to submit to an incubus demon in that terrifying form, and knows and believes that she is uniting her body with an evil demon, it is no wonder if, conceiving as a result, she gives birth to a monster in the shape of an evil demon. For when a demon assumes a physical body to engage in tangible sexual intercourse, it carries the fertile seed of some human man into the woman's womb. Thus, by the power of that seed, she conceives a human being, but by the power of the image deeply impressed upon her imagination, she gives birth to a demon-shaped creature.

Furthermore, Martín Delrio has abundantly proved - with Plato offering no contradiction in the Cratylus - that women can mate with an incubus demon disguised in human, animal, or even more terrifying forms, and thereby conceive and give birth by means of fertile seed brought into the womb from elsewhere. Indeed, such a mental image can even be imprinted on a woman's mind merely from hearing or reading about the nature and deformity of demons. What is more, while dreaming, she can form such an image in her mind that the fetus in her womb is deformed into a demon. For I heard from the most eloquent Giulio Guastavino of Genoa that Torquato Tasso, that Tuscan phoenix with whom he was on intimate terms, after a council

Margin notes

Two natural causes of a demon-shaped monster.

How a demon engages in intercourse with a woman.

Delrio, Magical Disquisitions, book 1, section 1, chapter 2.

Question 15.

Translation notes

The printed word 'fexen' is a typographical error in the original Latin for 'semen' (semen prolificum).

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lium illud horrendum cacodæmonum tam belle descriptum, habuisse in phantasia monstrosas dæmonum formas tam alte defixas, vt eas ex animo depellere non posset, sed vel inuitus in earum recordationem trahebatur, vnde tristis etiam incedebat; hincque melancholia illi aut orta, aut certe adaucta est, qua misere torquebatur nobilis Poeta: certe si femina, vt Sappho, extitisset, eaque imaginatione concepisset; vel si vir mulierem impleuisset; monstrum Dæmoniforme generare potuisset. Tale quid forte a tetro somnio contigit honestæ illi matronæ, quæ apud Subalpinos monstrum Dæmoniforme peperit; vt supra vidimus apud [b] Paræum.

Tassus vnde melancholicus.

[b] li. 25. c. 2.

Monstri Dæmoniformis altera caussa, & origo explicatur ex caussis prius adductis.

CAP. XCI.

ALtera vero caussa monstri cacodæmonis effigiem habentis est, quia Dei permissu malus Dæmon in aluo grauidæ partes conceptus transformet in horrendam imaginem, adiectis cornibus, cauda, rapacibus vnguibus, & alijs id generis; atque id, vt sæpenumero diximus, applicando actiua naturalia physicis passiuis, ac remouendo cuncta impedimenta, quæ intentum sibi opus prohibere valerent: Qua quidem in re nihil ipse de suo ponit; quum sit substantia incorporea, & nullum obtineat accidens materiale; quum tota monstri natura sita sit in corpore materialibus accidentibus affecto: sed solum naturalia corpora mouet de loco ad locum; qui motus est illa, de qua nuper, applicatio actiuorum passiuis. Et sane Intelligentijs ab omni materiæ

Dæmon vt monstra efficiat.

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of evil demons so beautifully described in his poetry, held the monstrous forms of demons so deeply fixed in his imagination that he could not drive them from his mind. Even against his will, he was drawn into remembering them, which caused him to walk about in sadness; and from this, melancholy either arose in him or was certainly intensified, miserably tormenting the noble poet. Surely, if he had been a woman like Sappho and had conceived while possessing such an imagination - or if, as a man, he had impregnated a woman - he could have produced a demon-shaped monster. Perhaps something similar occurred through a hideous dream to the respectable matron in Piedmont who gave birth to a demon-shaped monster, as we saw above from Paré.

CHAPTER 91
The second cause and origin of a demon-shaped monster is explained from the causes previously set forth.

Now, the second cause of a monster bearing the shape of an evil demon is that, by divine permission, an evil demon transforms parts of the fetus inside a pregnant woman's womb into a hideous image - adding horns, a tail, sharp claws, and other things of that sort. It accomplishes this, as we have often said, by applying active natural agents to physical passive subjects, and by removing all obstacles that might prevent its intended work.

In doing this, the demon contributes nothing from itself, since a demon is an incorporeal substance possessing no material accidents, whereas the entire nature of a monster resides in a physical body affected by material accidents. Instead, it merely moves natural bodies from place to place - a movement that constitutes the application of active agents to passive subjects of which we recently spoke. Indeed, to intelligences completely free from all matter...

Margin notes

The source of Tasso's melancholy.

Book 25, chapter 2.

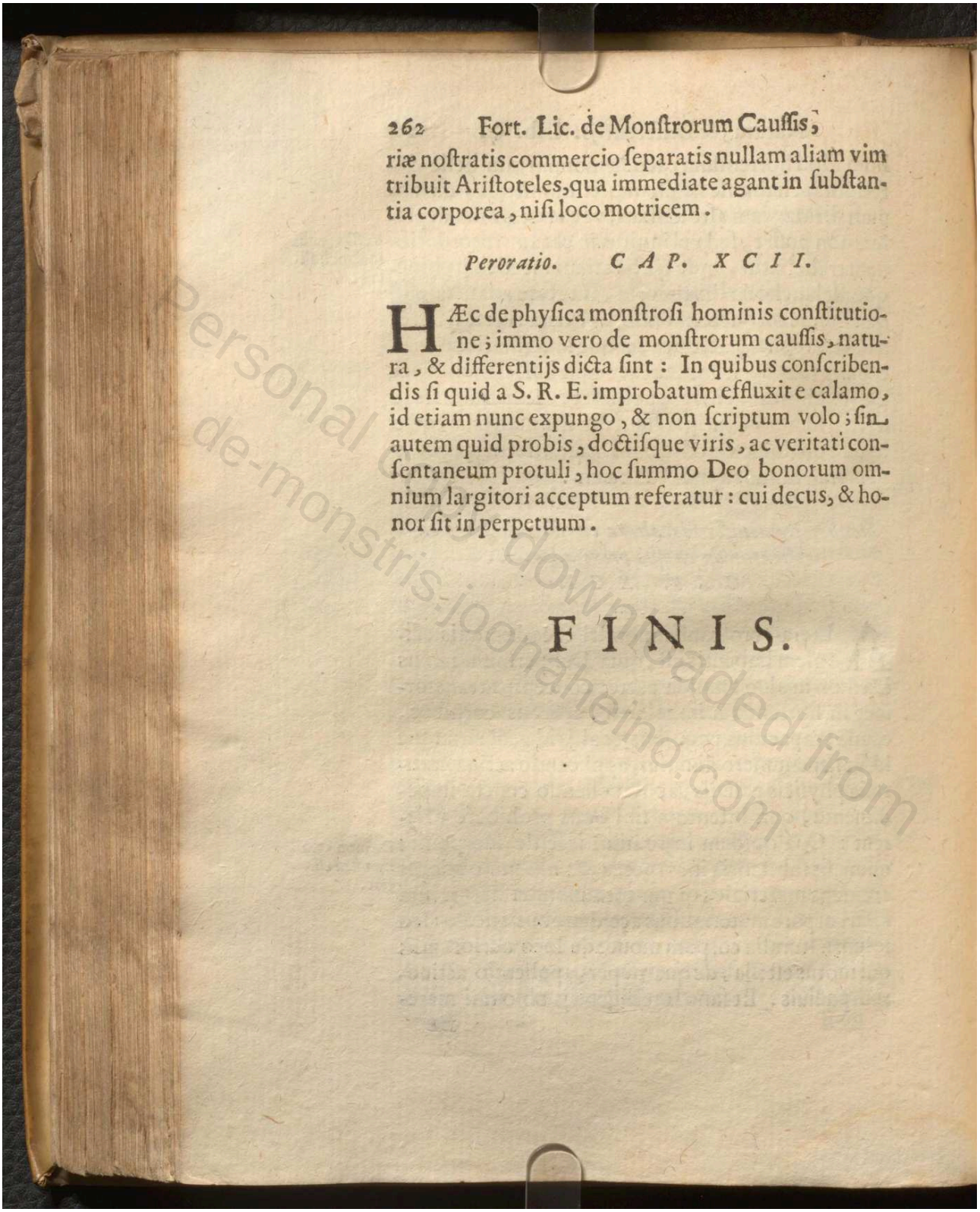
How a demon creates monsters.

Translation notes

Page 285 begins mid-word ('lium'), completing 'concilium' ('council') from the end of page 284. In Chapter 91, 'efficigiem' is an OCR/typographical error for 'effigiem' (image/shape).

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riæ nostratis commercio separatis nullam aliam vim tribuit Aristoteles, qua immediate agant in substantia corporea, nisi loco motricem.

Peroratio. CAP. XCII.

HÆc de physica monstrosi hominis constitutione; immo vero de monstrorum causis, natura, & differentijs dicta sint: In quibus conscribendis si quid a S. R. E. improbatum effluxit e calamo, id etiam nunc expungo, & non scriptum volo; sin autem quid probis, doctisque viris, ac veritati consentaneum protuli, hoc summo Deo bonorum omnium largitori acceptum referatur: cui decus, & honor sit in perpetuum.

FINIS.

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separated from all interaction with our material realm, Aristotle attributes no power by which they might act directly upon physical substance other than the power of local motion. CHAPTER 92. Conclusion. Let this conclude our discussion on the physical constitution of monstrous human beings - or rather, on the causes, nature, and varieties of monsters. If, in writing these pages, anything has slipped from my pen that is disapproved by the Holy Roman Church, I hereby redact it and consider it unwritten. If, however, I have presented anything agreeable to upright and learned men and consistent with the truth, let it be attributed to God Most High, the giver of all good things, to whom be glory and honor forever. THE END.

Translation notes

The opening word fragment 'riæ' completes 'materiæ' from the final line of page 285. S. R. E. abbreviates Sancta Romana Ecclesia (the Holy Roman Church).

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APPROBATIONES.

EGo Doñus Alexander Maphæus Venetus Clericus Regularis I. V. Artium, ac Sacræ Theologiæ Doctor, Patauijq; in nostro Gymnasio SS. Simonis, & Iudæ Theologiæ Professor diligenter, & accurate perlegi Opus Perillust. & Excell. D. Fortunij Liceti De Monstrorum natura caussis, & differentijs; in quo nihil est, quod Fidei integritati, sanctorum Patrum Doctrinæ, & Christianis moribus egregie non consonet, sed vndique exquisitam subtilitatem, sapientiam, eruditionem, & rerum varietatem redolet, multaque à nullo vsque huc explicata miro ordine, & doctrina diligentissime, & accuratissime pertractantur. Quapropter opus dignissimum censeo, quod ad omnium Studiosorum Vtilitatem quamprimum typis excusum in lucem prodeat.

Datum Patauij in nostra Domo SS. Simonis & Iudæ die 14. Decemb. 1625.

D. Alexander Maphæus Cler. Reg.

Stante fide vt sup. Fr. Paulus Sans. Inquisitor Paduæ admittit vt imprimatur.

1615. a 21. Gennaro

Hauendo io Agostino Dolce Segretario letto vn libro in foglio di carte ottanta, scritto à penna dell'Eccell. Sig. Fortunio Liceti Genouese intitolato De Monstrorum caussis natura, & differentijs Libri duo: Principia Quæcunque raro contingentia: finisce Cui decus, & honor sit in perpetuum; nel quale non hauendo trouato cosa contraria alla santa Fede, Prencipi, & buoni costumi: lo giudico con giuramento degno di Stampa.

Agostino Dolce Segretario.

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APPROBATIONS

I, Don Alessandro Maffei of Venice, Regular Cleric, Doctor of Both Laws, Arts, and Sacred Theology, and Professor of Theology in Padua at our College of Saints Simon and Jude, have diligently and accurately read through the work of the most illustrious and excellent Dr. Fortunio Liceti, On the Nature, Causes, and Differences of Monsters. In it, there is nothing that does not agree completely with the integrity of the Faith, the doctrine of the Holy Fathers, and Christian morality. On the contrary, it everywhere displays exquisite subtlety, wisdom, erudition, and a wealth of varied knowledge, thoroughly and most accurately treating many subjects never before explained by anyone, presented with wonderful organization and learning. Therefore, I judge this work most worthy to be printed and published as soon as possible for the benefit of all scholars.

Given at Padua, in our House of Saints Simon and Jude, on the 14th day of December, 1625.

Don Alessandro Maffei, Regular Cleric.

The above attestation standing, Brother Paolo Sans, Inquisitor of Padua, grants permission for printing.

January 21, 1615

I, Secretary Agostino Dolce, having read an eighty-page folio manuscript written by the hand of the Excellent Signor Fortunio Liceti of Genoa, entitled Two Books on the Causes, Nature, and Differences of Monsters, beginning "Principia quaecunque raro contingentia" and ending "Cui decus, & honor sit in perpetuum"; having found nothing therein contrary to the holy Faith, sovereigns, or good morals, judge it under oath to be worthy of printing.

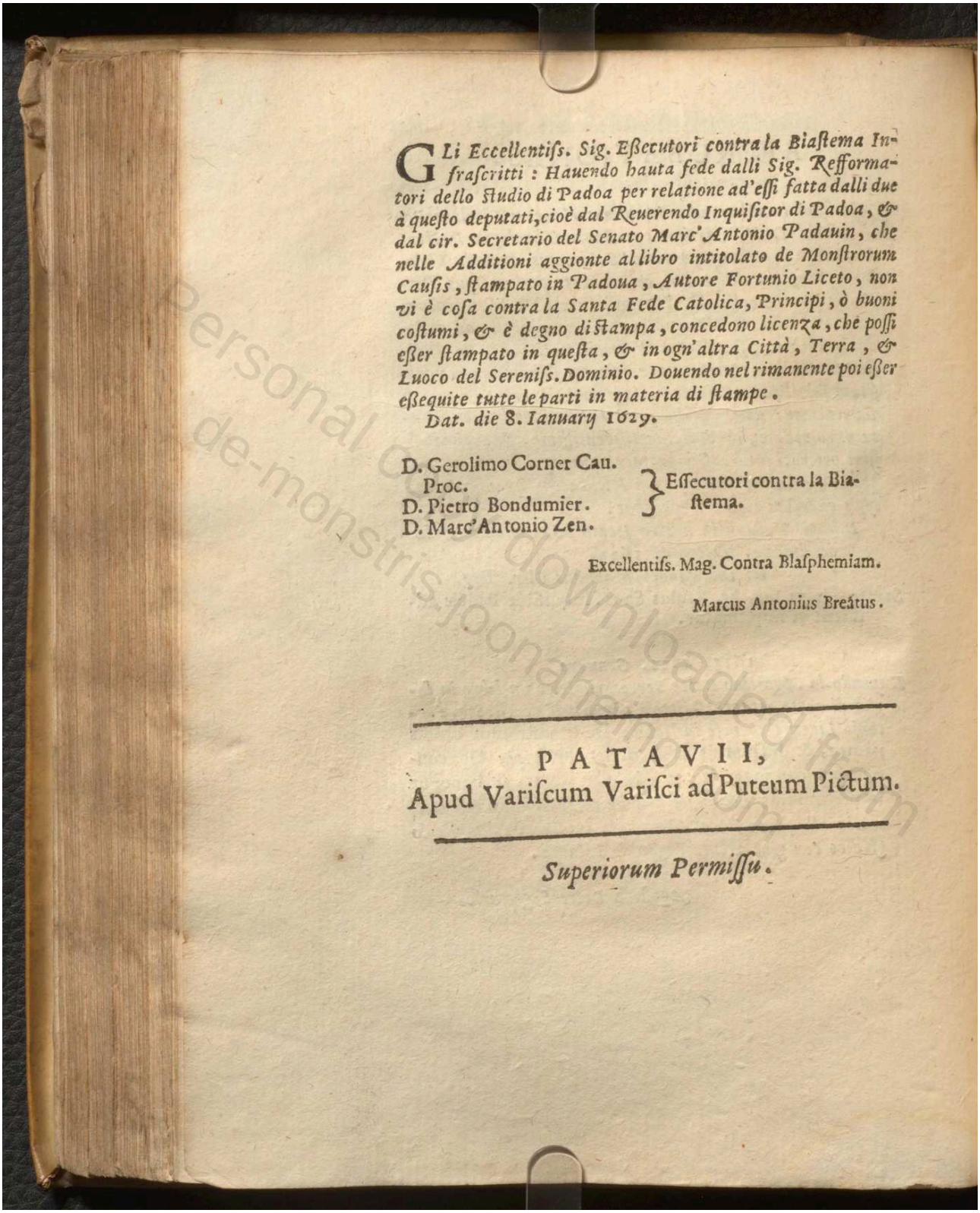
Agostino Dolce, Secretary.

Translation notes

This final page contains formal official approvals (approbationes) for publication. The first approval and the Inquisitor's sanction are written in Latin, while the final document, dated 1615, is written in 17th-century Italian by the Venetian secretary Agostino Dolce.

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GLi Eccellentiſs. Sig. Eſecutori contra la Biaſtema Infraſcritti : Hauendo hauta fede dalli Sig. Refformatori dello Studio di Padoa per relatione ad'eſſi fatta dalli due à queſto deputati, cioè dal Reuerendo Inquiſitor di Padoa, & dal cir. Secretario del Senato Marc'Antonio Padauin, che nelle Additioni aggionte al libro intitolato de Monſtrorum Cauſis, ſtampato in Padoua, Autore Fortunio Liceto, non vi è coſa contra la Santa Fede Catolica, Principi, ò buoni coſtumi, & è degno di ſtampa, concedono licenza, che poſſi eſſer ſtampato in queſta, & in ogn'altra Città, Terra, & Luoco del Sereniſs. Dominio. Douendo nel rimanente poi eſſer eſſequite tutte le parti in materia di ſtampe.

Dat. die 8. Ianuary 1629.

D. Gerolimo Corner Cau. Proc.
D. Pietro Bondumier.
D. Marc'Antonio Zen.
} Eſſecutori contra la Biaſtema.

Excellentiſs. Mag. Contra Blaſphemiam.

Marcus Antonius Breatus.

PATAVII,
Apud Variſcum Variſci ad Puteum Pictum.

Superiorum Permiſſu.

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The undersigned Most Excellent Officers against Blasphemy:

Having received attestation from the Reformers of the University of Padua based on the report submitted to them by the two delegates appointed for this purpose - namely, the Reverend Inquisitor of Padua and the Illustrious Secretary of the Senate, Marc'Antonio Padavin - that the Additions appended to the book entitled On the Causes of Monsters, printed in Padua and authored by Fortunio Liceti, contain nothing contrary to the Holy Catholic Faith, sovereigns, or good morals, and are worthy of publication, hereby grant permission for the work to be printed in this and in every other city, town, and locality of the Most Serene Dominion. Provided, however, that all other regulations regarding printing are fully observed.

Dated January 8, 1629.

Don Girolamo Corner, Knight and Procurator
Don Pietro Bondumier
Don Marc'Antonio Zen
Officers against Blasphemy

Before the Most Excellent Magistracy against Blasphemy:
Marcantonio Breato.

PADUA,
Printed by Varisco Varisco at the Sign of the Painted Well.

By Permission of the Authorities.

Translation notes

This page transitions into official Italian administrative and censorial approvals issued by the Venetian Republic (specifically the Esecutori contro la Bestemmia and the Riformatori dello Studio di Padova). Venetian legal terms such as 'parti' refer to official decrees or statutes regarding printing.

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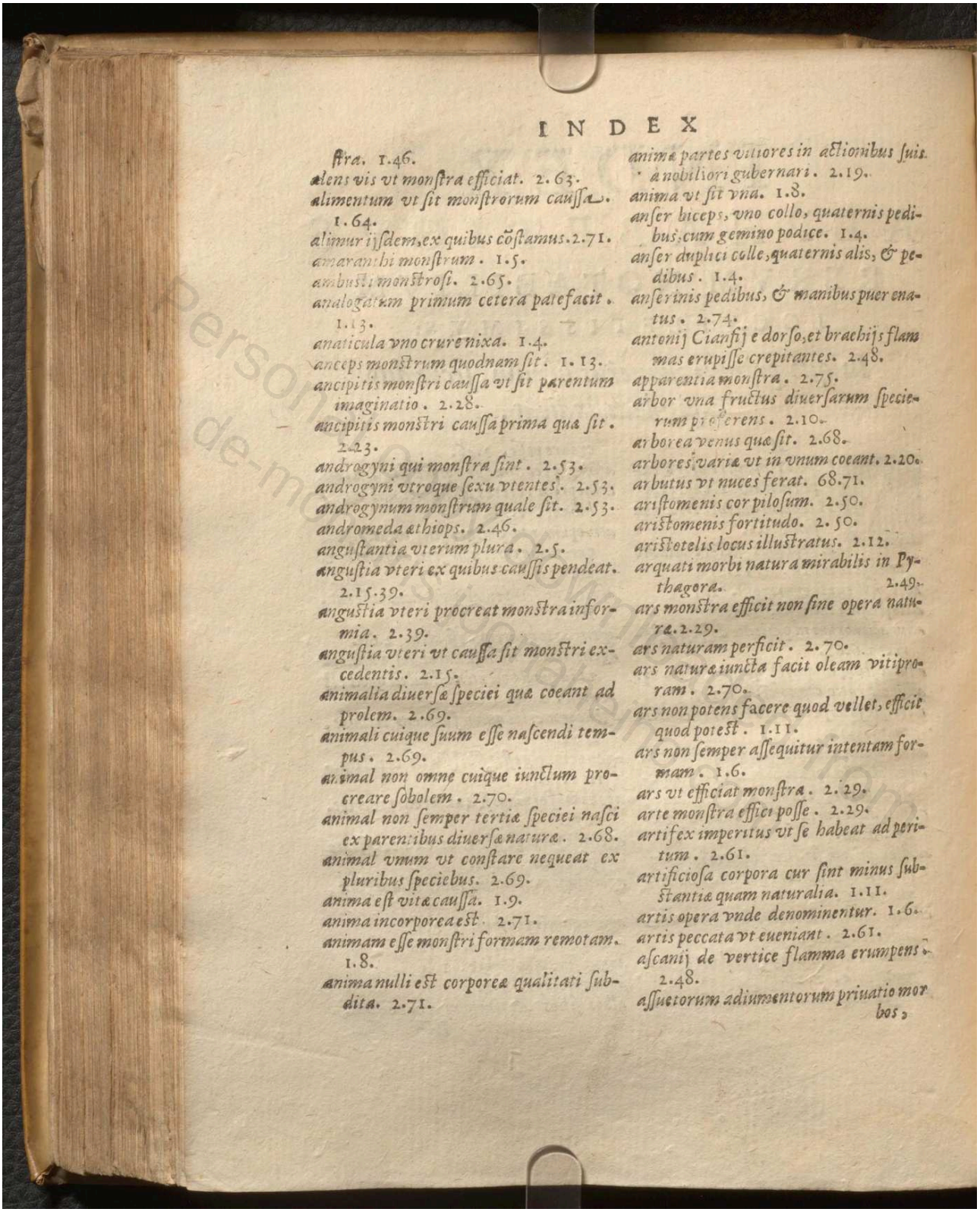
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Translation notes

This page marks the beginning of the printed alphabetical subject index (Index Rerum). Several printer's typographical errors in the Latin index headings were corrected silently in translation: 'Cephali menstrus' for 'Acephali monstrosi', 'distringuit' for 'distinguit', 'asserat' for 'afferat', 'agons' for 'agens', and 'siminino' for 'simiino' (simian).

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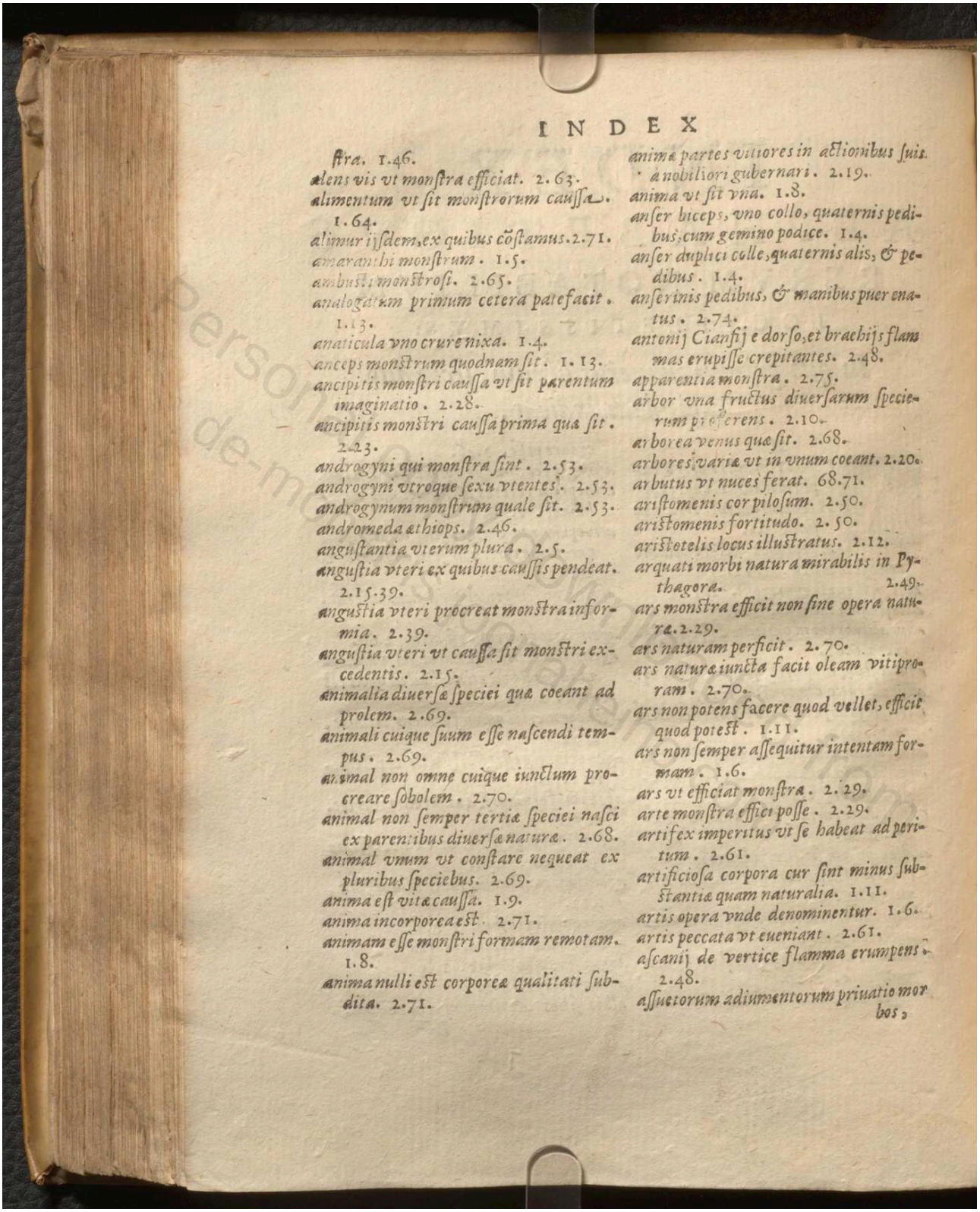
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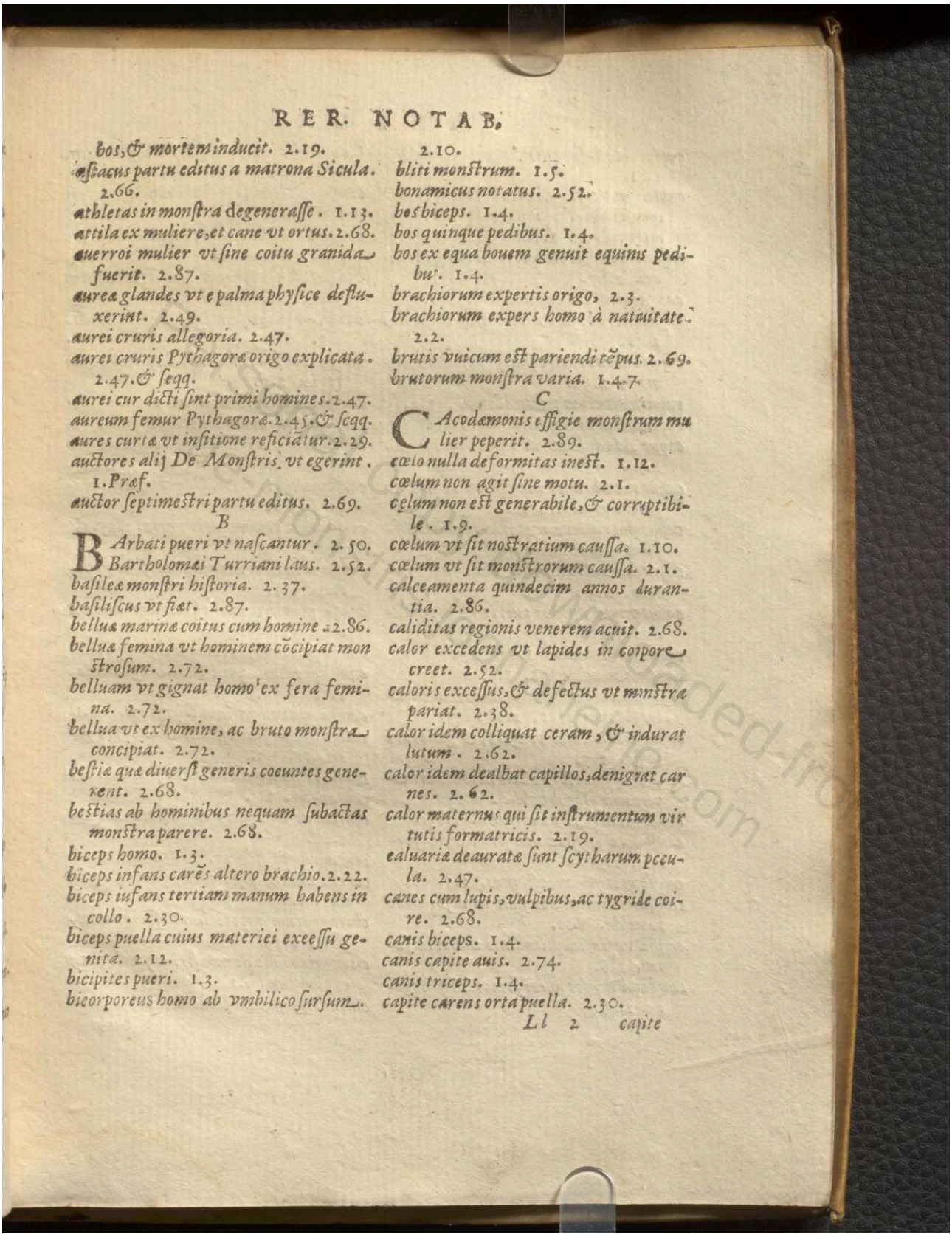
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Page 290 continues the alphabetical Index under 'A'. The top line ('A [illegible]. 1.46.') completes the final entry from page 289 ('albos filios Aethiopum non esse monstra: 2.46.'). Typographical errors corrected from context include 'monstropi' to 'monstrosi', 'vierum' to 'uteri', 'imal' to 'animal', 'canij' to 'Ascanij' (referencing Ascanius in Virgil's Aeneid), and 'arquatus morbus' rendered as jaundice.

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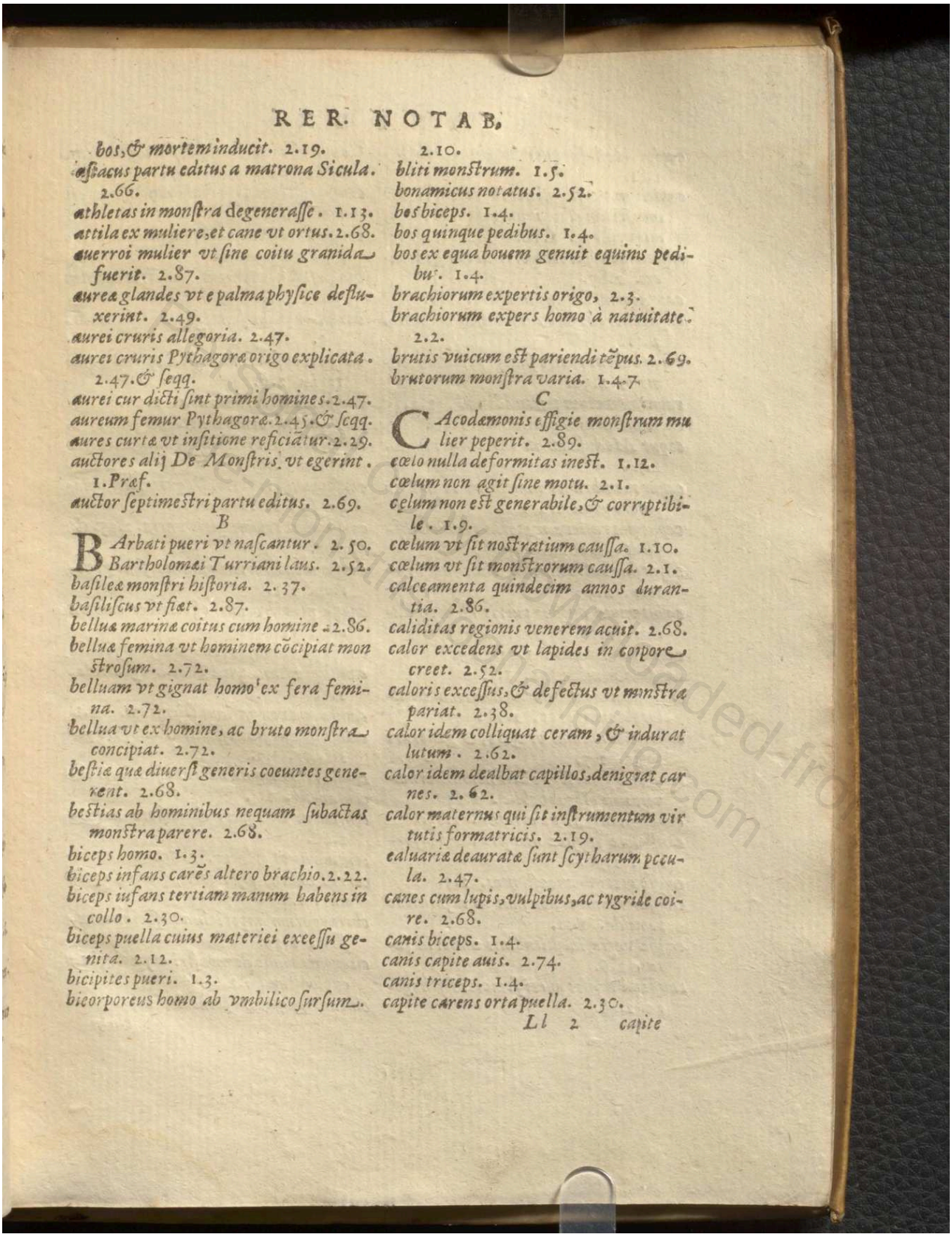
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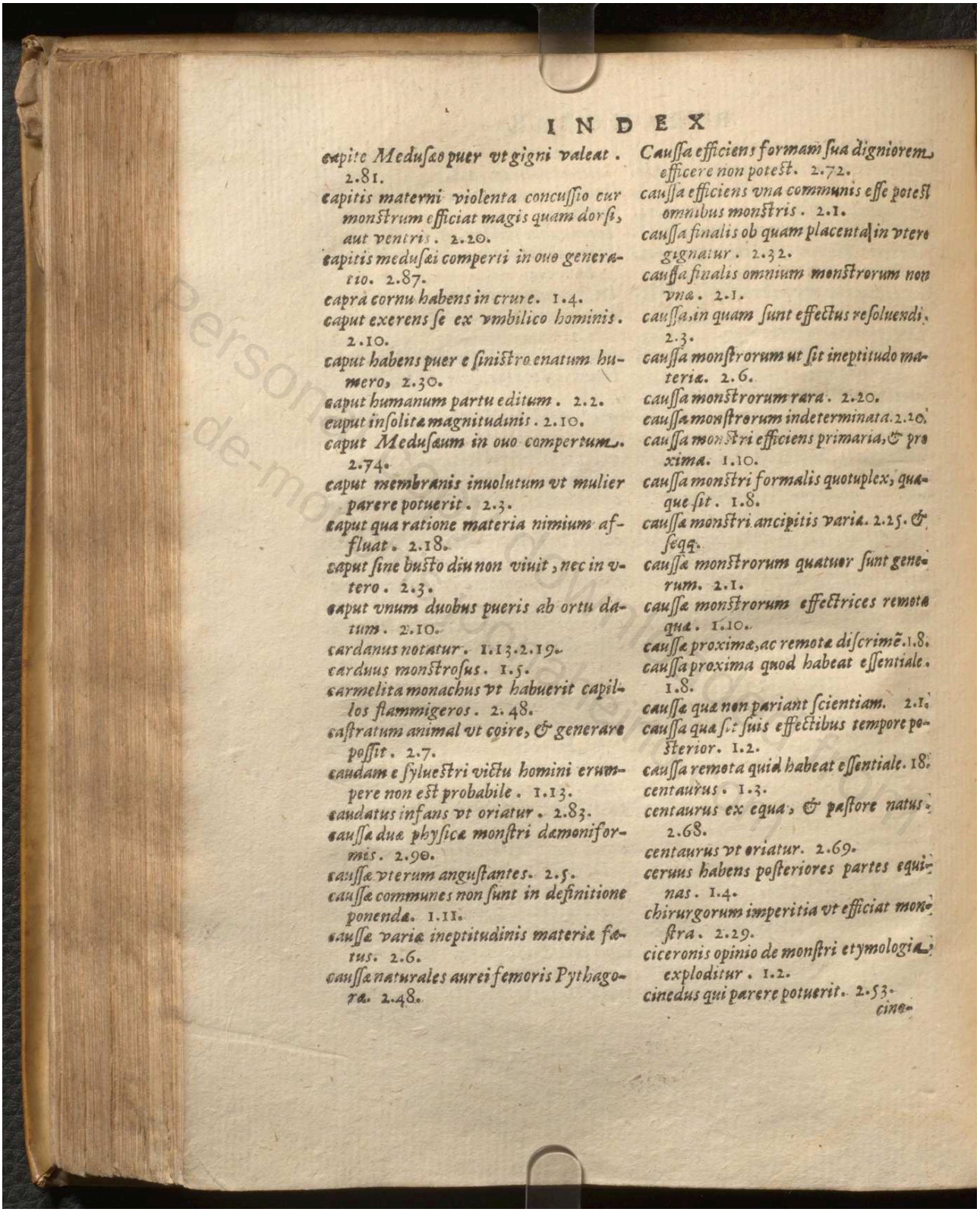
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Translation notes

The top text completes the phrase 'assuetorum adiumentorum priuatio morbos' from page 290. Typographical errors in the Latin text corrected in translation include: 'querroi' for 'Averrois' (Averroes), 'aures curiæ' for 'aures curtae' (cropped/mutilated ears restored via plastic surgery), and 'Acodamonis' for 'Cacodæmonis' under letter C.

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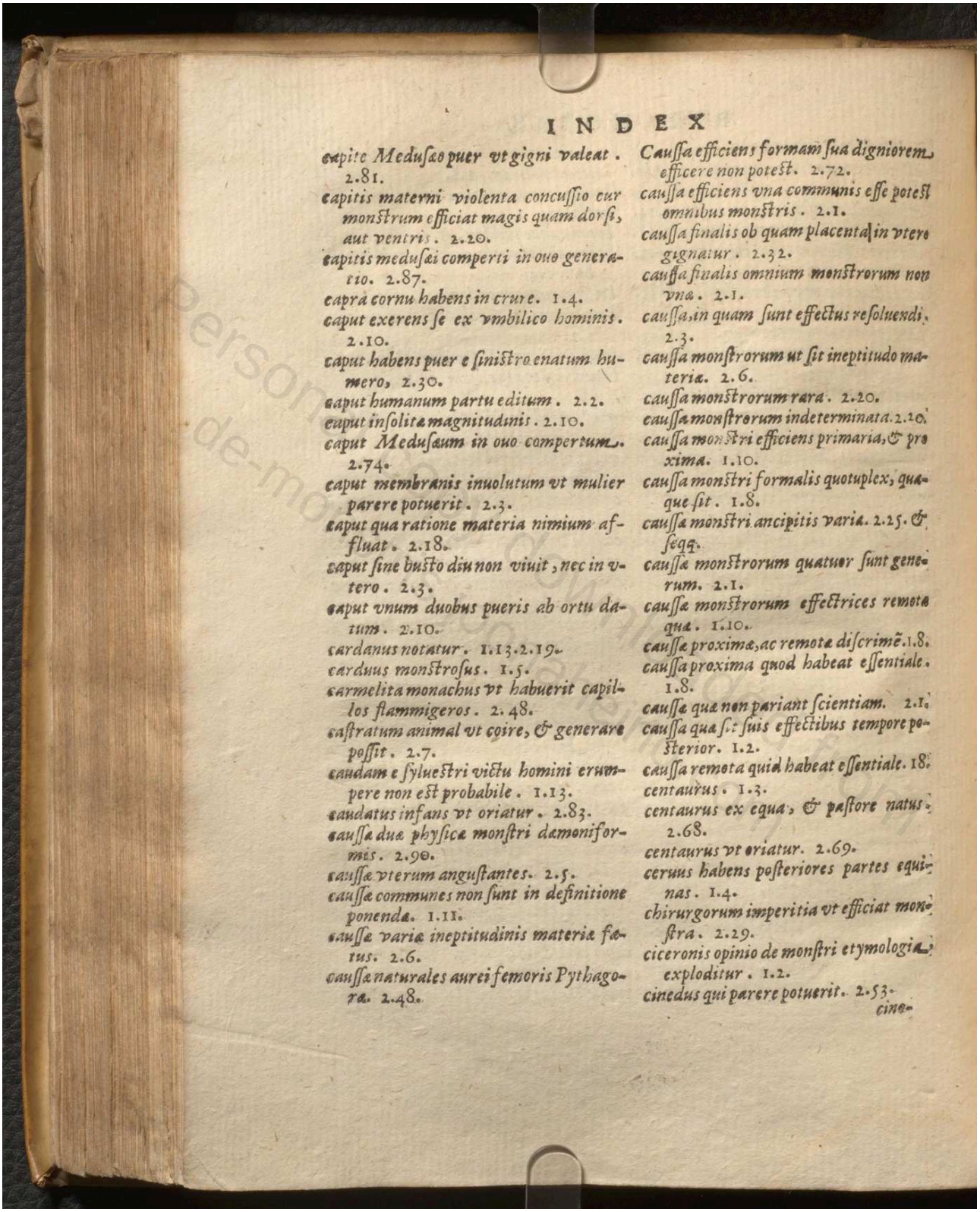
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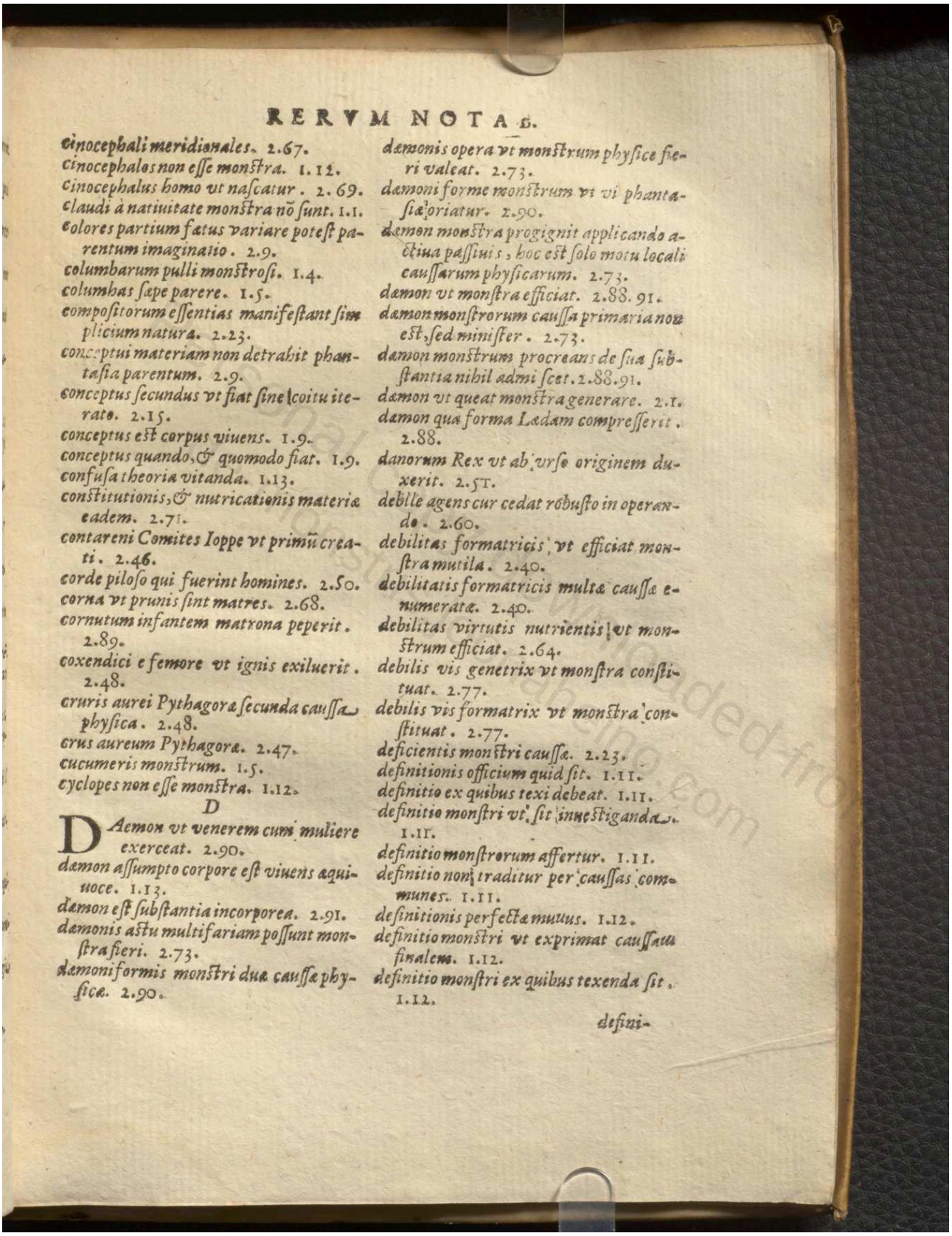
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Translation notes

The entry 'cinaedus' refers to the Latin term derived from Greek for an effeminate man or passive male partner; in classical and early-modern embryological disputation, hermaphroditism or presumed male pregnancies were discussed under such traditional labels.

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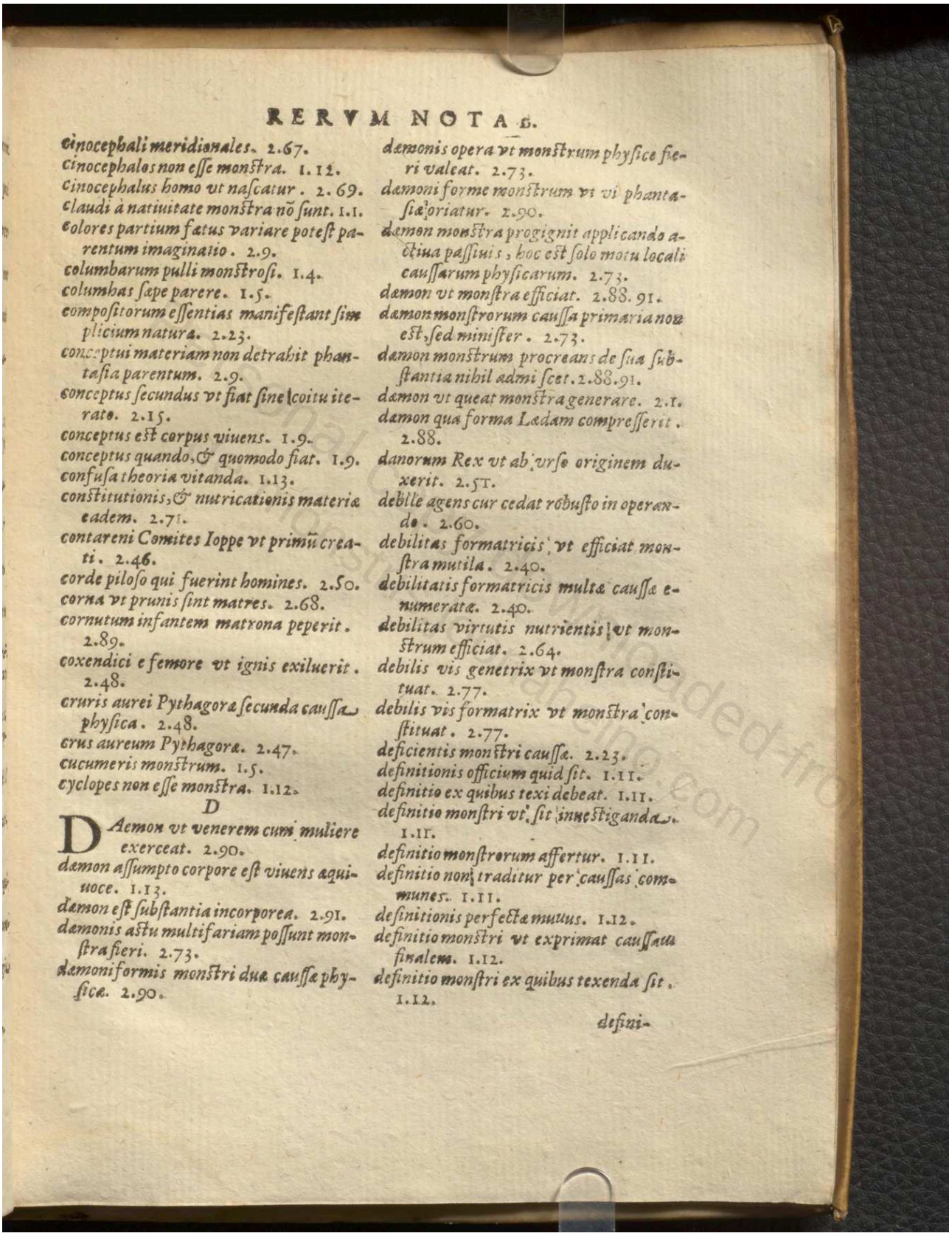
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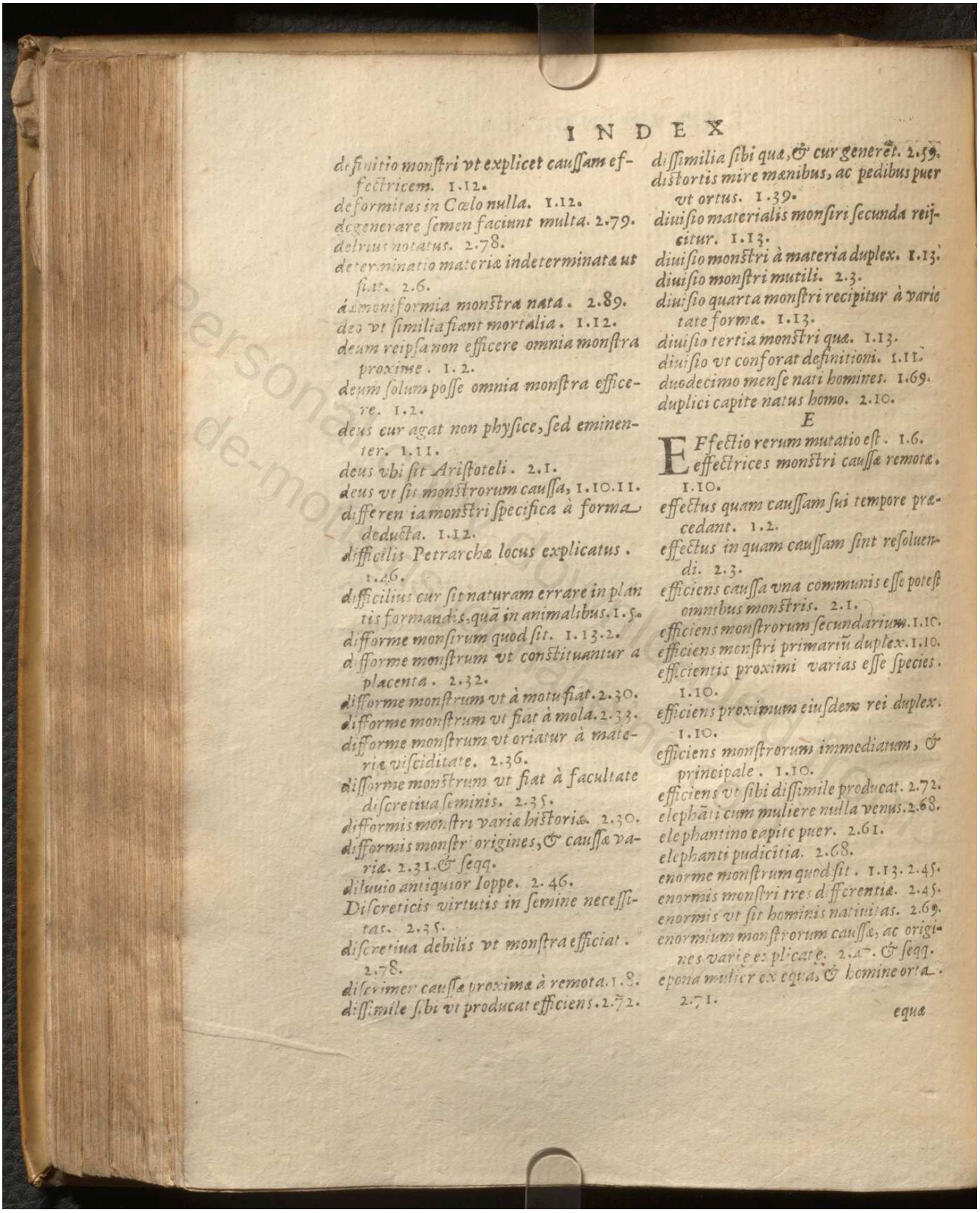
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Translation notes

Corrected small typographical errors in the printed Latin text: 'columbhas' to 'columbas', 'fenuore' to 'femore', 'aquiuoce' to 'aequivoce', 'passuiis' to 'passivis', 'asserter' to 'asseritur', 'muuus' to 'munus', and 'finalens' to 'finales'.

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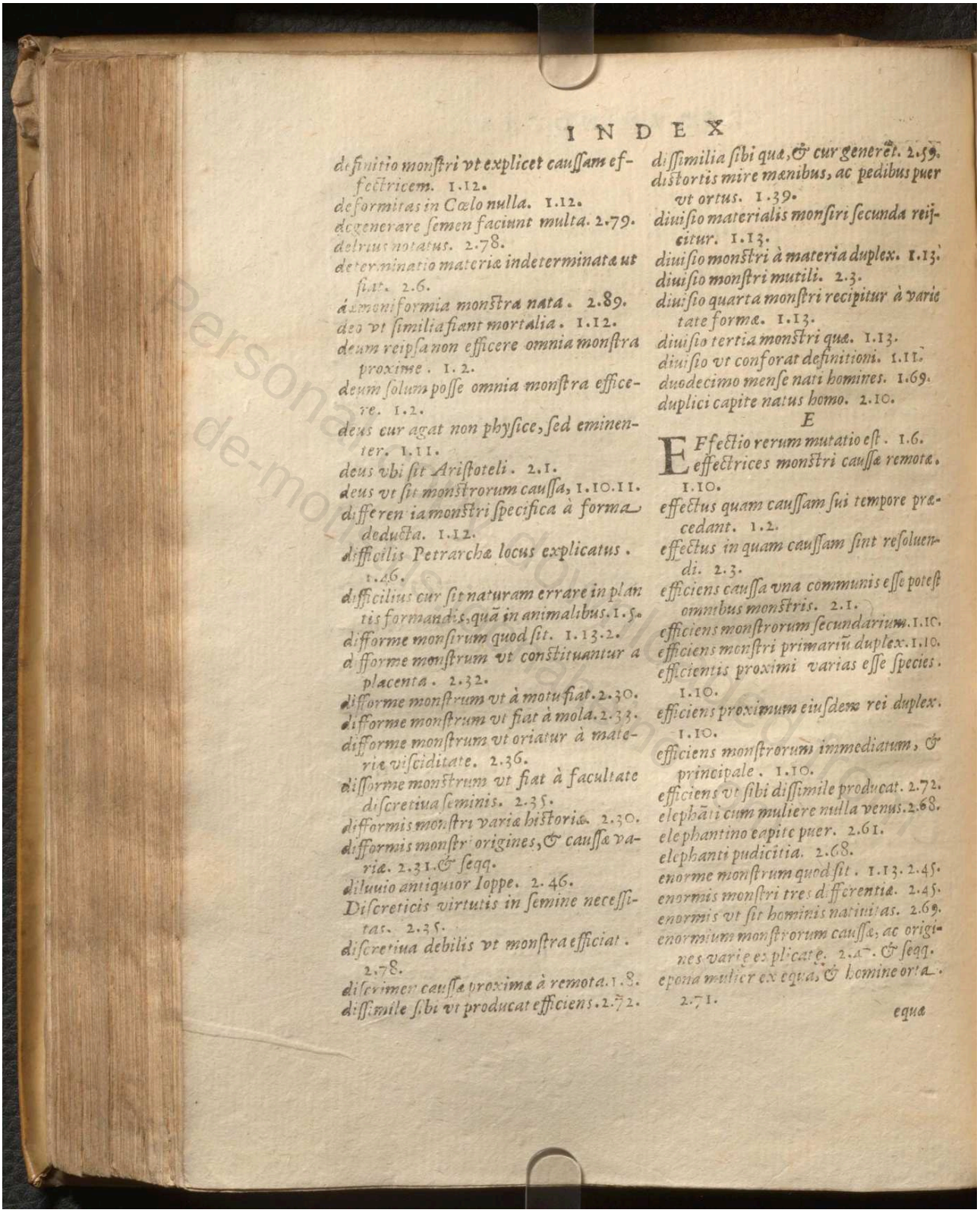
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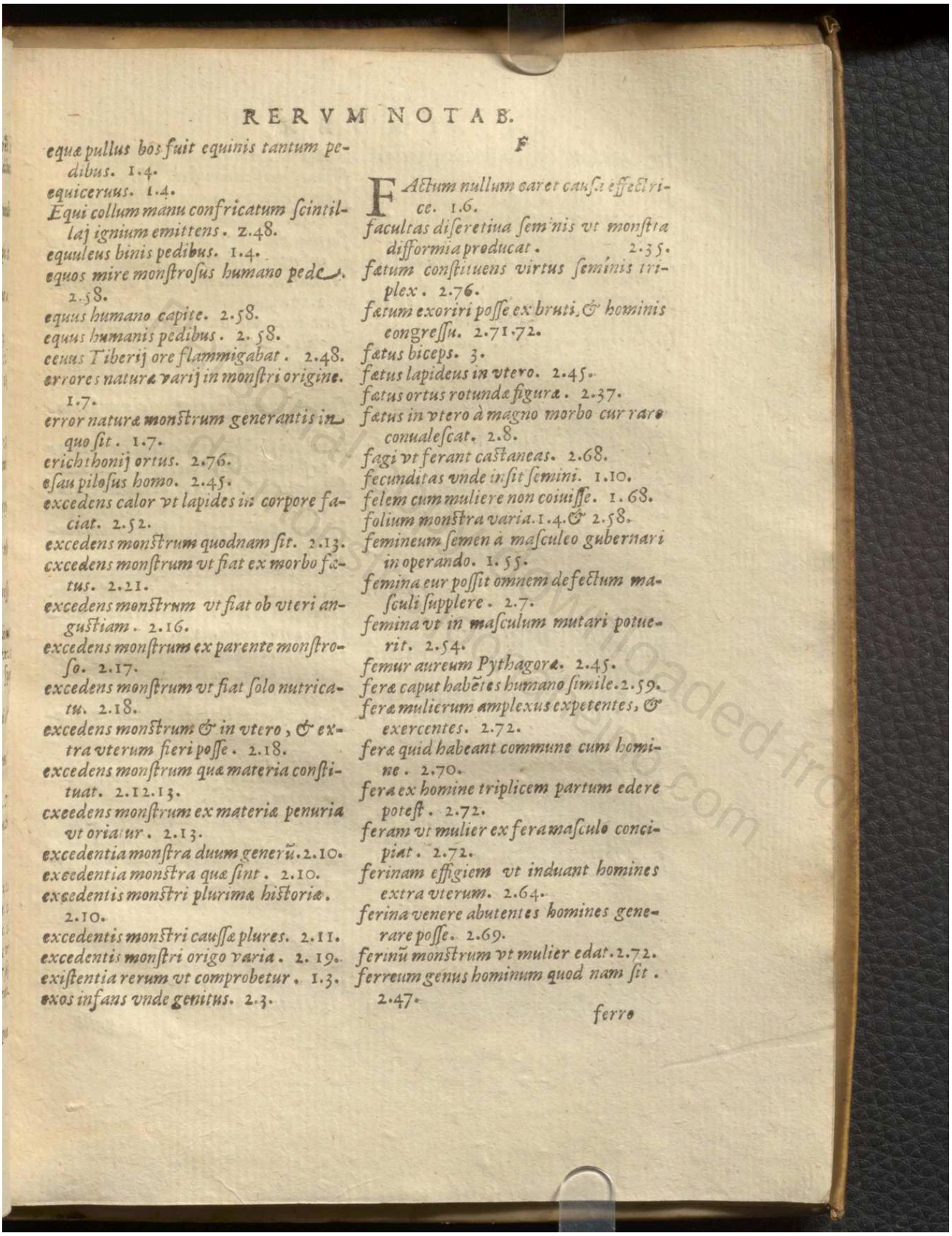
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Translation notes

Minor typographical errors corrected from the source OCR: 'dluuio' rendered as 'diluvio' (Flood), 'Discreticis' rendered as 'Discretivae' (distinguishing power), and 'eapite' rendered as 'capite' (head).

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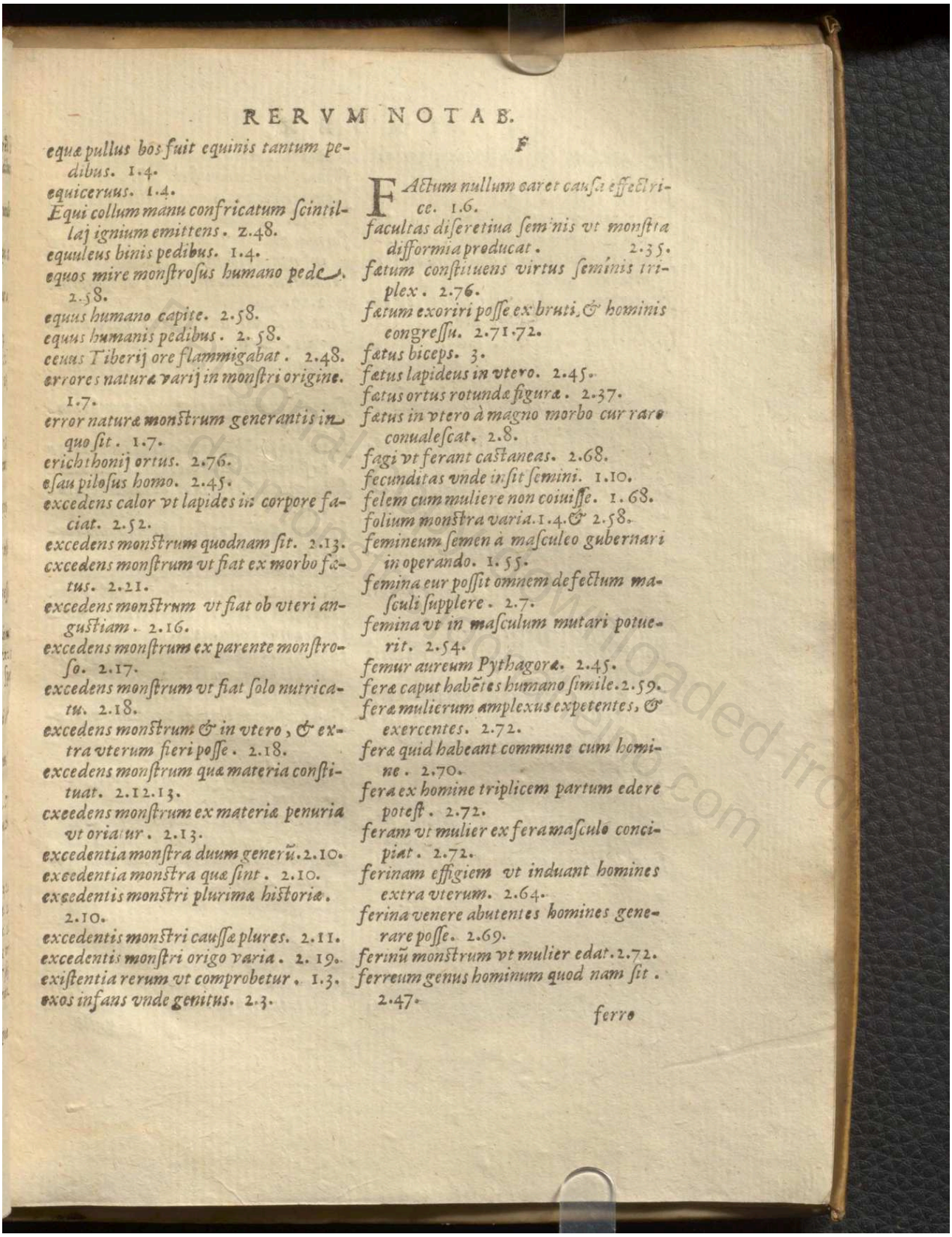
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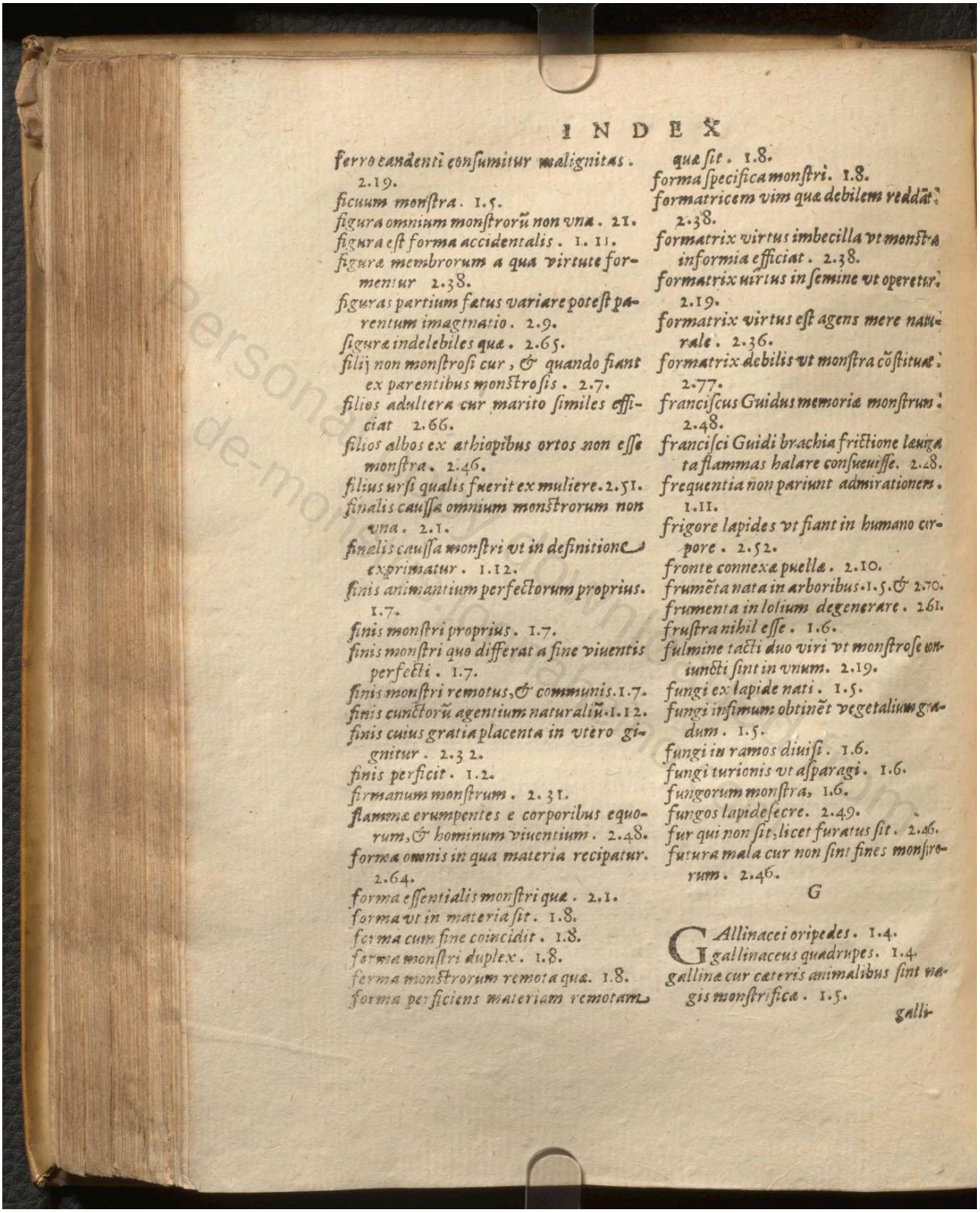
Translation notes

Emendations for printer errors in the Latin text:

- 'cuuas Tiberij' corrected to 'equus Tiberii' (Tiberius's horse).
- 'fatum' corrected to 'fetum' (fetus) in entries concerning fetus formation.
- 'folium' in 'folium monstra varia' corrected to 'felis' (cat).

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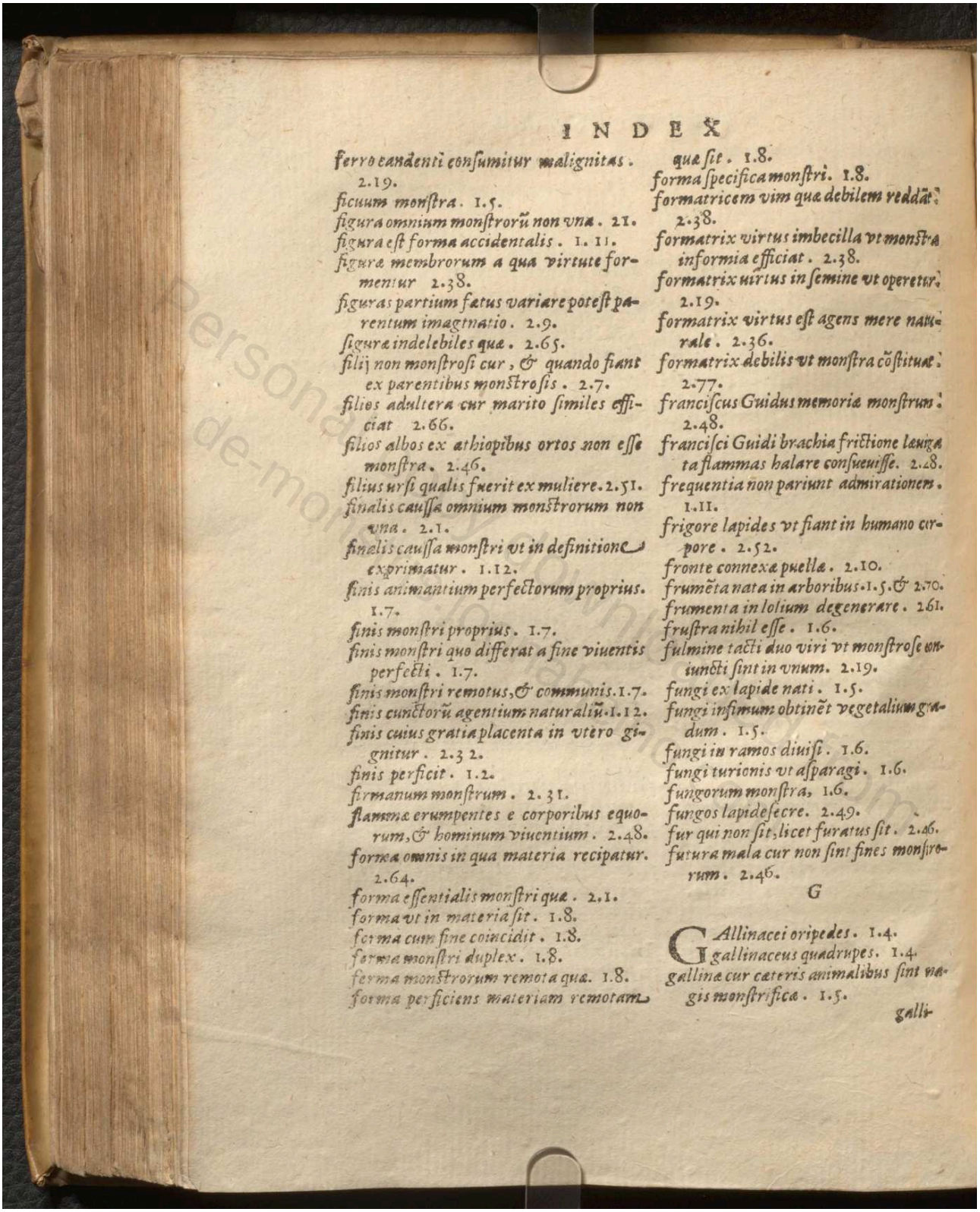
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finis animantium perfectorum proprius. 1.7.
finis monstri proprius. 1.7.
finis monstri quo differat a fine viuentis perfecti. 1.7.
finis monstri remotus, & communis. 1.7.
finis cunctorũ agentium naturaliũ. 1.12.
finis cuius gratia placenta in vtero gignitur. 2.32.
finis perficit. 1.2.
firmanum monstrum. 2.31.
flammæ erumpentes e corporibus equorum, & hominum viuentium. 2.48.
formæ omnis in qua materia recipatur. 2.64.
forma essentialis monstri quæ. 2.1.
forma vt in materia sit. 1.8.
forma cum fine coincidit. 1.8.
forma monstri duplex. 1.8.
forma monstrorum remota qua. 1.8.
forma perficiens materiam remotam quæ sit. 1.8.
forma specifica monstri. 1.8.
formatricem vim quæ debilem reddat. 2.38.
formatrix virtus imbecilla vt monstra informia efficiat. 2.38.
formatrix virtus in semine vt operetur. 2.19.
formatrix virtus est agens mere naturale. 2.36.
formatrix debilis vt monstra cõstituat. 2.77.
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fungi in ramos diuisi. 1.6.
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fungorum monstra, 1.6.
fungos lapideſecre. 2.49.
fur qui non sit, licet furatus sit. 2.46.
futura mala cur non sint fines monstrorum. 2.46.

G

Gallinacei oripedes. 1.4.
gallinaceus quadrupes. 1.4.
gallinæ cur cæteris animalibus sint magis monstrificæ. 1.5.

galli-

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- Mushrooms divided into branches: 1.6.
- Mushrooms sprouting like asparagus: 1.6.
- Mushrooms, monsters of: 1.6.
- Mushrooms turning into stone: 2.49.
- Thief, who is not one despite having stolen: 2.46.
- Future evils, why they are not the purpose of monsters: 2.46.

G

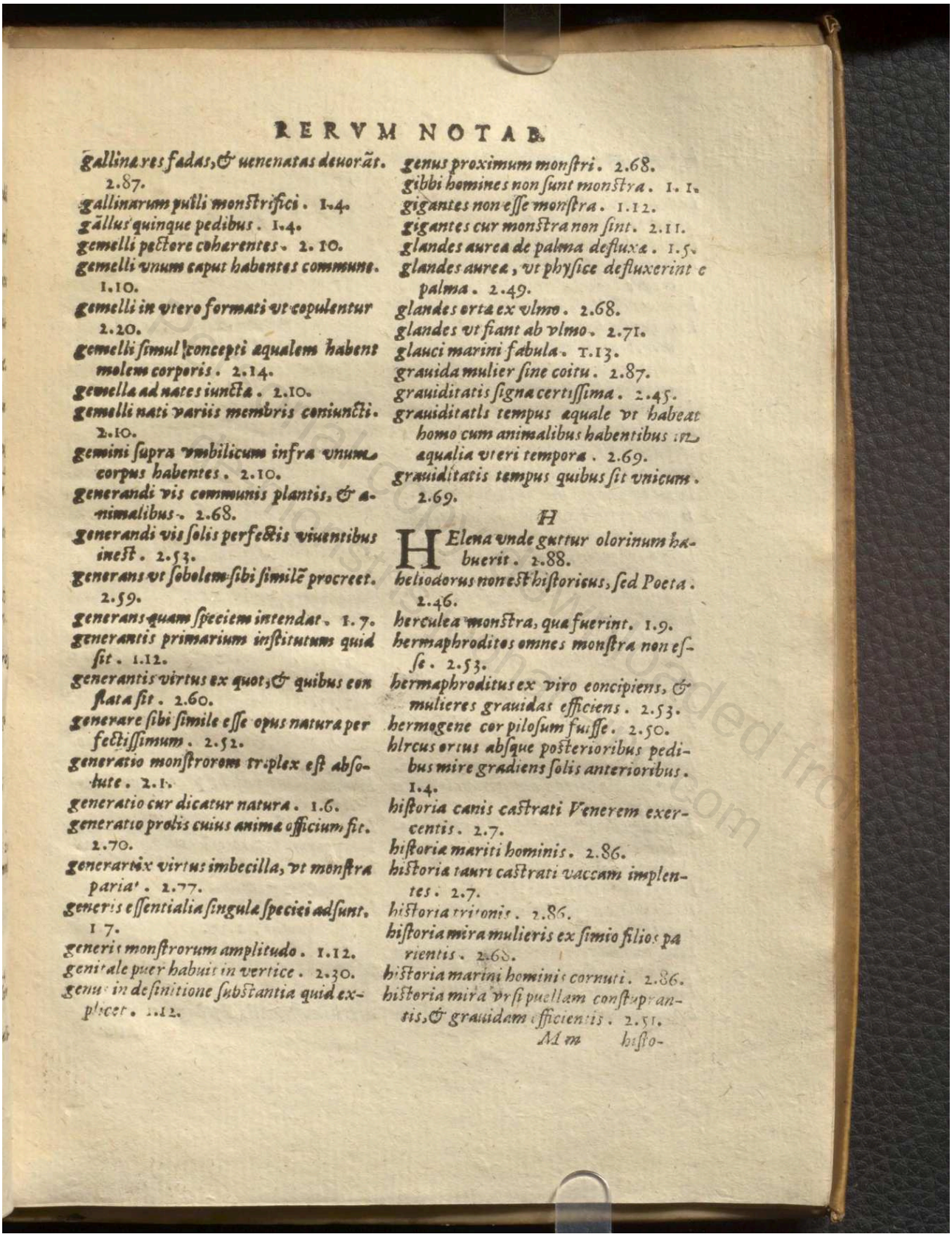
- Chickens with deformed feet: 1.4.
- Four-legged rooster: 1.4.
- Hens, whether they are more prone to producing monsters than other animals: 1.5.

Translation notes

Emended typographical error 'oripedes' under letter G to 'deformed-footed chickens' based on context and similar classical terms for foot deformities.

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gallinares fadas,& uenenatas deuorãt. 2.87.
gallinarum pulli monstrifici. 1.4.
gãllus quinque pedibus. 1.4.
gemelli pectore coharentes. 2.10.
gemelli unum caput habentes commune. 1.10.
gemelli in utero formati ut copulentur 2.20.
gemelli simul concepti aqualem habent molem corporis. 2.14.
gemella ad nates iuncta. 2.10.
gemelli nati uariis membris coniuncti. 2.10.
gemini supra umbilicum infra unum corpus habentes. 2.10.
generandi uis communis plantis, & animalibus. 2.68.
generandi uis solis perfectis uiuentibus inest. 2.53.
generans ut sobolem sibi simile procreet. 2.59.
generans quam speciem intendat. 1.7.
generantis primarium institutum quid sit. 1.12.
generantis uirtus ex quot,& quibus constata sit. 2.60.
generare sibi simile esse opus naturae perfectissimum. 2.52.
generatio monstrorum triplex est absolute. 2.1.
generatio cur dicatur natura. 1.6.
generatio prolis cuius anima officium sit. 2.70.
generatrix uirtus imbecilla, ut monstra pariat. 2.77.
generis essentialia singulae speciei adsunt. 1.7.
generis monstrorum amplitudo. 1.12.
genitale puer habuit in uertice. 2.30.
genus in definitione substantia quid explicet. 1.12.
genus proximum monstri. 2.68.
gibbi homines non sunt monstra. 1.1.
gigantes non esse monstra. 1.12.
gigantes cur monstra non sint. 2.11.
glandes aurea de palma defluxa. 1.5.
glandes aurea, ut physice defluxerint e palma. 2.49.
glandes orta ex ulmo. 2.68.
glandes ut fiant ab ulmo. 2.71.
glauci marini fabula. 1.13.
grauida mulier sine coitu. 2.87.
grauiditatis signa certissima. 2.45.
grauiditatis tempus aquale ut habeat homo cum animalibus habentibus in aqualia uteri tempora. 2.69.
grauiditatis tempus quibus sit unicum. 2.69.

H

HElena unde guttur olorinum habuerit. 2.88.
heliodorus non est historicus, sed Poeta. 2.46.
herculea monstra, quae fuerint. 1.9.
hermaphroditos omnes monstra non esse. 2.53.
hermaphroditus ex uiro concipiens, & mulieres grauidas efficiens. 2.53.
hermogene cor pilosum fuisse. 2.50.
hircus ortus absque posterioribus pedibus mire gradiens solis anterioribus. 1.4.
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historia mira ursi puellam constuprantis,& grauidam efficientis. 2.51.

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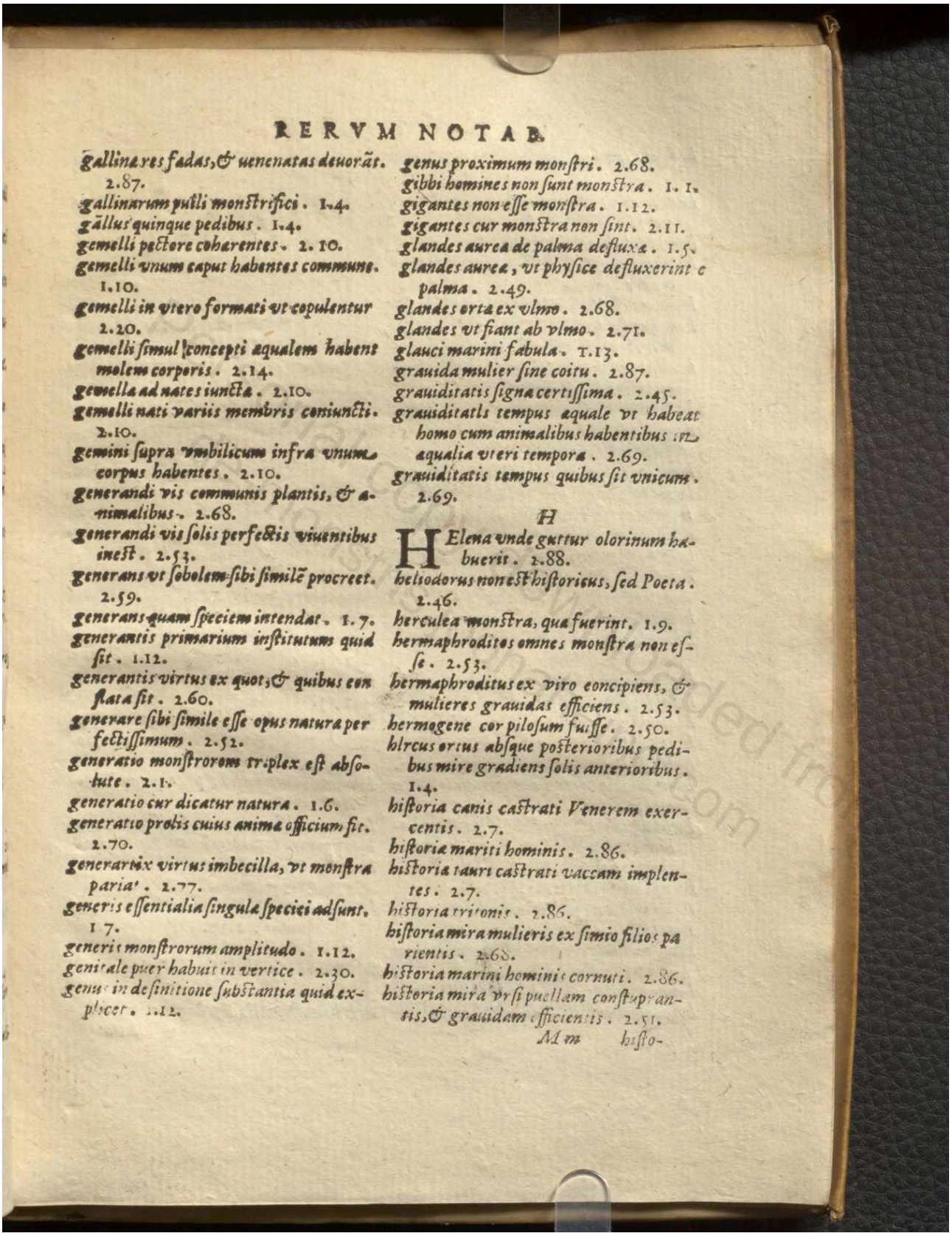
- Hen, how it devours foul and poisonous things: Book 2, Chapter 87.
- Hens, monstrous chicks of: 1.4.
- Rooster with five feet: 1.4.
- Twins joined at the chest: 2.10.
- Twins having a single head in common: 1.10.
- Twins formed in the womb, how they are joined: 2.20.
- Twins conceived together, having equal body mass: 2.14.
- Twin girls joined at the buttocks: 2.10.
- Twins born joined by various limbs: 2.10.
- Twins having one body below the navel and split above: 2.10.
- Generative power is common to plants and animals: 2.68.
- Generative power resides only in perfect living beings: 2.53.
- Generating agent, how it procreates offspring similar to itself: 2.59.
- Generating agent, what species it intends: 1.7.
- Primary purpose of the generating agent, what it is: 1.12.
- Power of the generating agent, from how many and what elements it is composed: 2.60.
- Generating something similar to oneself is nature's most perfect work: 2.52.
- Generation of monsters is absolutely threefold: 2.1.
- Generation, why it is called natural: 1.6.
- Generation of offspring, the function of which soul it is: 2.70.
- Weak generative power, how it produces monsters: 2.77.
- Essential features of a genus are present in each species: 1.7.
- Extent of the genus of monsters: 1.12.
- Genitals, a boy had them on top of his head: 2.30.
- Genus in the definition of substance, what it explains: 1.12.
- Proximate genus of a monster: 2.68.
- Hunchbacked people are not monsters: 1.1.
- Giants are not monsters: 1.12.
- Giants, why they are not monsters: 2.11.
- Golden acorns that fell from a palm tree: 1.5.
- Golden acorns, how they physically fell from a palm tree: 2.49.
- Acorns grown from an elm tree: 2.68.
- Acorns, how they are produced by an elm tree: 2.71.
- Legend of Glaucus of the sea: 1.13.
- Pregnant woman without intercourse: 2.87.
- Pregnancy, most certain signs of: 2.45.
- Gestation period, how humans can have an equal duration with animals that have unequal womb periods: 2.69.
- Gestation period, for whom it is unique: 2.69.

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- Helen, whence she had a swan-like neck: 2.88.
- Heliodorus is not a historian, but a poet: 2.46.
- Herculean monsters, what they were: 1.9.
- Hermaphrodites, not all are monsters: 2.53.
- Hermaphrodite conceiving from a man and making women pregnant: 2.53.

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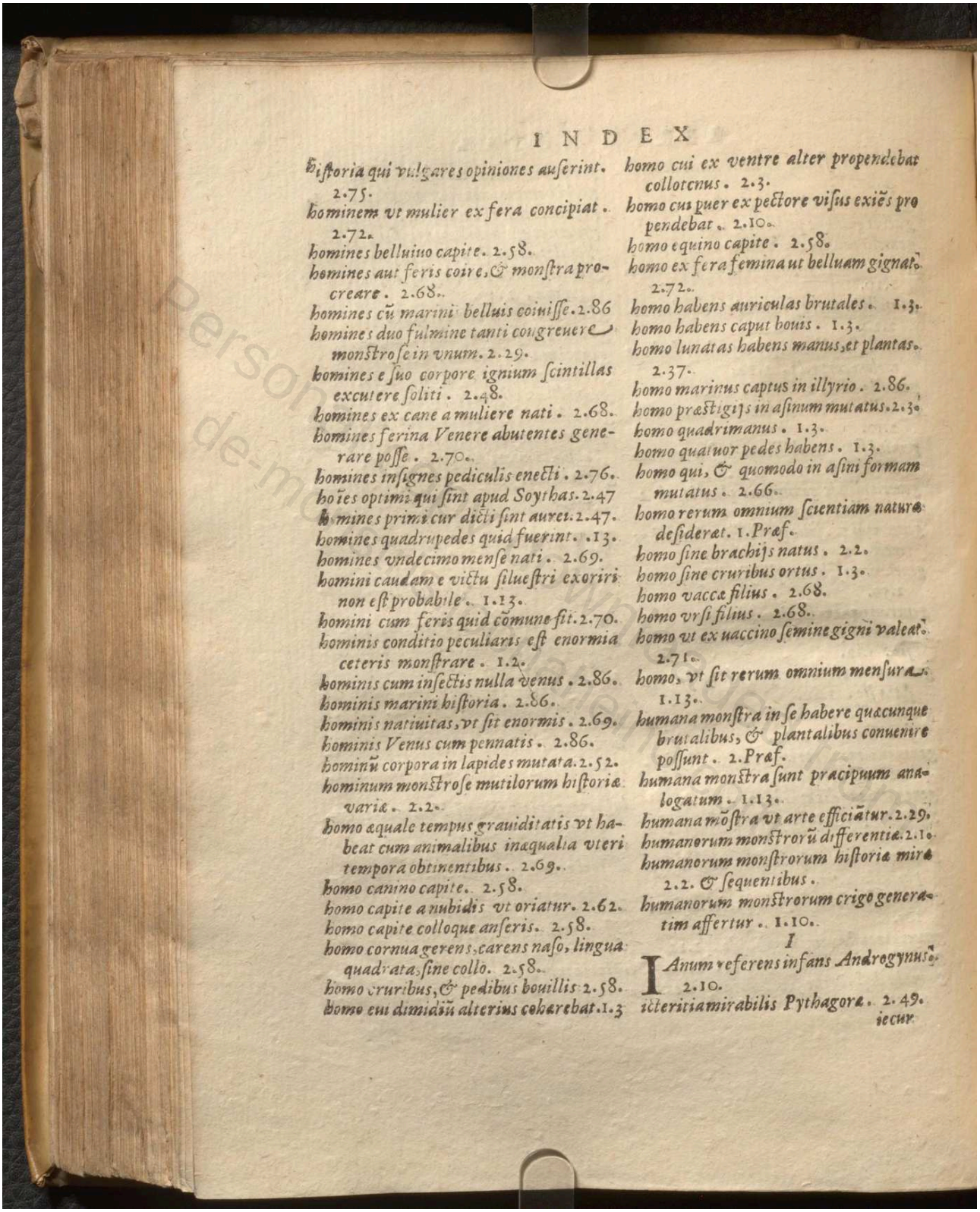
- Hermogenes, that he had a hairy heart: 2.50.
- Goat born without hind feet, walking wondrously on its front legs alone: 1.4.
- History of a castrated dog engaging in sexual activity: 2.7.
- History of a sea-man: 2.86.
- History of castrated bulls impregnating a cow: 2.7.
- History of a triton: 2.86.
- Wondrous account of a woman bearing children from an ape: 2.68.
- History of a horned sea-man: 2.86.
- Wondrous account of a bear violating a young girl and making her pregnant: 2.51.

Translation notes

In 'mariti hominis', 'mariti' is a typographical error for 'marini' (sea-man), confirmed by 'marini hominis cornuti' on the same page. In 'vt fi puellam', 'vt fi' is a printer error for 'ursi' (of a bear), matching the referenced story in Book 2, Chapter 51.

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Historia qui vulgares opiniones auferint. 2.75.
hominem vt mulier ex fera concipiat. 2.72.
homines belluino capite. 2.58.
homines aut feris coire, & monstra procreare. 2.68.
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homines e suo corpore ignium scintillas excutere soliti. 2.48.
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homines insignes pediculis enecti. 2.76.
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homines primi cur dicti sint aurei. 2.47.
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homines vndecimo mense nati. 2.69.
homini caudam e victu siluestri exoriri non est probabile. 1.13.
homini cum feris quid cõmune sit. 2.70.
hominis conditio peculiaris est enormia ceteris monstrare. 1.2.
hominis cum insectis nulla venus. 2.86.
hominis marini historia. 2.86.
hominis natiuitas, vt sit enormis. 2.69.
hominis Venus cum pennatis. 2.86.
hominũ corpora in lapides mutata. 2.52.
hominum monstrose mutilorum historiæ variæ. 2.2.
homo æquale tempus grauiditatis vt habeat cum animalibus inæqualia vteri tempora obtinentibus. 2.69.
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homo capite a nubibus vt oriatur. 2.62.
homo capite colloque anseris. 2.58.
homo cornua gerens, carens naso, lingua quadrata, sine collo. 2.58.
homo cruribus, & pedibus bouillis 2.58.
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homo cui ex ventre alter propendebat collotenus. 2.3.
homo cui puer ex pectore visus exiẽs propendebat. 2.10.
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homo ex fera femina ut belluam gignat. 2.72.
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homo lunatas habens manus, et plantas. 2.37.
homo marinus captus in illyrio. 2.86.
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homo quadrimanus. 1.3.
homo quatuor pedes habens. 1.3.
homo qui, & quomodo in asini formam mutatus. 2.66.
homo rerum omnium scientiam naturæ desiderat. 1.Præf.
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homo vaccæ filius. 2.68.
homo vrsi filius. 2.68.
homo vt ex uaccino semine gigni valeat. 2.71.
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humana monstra sunt præcipuum analogatum. 1.13.
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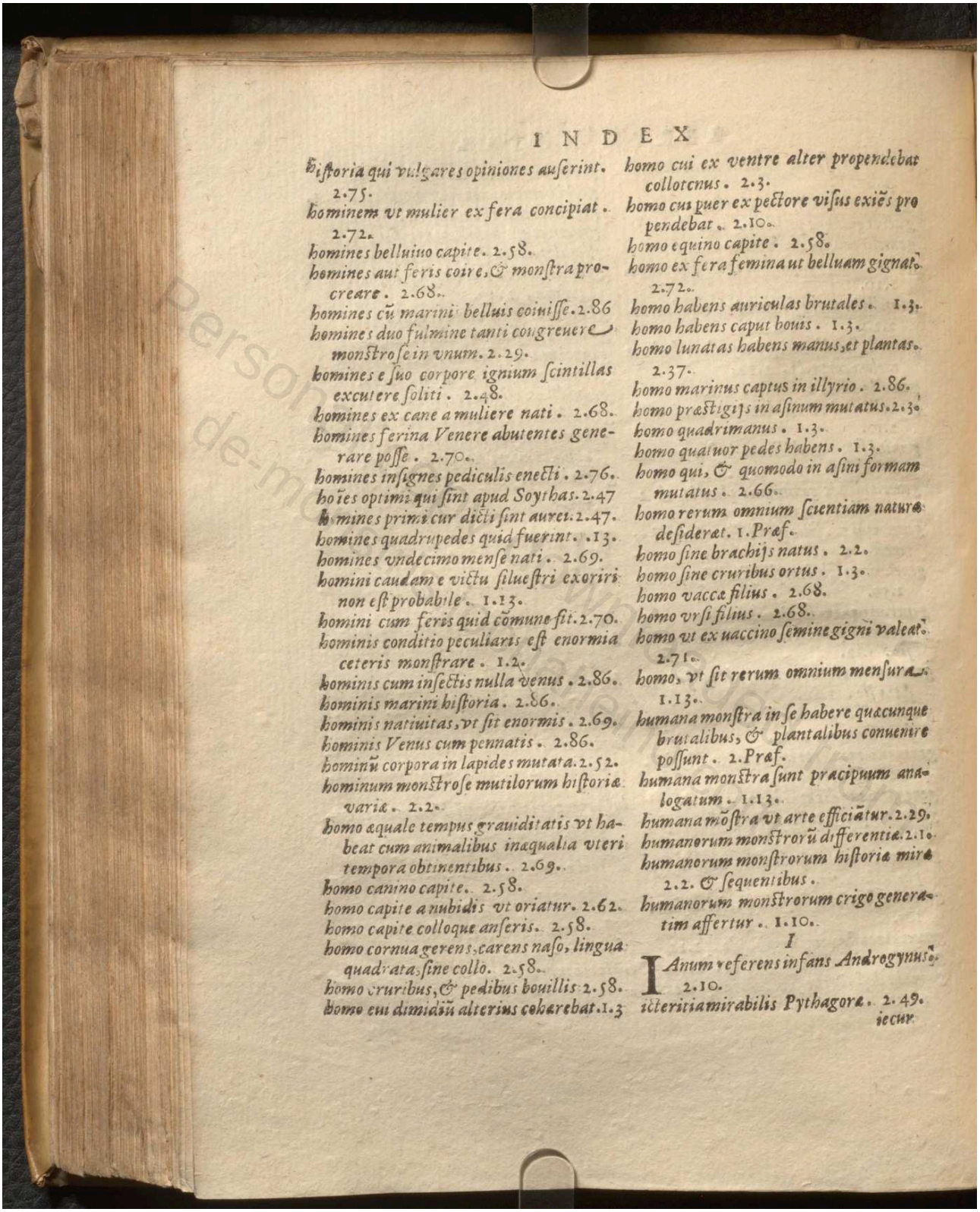
IAnum referens infans Androgynus. 2.10.
icteritia mirabilis Pythagoræ. 2.49.
iecur

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- Account of those who dared to reject vulgar opinions: Book 2, Chapter 75.
- Human, how a woman conceives one from a wild beast: 2.72.
- Humans with a beast-like head: 2.58.
- Humans mating with beasts and procreating monsters: 2.68.
- Humans, that they copulated with sea beasts: 2.86.
- Two men struck by lightning, how they were monstrously fused into one: 2.29.
- Humans accustomed to striking sparks of fire from their own bodies: 2.48.
- Humans born to a woman from a dog: 2.68.
- Humans misusing bestial intercourse, that they can generate offspring: 2.70.
- Distinguished men killed by lice: 2.76.
- Best men, who they are among the Scythians: 2.47.
- First humans, why they were called golden: 2.47.
- Four-legged humans, what they were: 1.13.
- Humans born in the eleventh month: 2.69.
- Human tail arising from a wild diet is improbable: 1.13.
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- Human condition's peculiar trait is to show more enormous monsters than others: 1.2.
- Human has no sexual intercourse with insects: 2.86.
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- Birth of a human, how it may be enormous: 2.69.
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- Human being, how he can have an equal duration of gestation with animals that have unequal womb periods: 2.69.
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- Human bearing horns, lacking a nose, with a square tongue, and without a neck: 2.58.
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- Human from whose chest a child was seen coming forth and hanging: 2.10.
- Human with a horse's head: 2.58.
- Human man, how he produces a beast with a female wild animal: 2.72.
- Human having the ears of a beast: 1.3.
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- Human having crescent-shaped hands and feet: 2.37.
- Sea-man captured in Illyria: 2.86.
- Human transformed into a donkey through sorcery: 2.3.
- Four-handed human: 1.3.
- Human having four feet: 1.3.
- Human transformed into the shape of a donkey, who and how: 2.66.
- Human naturally desires knowledge of all things: Book 1, Preface.
- Human born without arms: 2.2.
- Human born without legs: 1.3.

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ictericia mirabilis Pythagoræ. 2.49.
iecur

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- Human who is the son of a cow: 2.68.
- Human who is the son of a bear: 2.68.
- Human, how one can be generated from bovine seed: 2.71.
- Human, how man is the measure of all things: 1.13.
- Human monsters contain within themselves whatever features can belong to beasts and plants: Book 2, Preface.
- Human monsters are the primary focal concept (primary analogate): 1.13.
- Human monsters, how they are produced by artifice: 2.29.
- Differences among human monsters: 2.16.
- Wondrous case histories of human monsters: 2.2 et seq.
- Origin and generation of human monsters explained: 1.10.

I

- Androgynous infant resembling Janus: 2.10.
- Remarkable jaundice [or liver] of Pythagoras: 2.49.
- Liver...

Translation notes

Minor OCR typos corrected from context: 'hominines' to 'homines', 'belluiuo' to 'belluino', 'Soythas' to 'Scythas', 'plantabilus' to 'plantabilibus', 'mostra' to 'monstra'. The entry 'itteritia' likely refers to 'icteritia' (jaundice) or 'iecur' (liver).

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ignis fatuus quid. 2.48.
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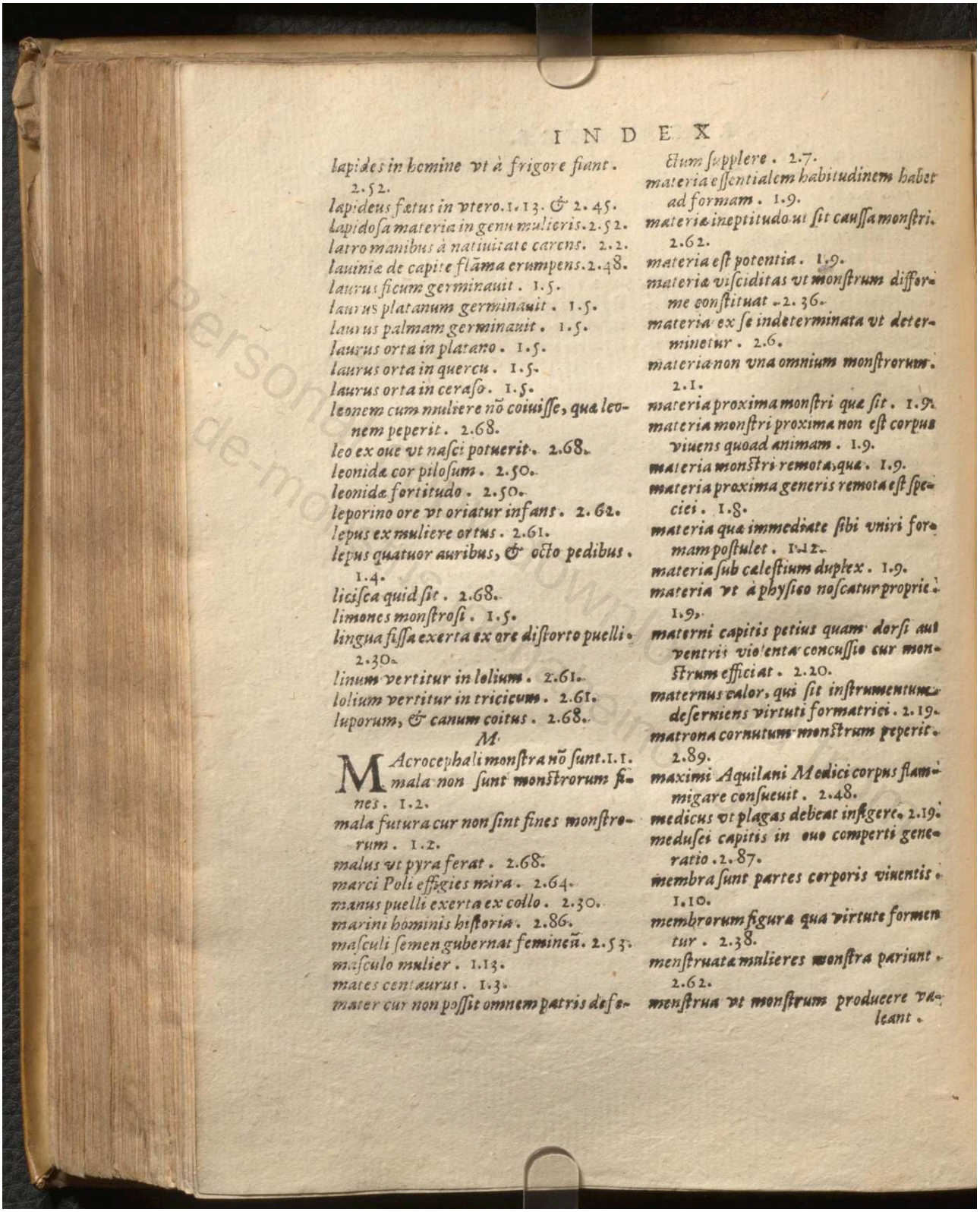
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Translation notes

Emended typographical errors in the printed Latin: 'promus-sidem' to 'proboscidem' (elephant trunk), 'dilunio' to 'diluvio' (Flood), and 'instilio'/'instuione' to 'insitio'/'insitione' (botanical grafting or surgical graft).

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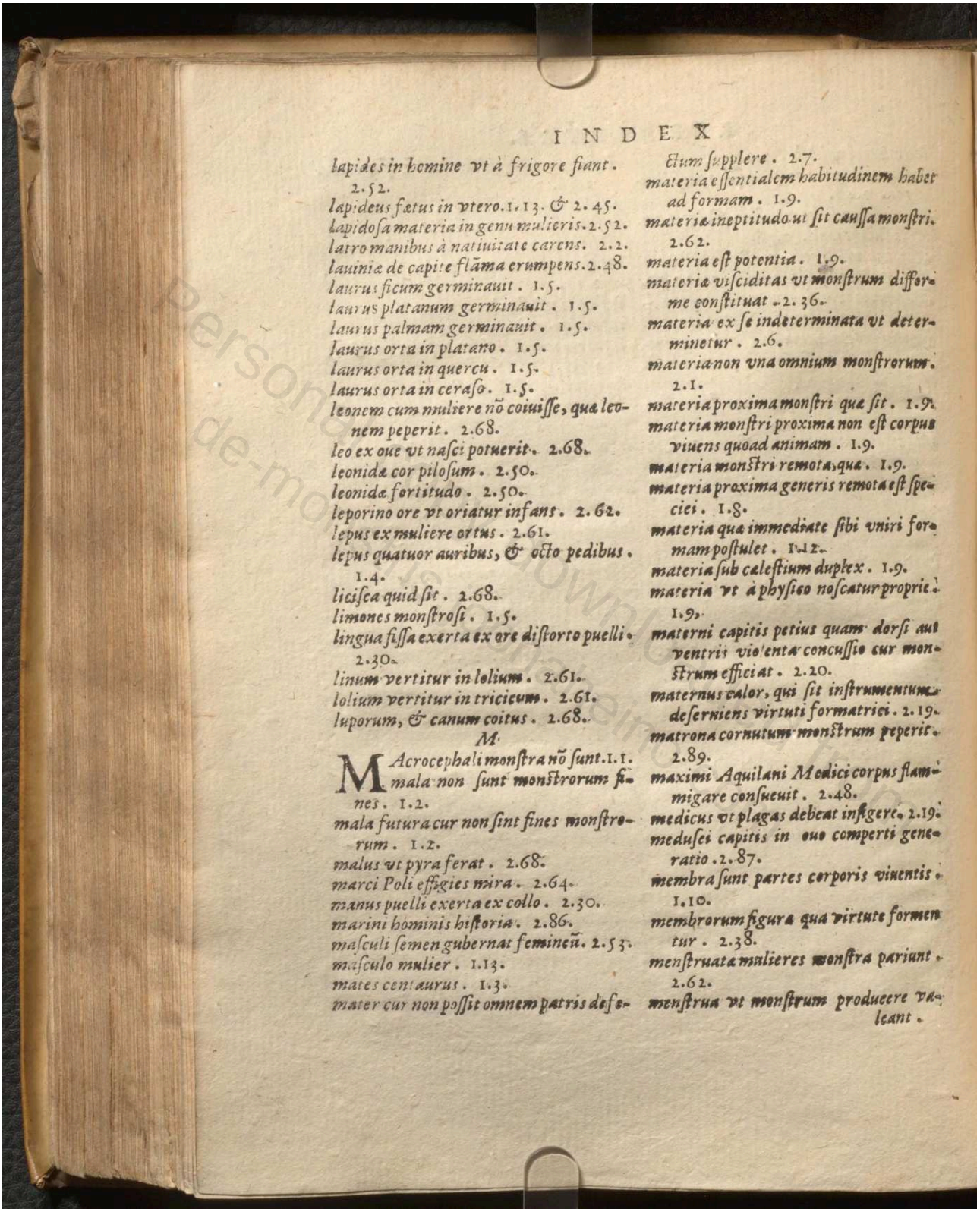
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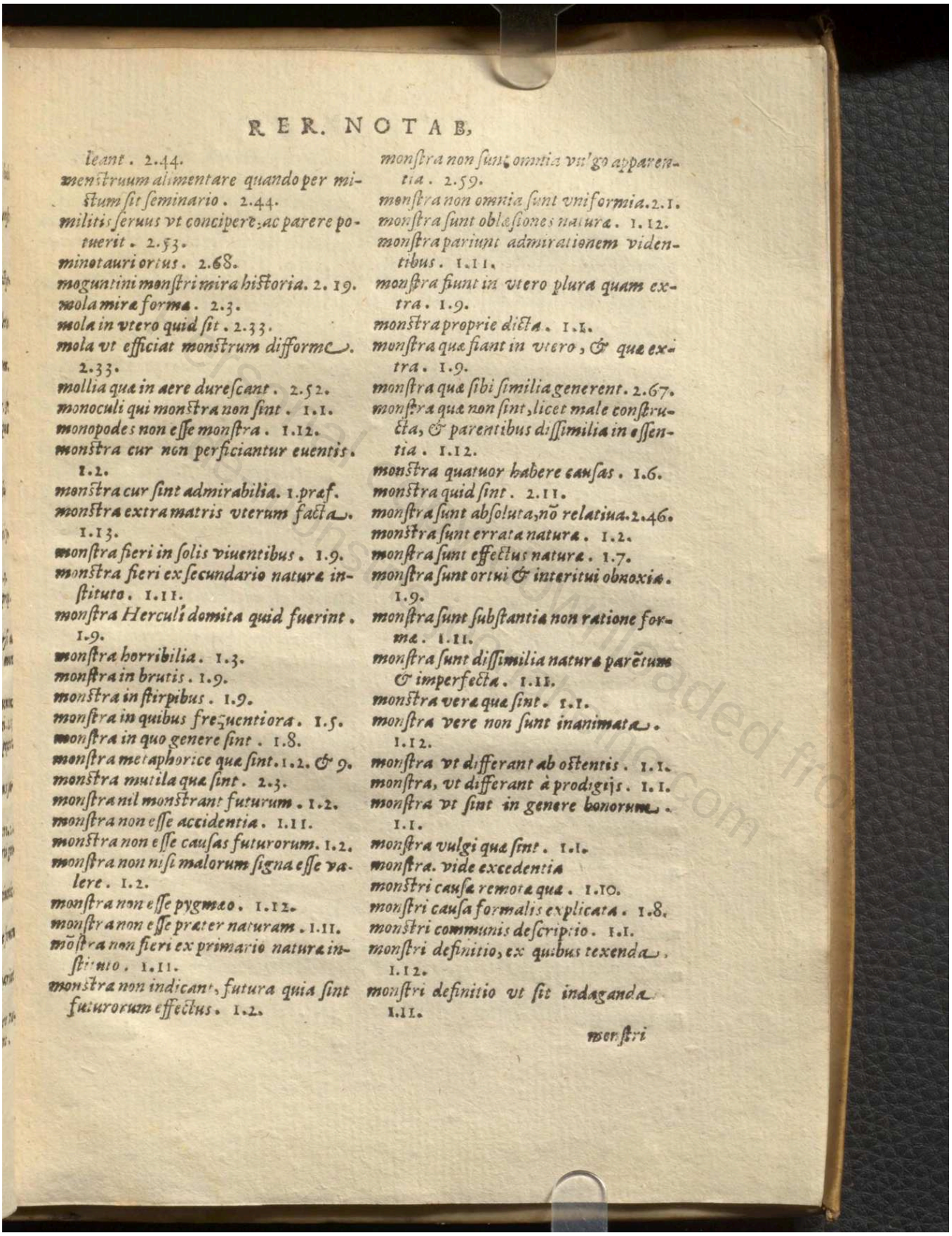
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Translation notes

Emendation notes: 'larro' corrected to 'latro' (thief/robber); 'launiæ' corrected to 'Laviniæ' (referring to Livy's story of Lavinia's hair catching fire); 'lium vertitur in tricicum' emended to 'linum vertitur in triticum' (flax turning into wheat); 'M. Acrocephali' resolved as 'Macrocephali' under letter M; 'flamma migare' read as 'flammam vigare / flammare' (emitting flames).

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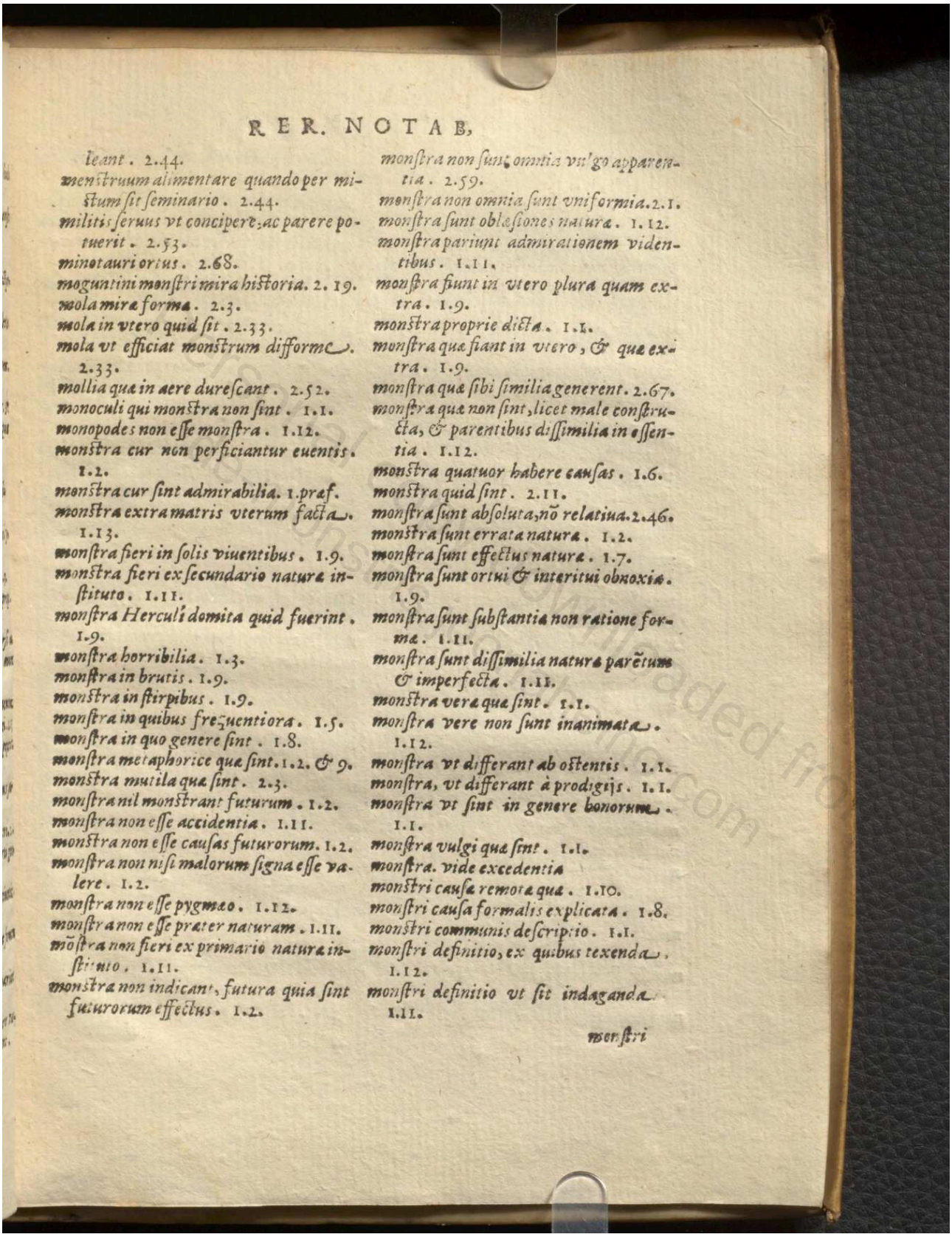
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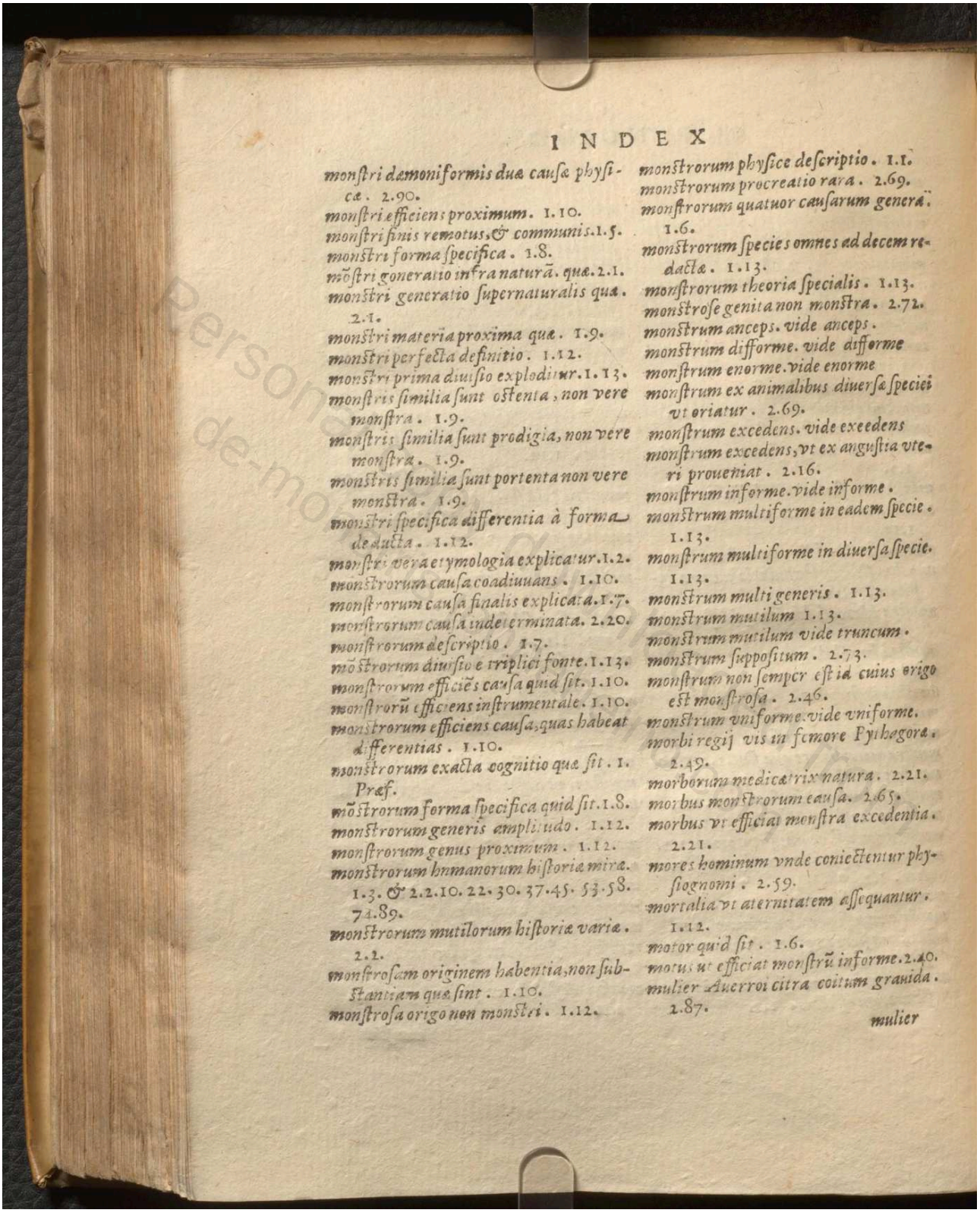
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Translation notes

The first entry completes the sentence fragmented at the end of page 300 ('menstruana ut monstrum producere valeant' -> 'leant. 2.44.').

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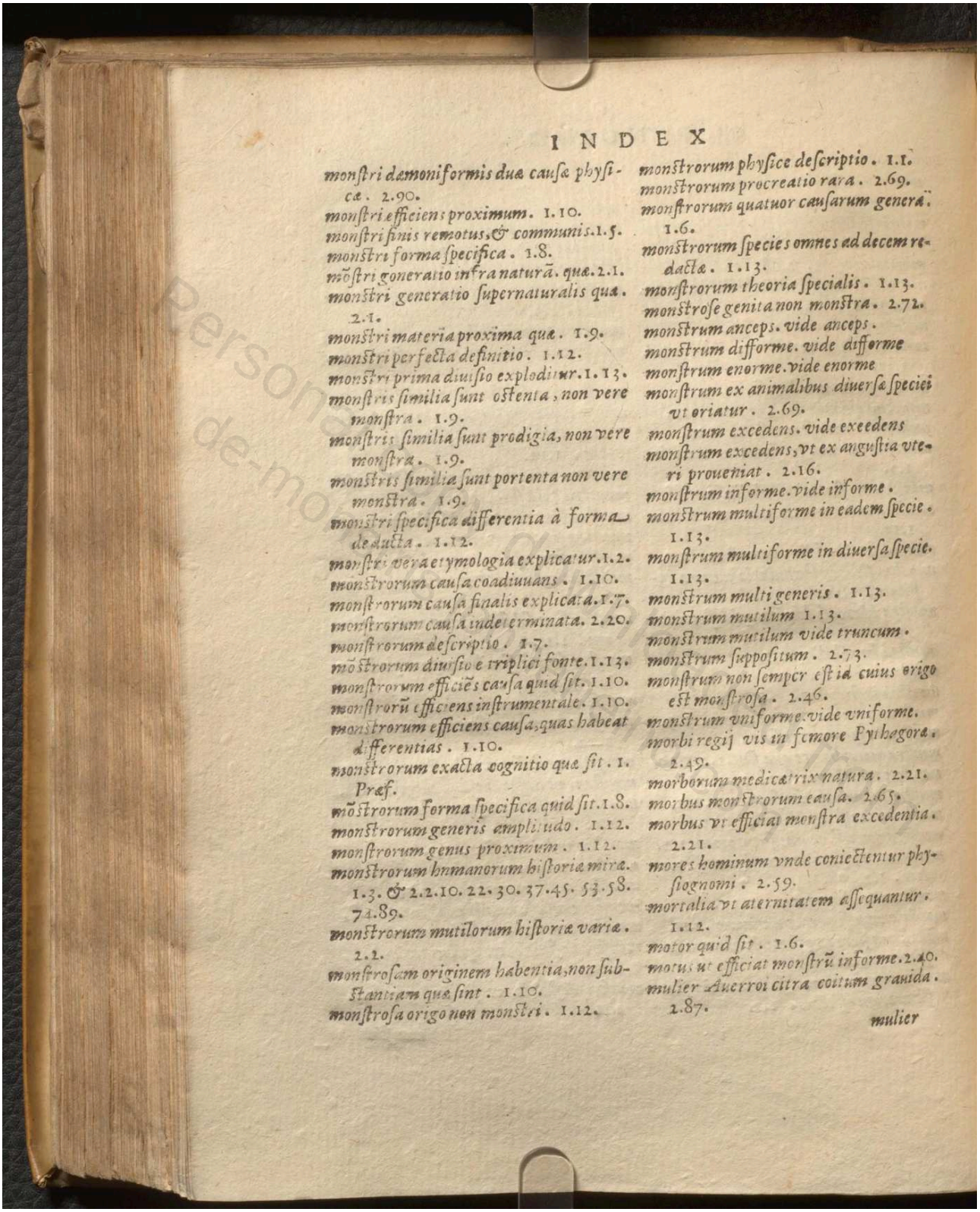
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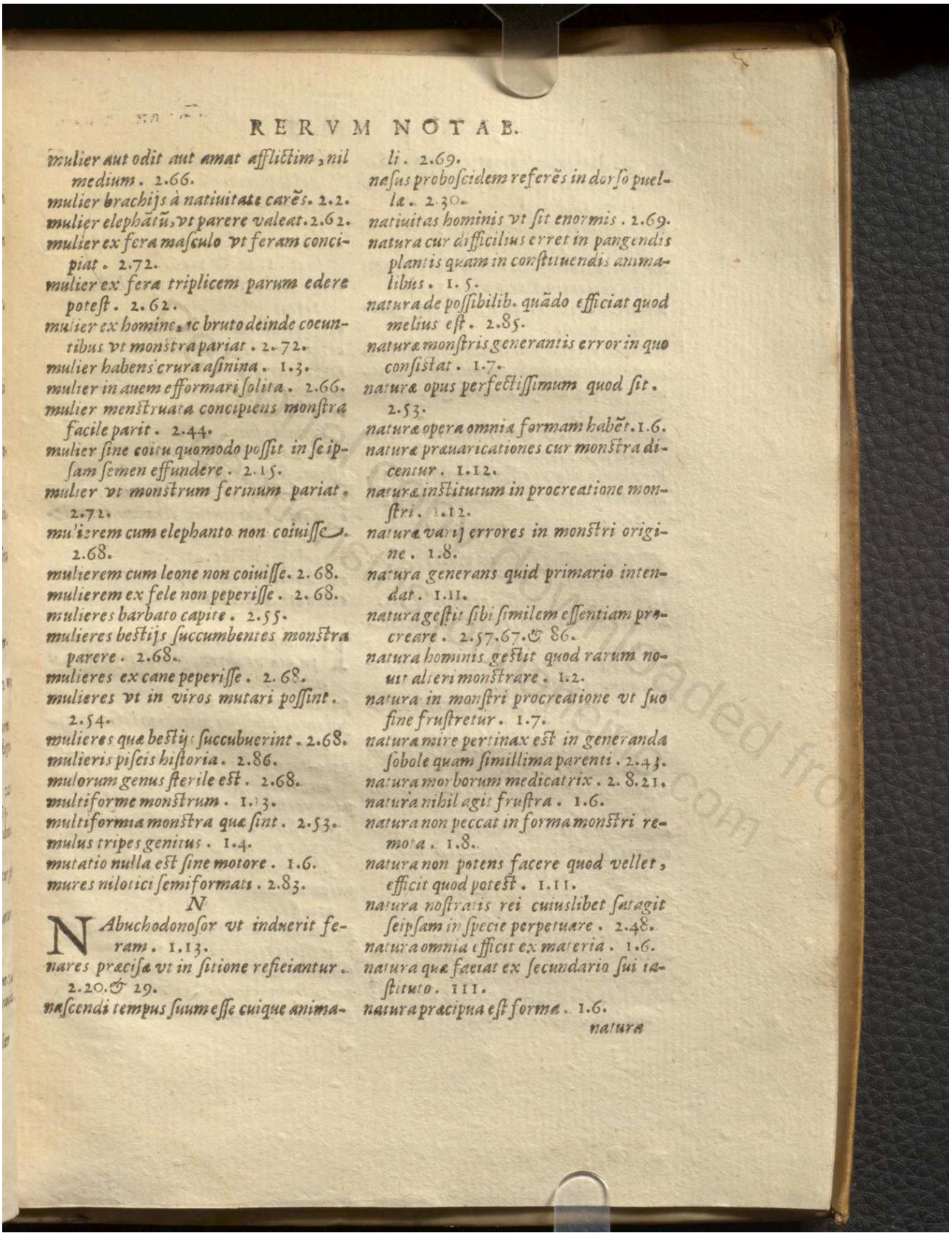
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Translation notes

In the index entry 'morbi regij vis in semore Pythagoræ', 'semore' is a typographical error for 'femore' (thigh), referring to the famous legend of Pythagoras's golden thigh and its miraculous properties discussed in Book 2, Chapter 49.

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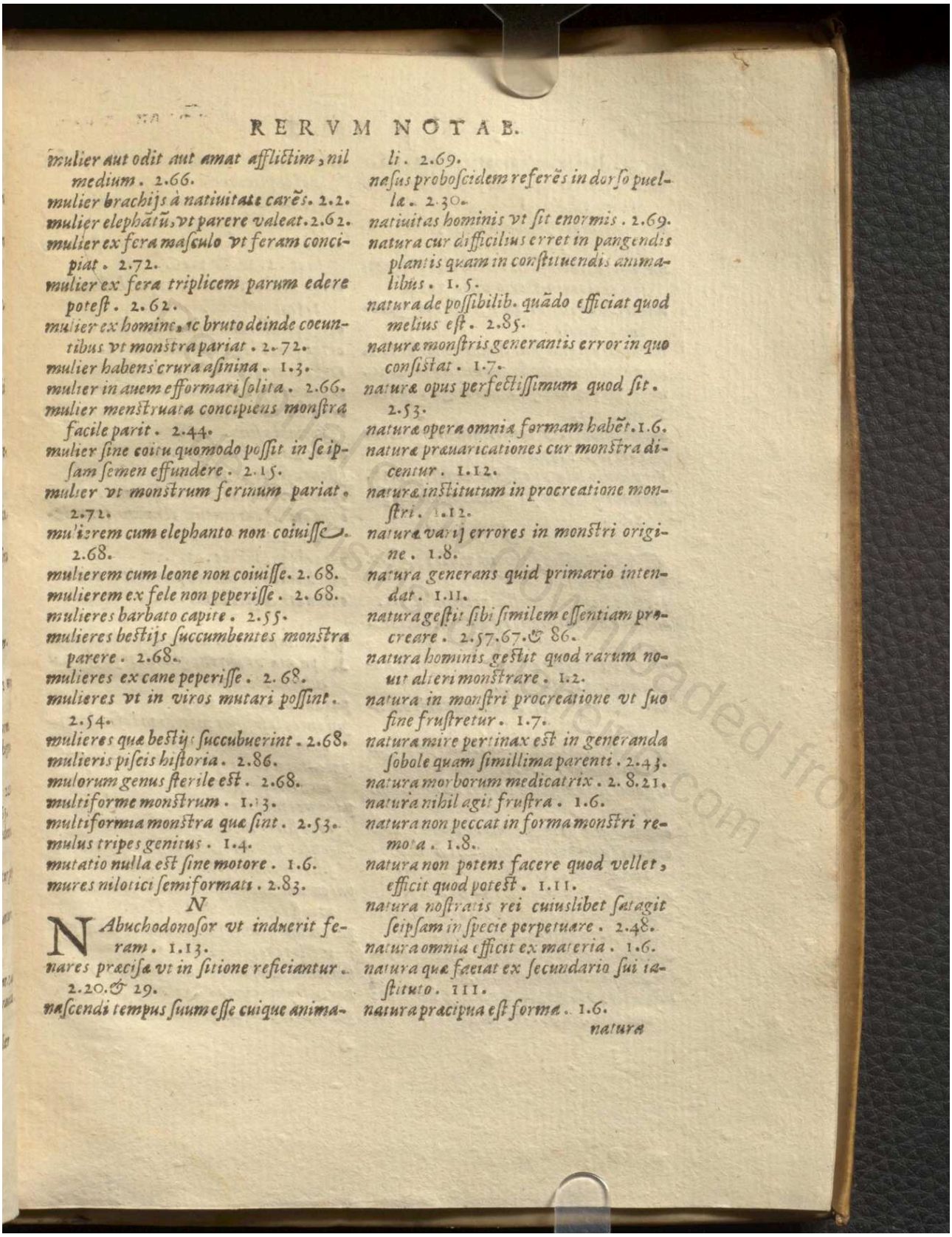
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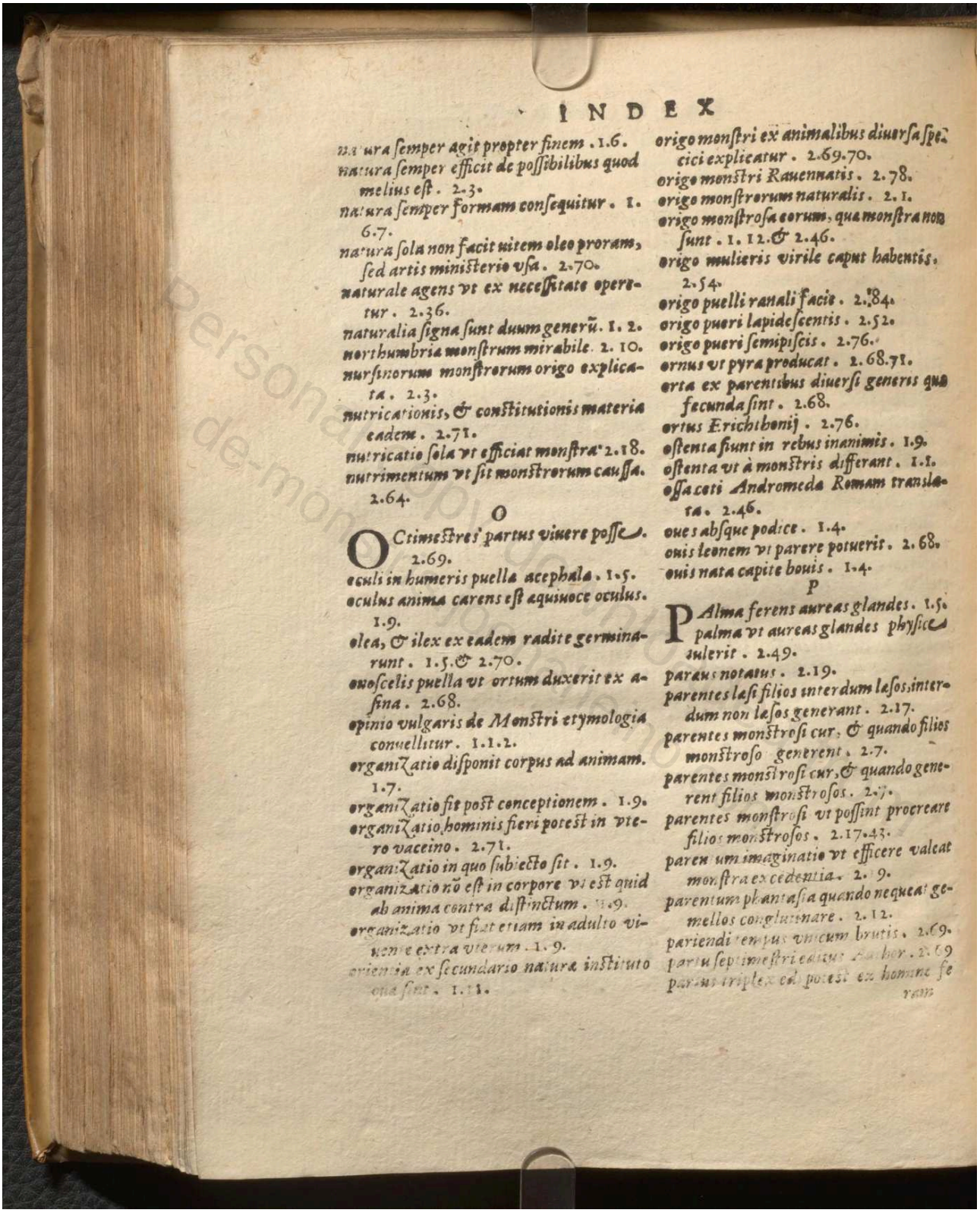
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Translation notes

The text on this page continues the alphabetical index under M and starts N. Minor typographic abbreviations in the Latin (such as 'parum' for 'partum', 'de possibilis.' for 'de possibilibus', and 'III.' for '1.11') have been silently resolved according to context.

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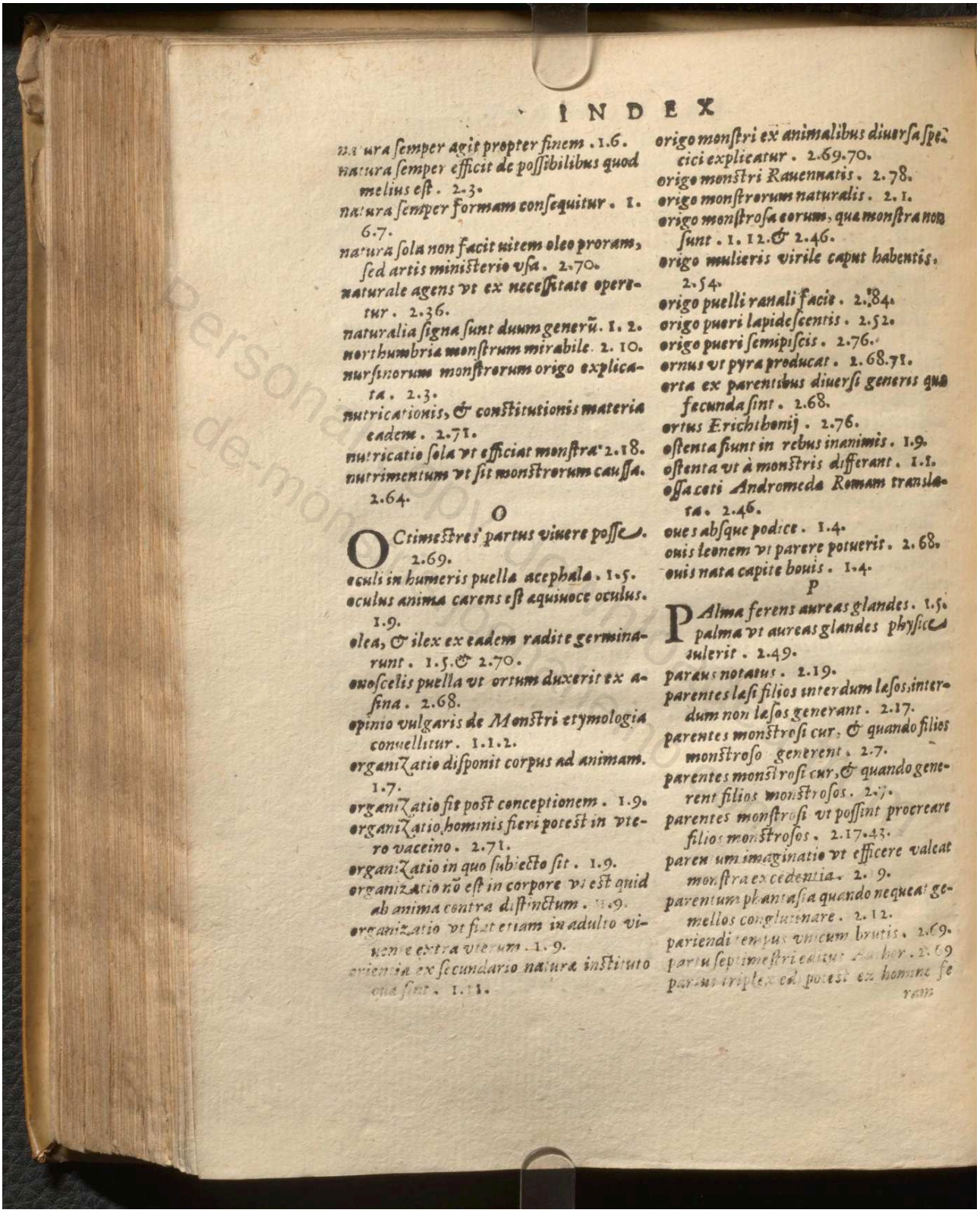
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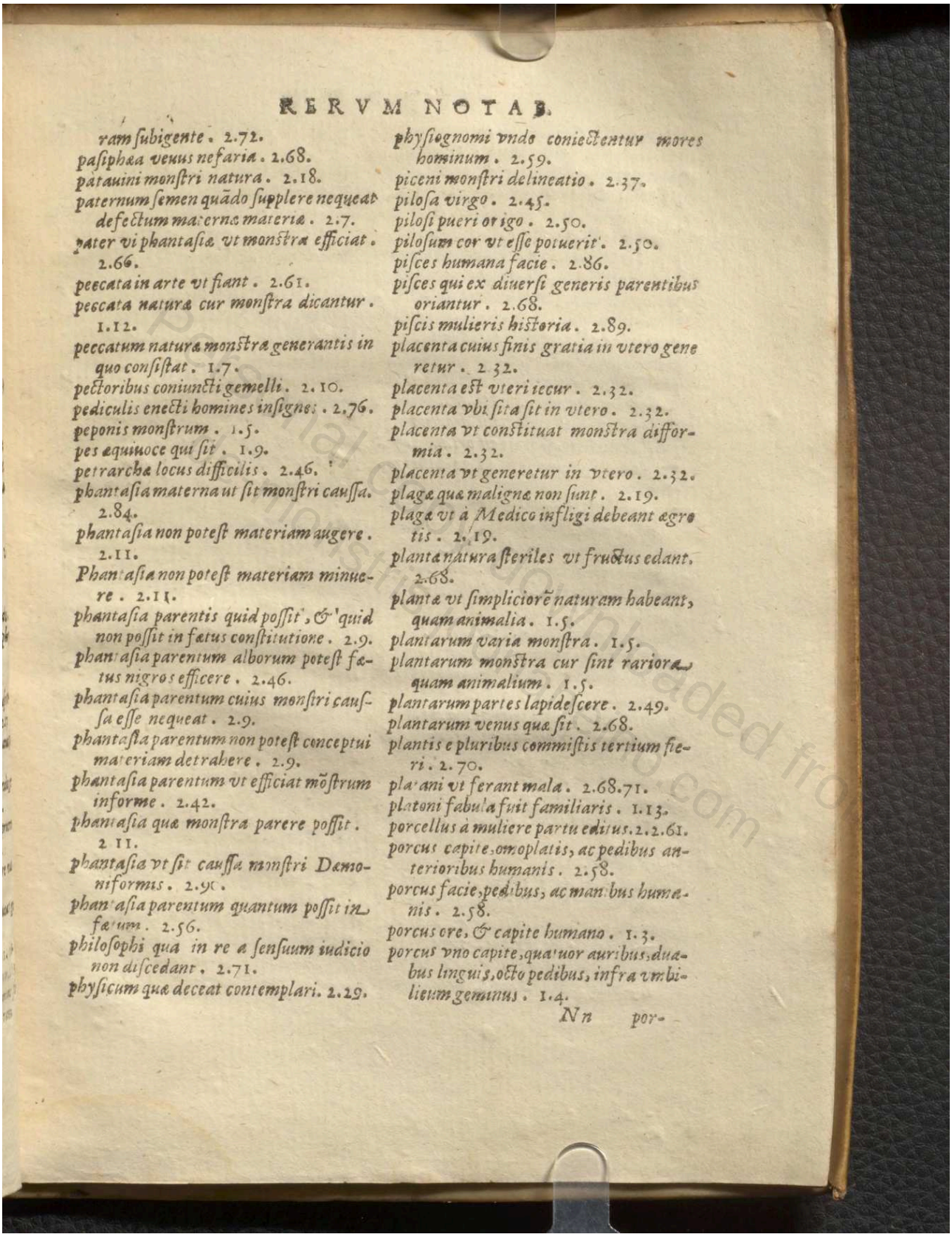
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Translation notes

OCR corrections and clarifications for this index page: 'Ocrimestres' is a misprint for 'Octimestres' (eight-month births); 'ossaceti' stands for 'os Ceti' (whale bone/skeleton); 'orienta' is a misprint for 'orta'.

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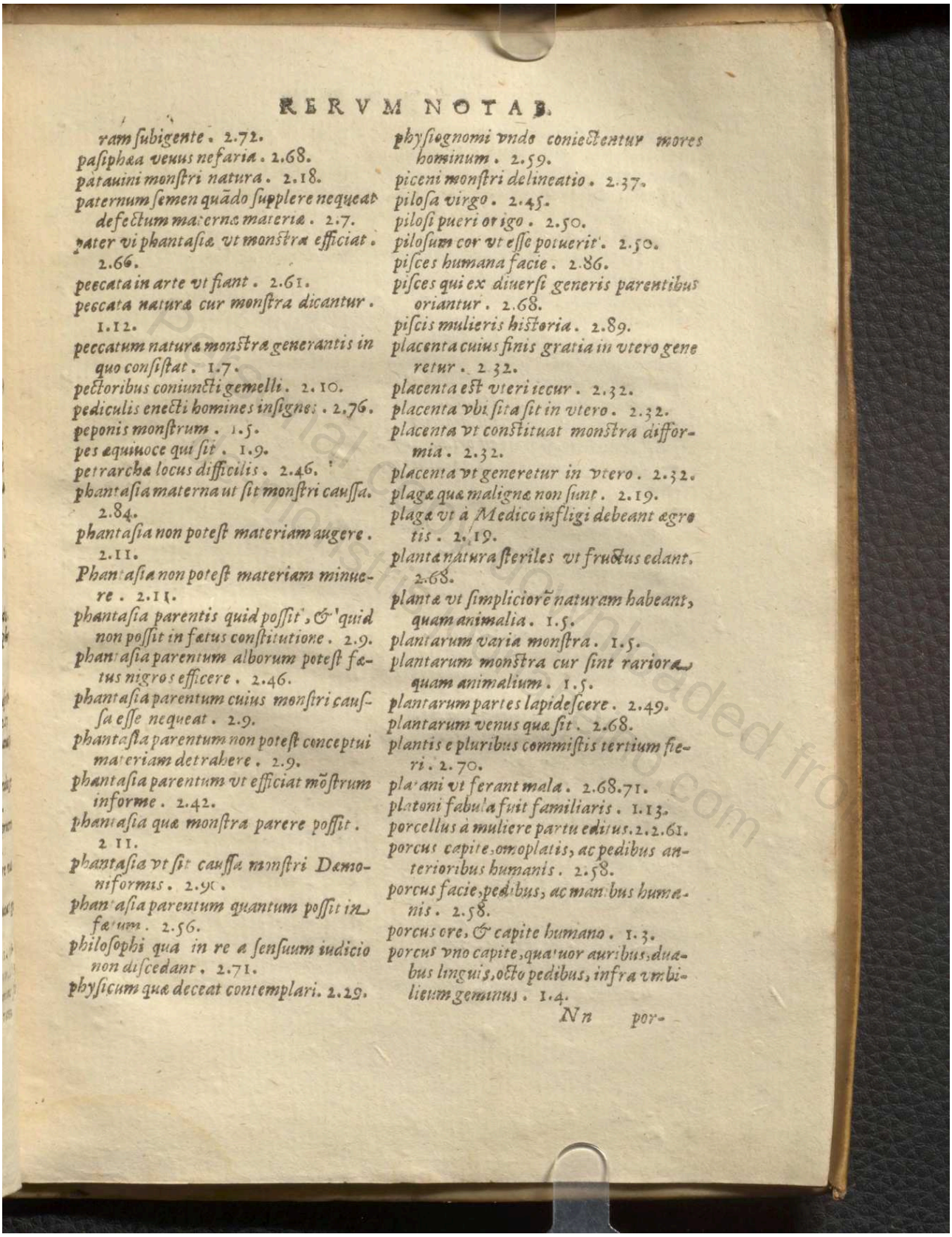
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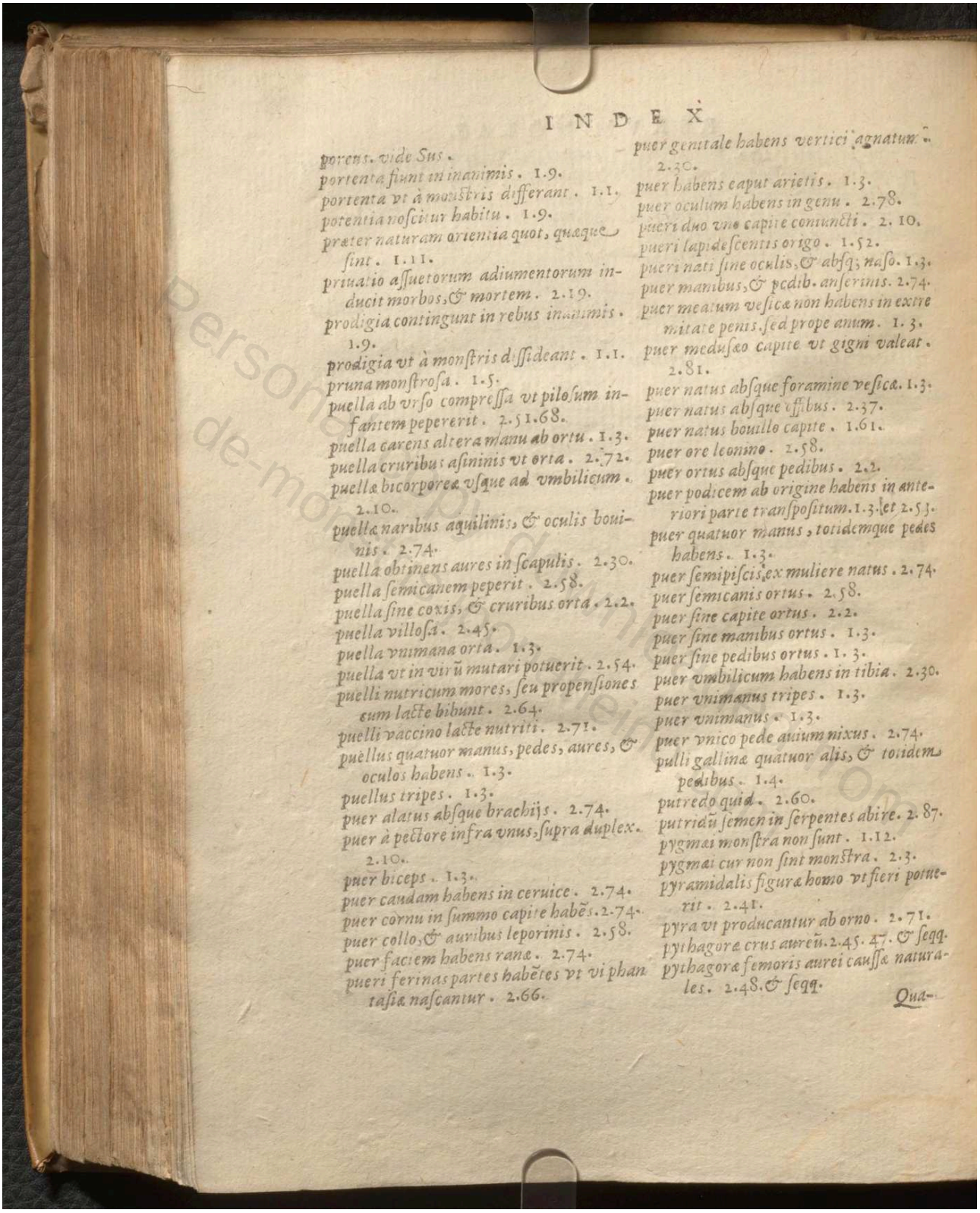
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Translation notes

Corrected printer's typos in Latin index headings (e.g. 'parauini' for 'patavini' / Paduan; 'piłosa'/'piłosi' printing artifacts; 'pla_ani' for 'platani').

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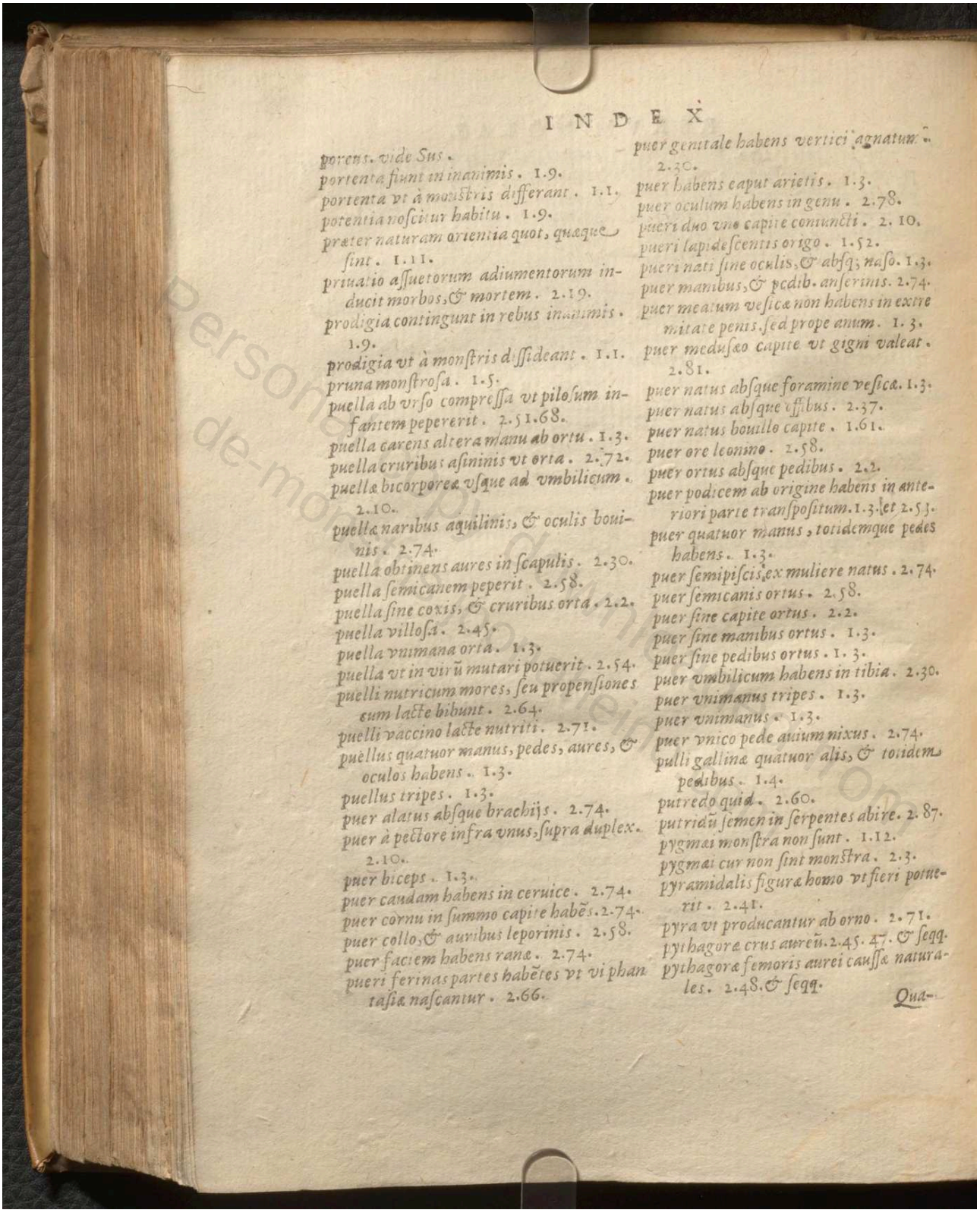
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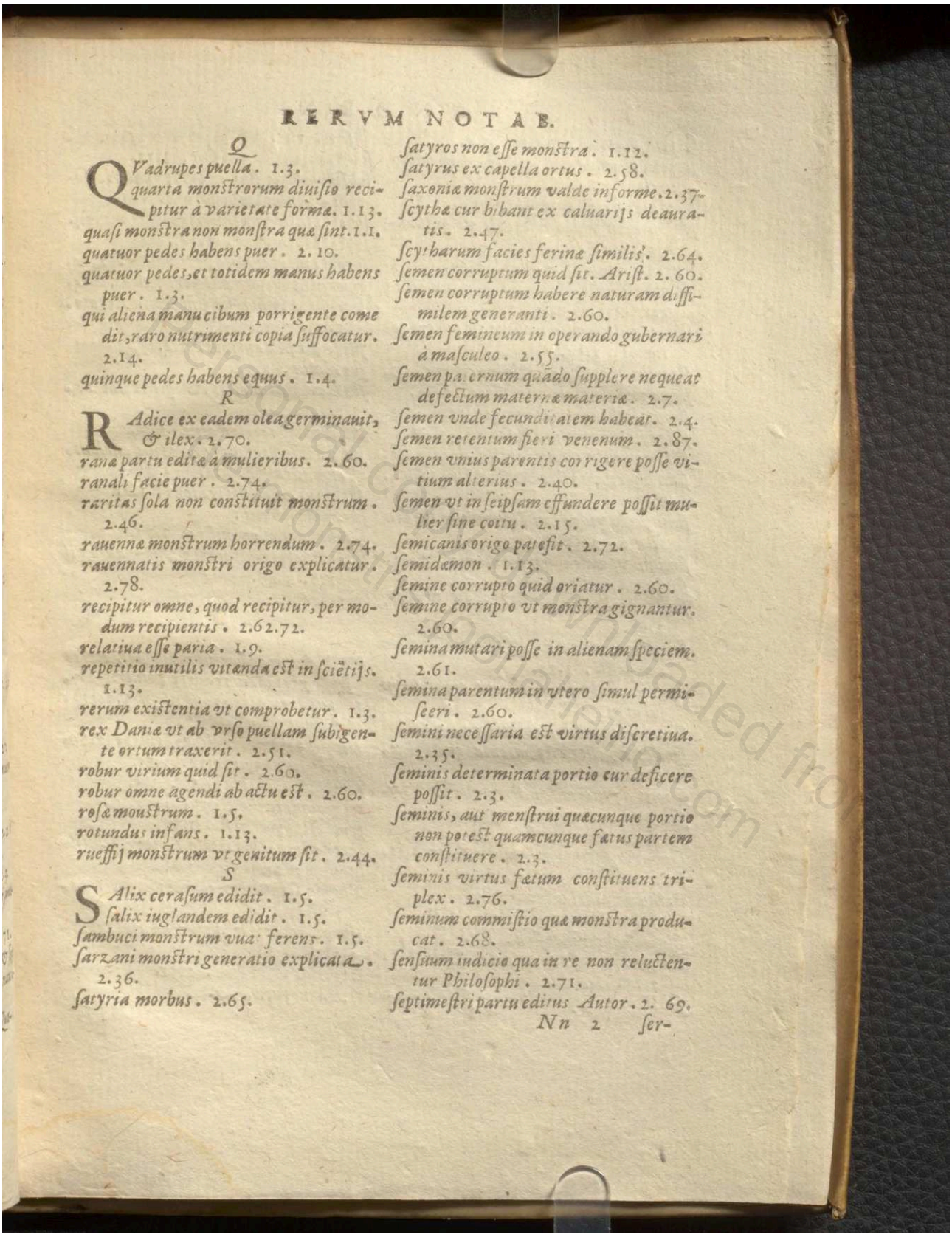
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Several typographical errors in the original printed index were emended for clarity: 'porens' to 'porcus' (pig), 'porenta' to 'portenta' (portents), 'vso' to 'urso' (bear), 'vuimana' to 'unimana' (one-handed), 'issibus' to 'ossibus' (bones), 'nascanur' to 'nascantur' (are born), and 'medusao' to 'medusaeo' (Medusa-like).

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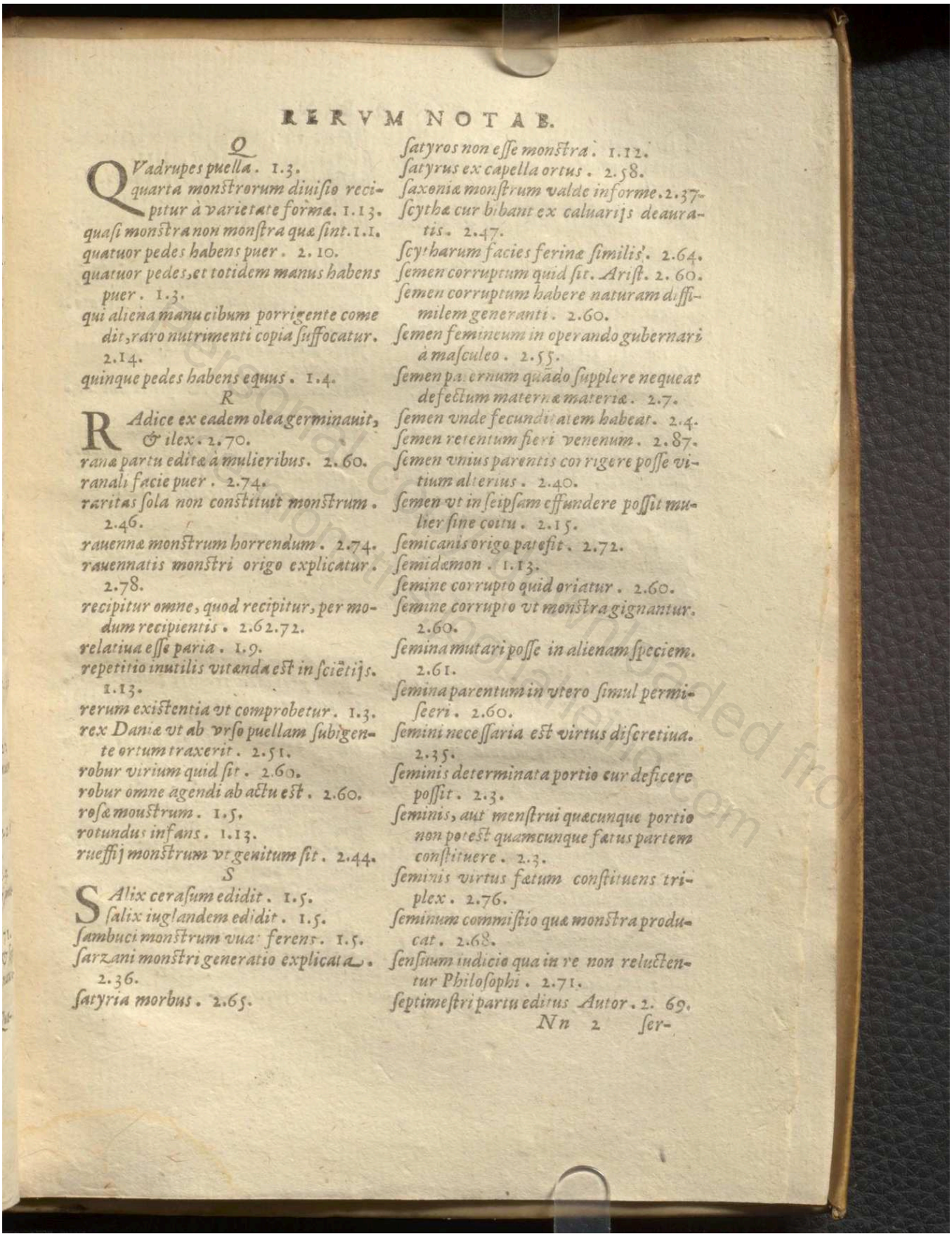
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Translation notes

Minor typos in original Latin index text corrected for sense (e.g. 'Vadrupes' -> 'Quadrupes', 'cipitur omne' -> 'recipitur omne', 'sctyharum' -> 'scytharum'). The entry 'septimestri partu editus Autor' refers to Fortunio Liceti himself, who famously survived a premature seven-month birth.

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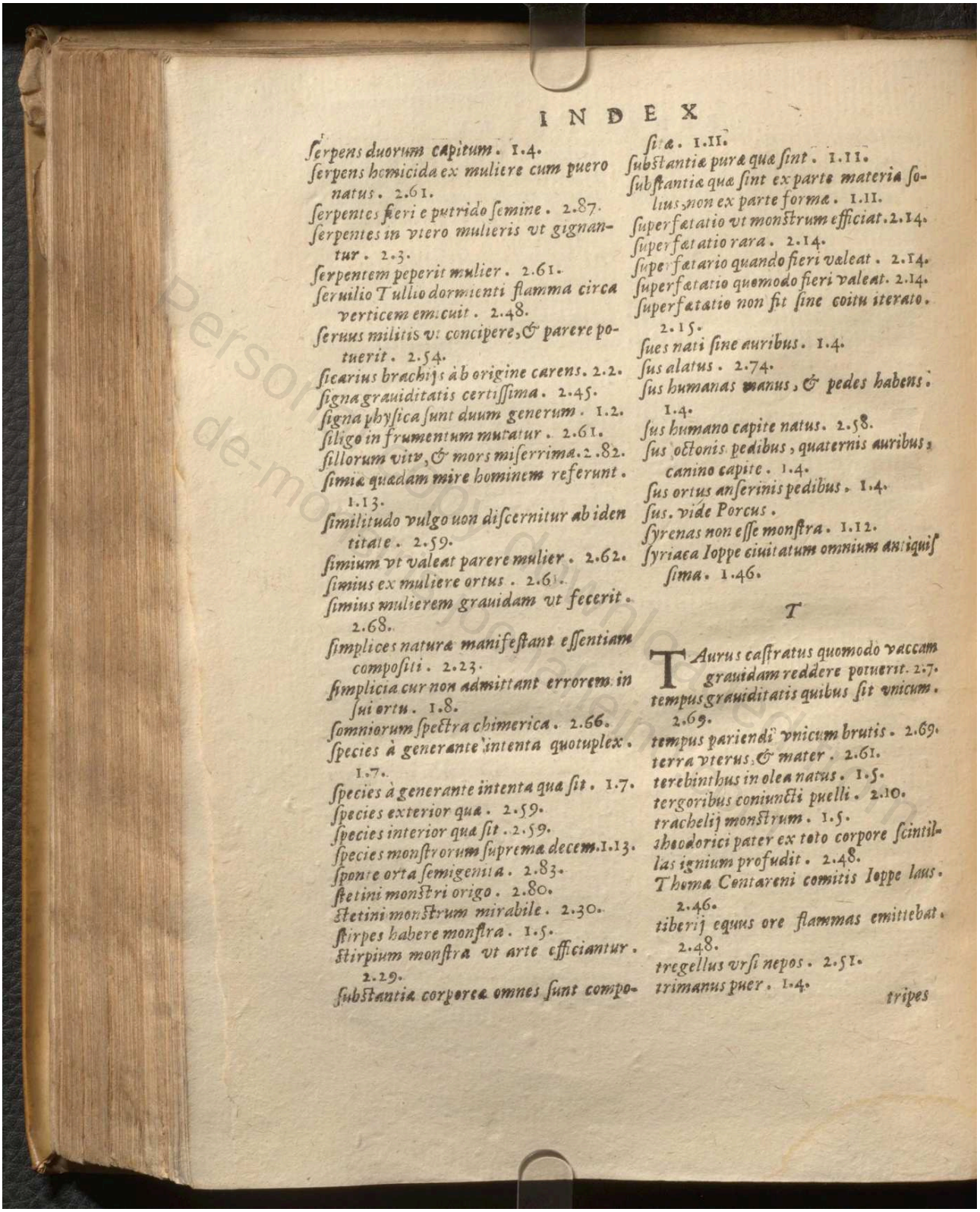
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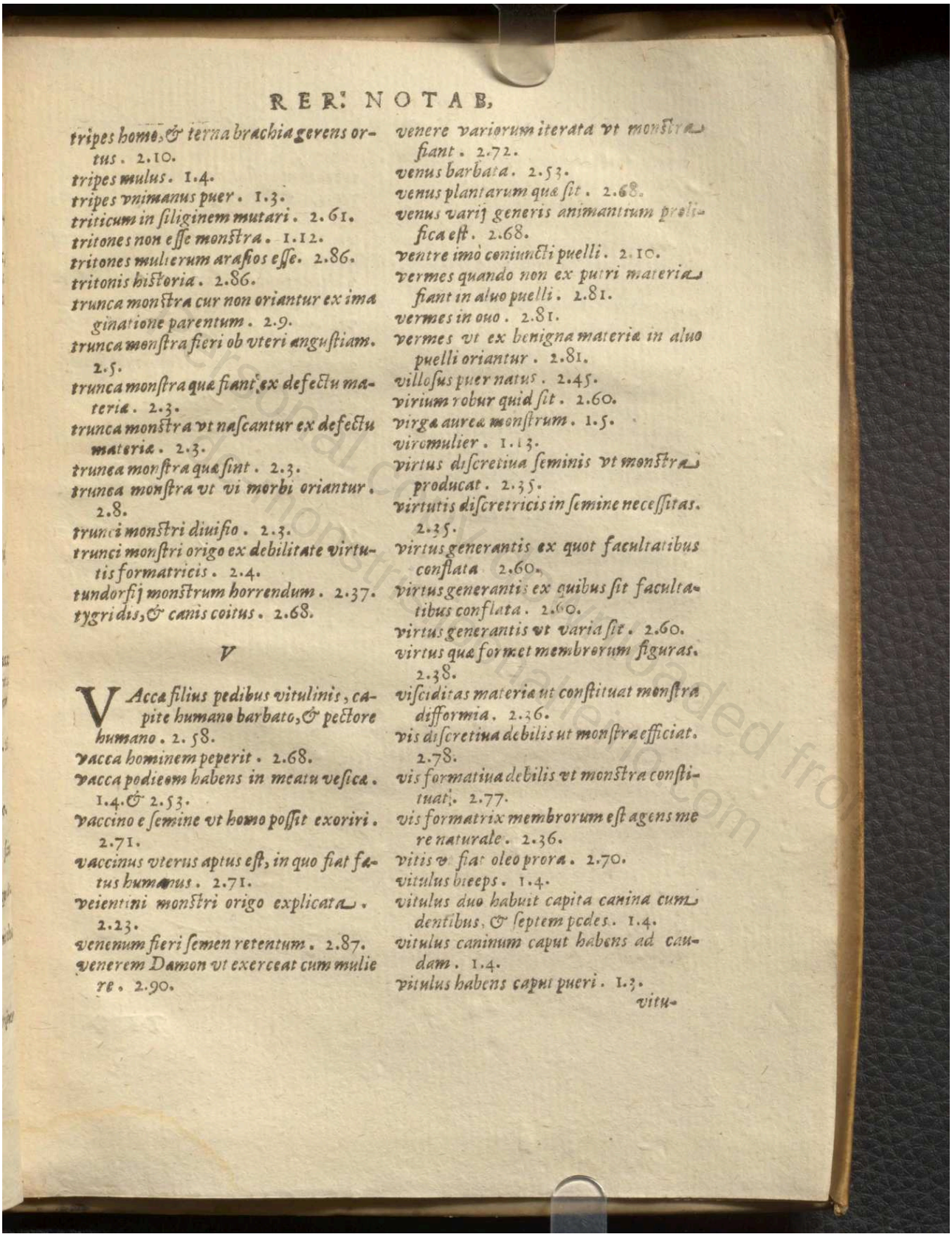
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Translation notes

Corrected small OCR/typographical errors in the Latin index entries: 'fillorum' rendered as Sillo brothers based on Book 2, Chapter 82; 'yriaea' corrected to 'Syriaea' (Syrian Joppa).

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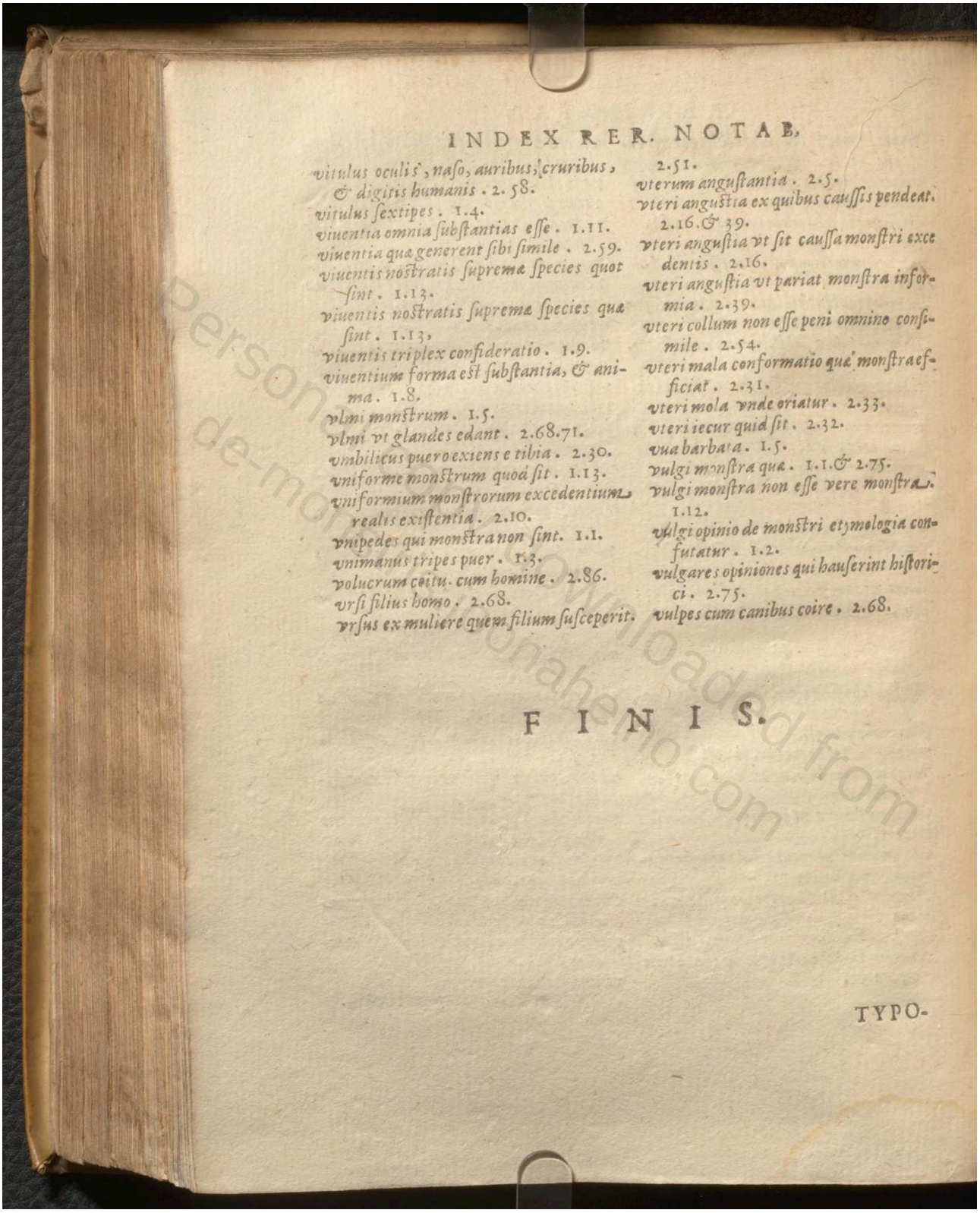
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Translation notes

Corrected several 17th-century typographical/OCR errors in the Latin index entries: 'arasios' to 'amatios' (lovers), 'podieom' to 'podicem' (anus), 'Damon' to 'Daemon' (demon), and 'menaturnaturale' to 'naturale' (natural agent).

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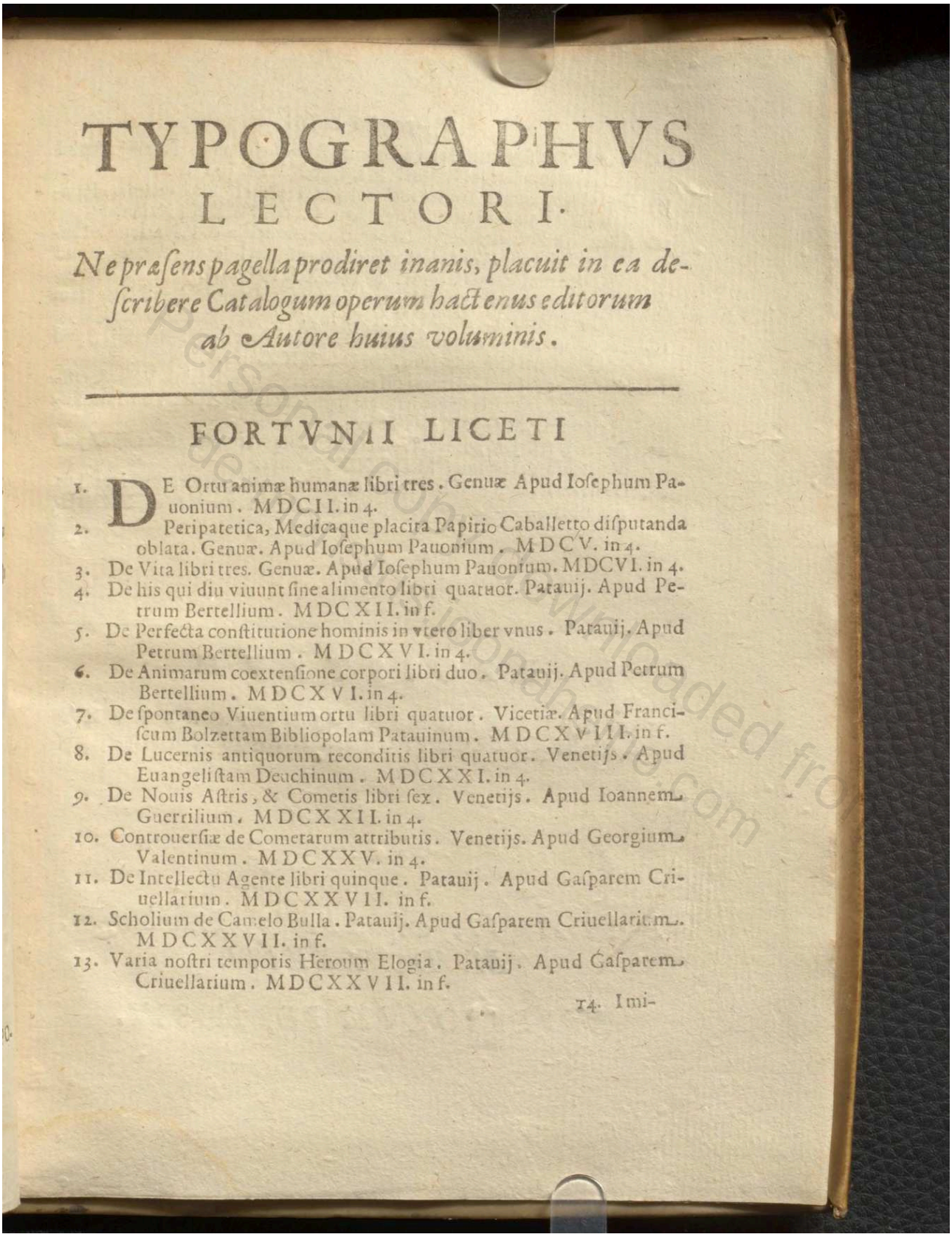
THE END.

Translation notes

The text seamlessly continues from the catchword on page 309 ('vitu-' / 'Calf...'). On line 10, the Latin printer misprinted 'vlmi' as 'glmi' ('glmi vt glandes edant'), corrected here to 'Elm trees'.

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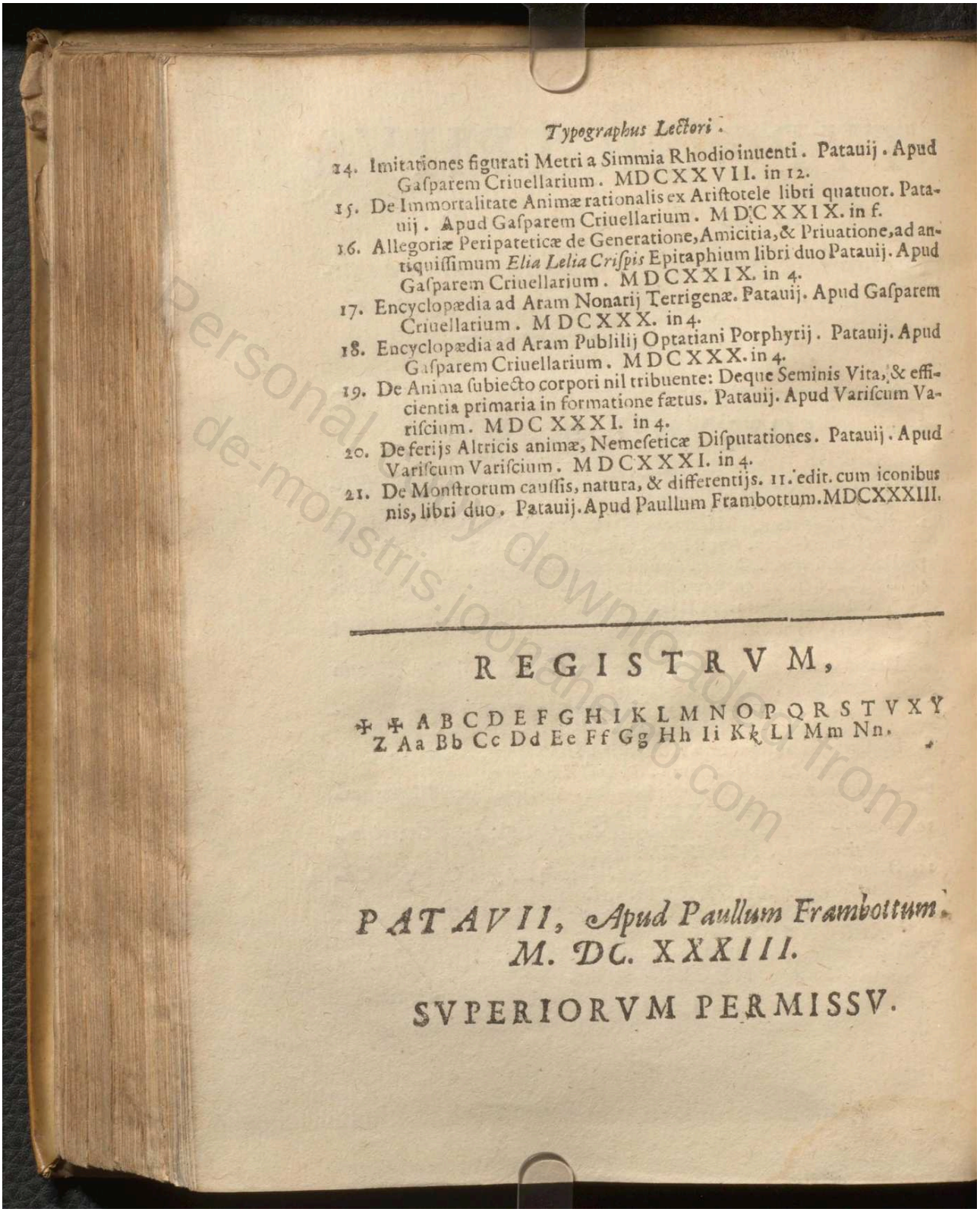
THE PRINTER TO THE READER. Lest this page remain blank, it seemed fitting to print here a catalog of the works published up to this time by the author of this volume. WORKS OF FORTUNIO LICETI: 1. On the Origin of the Human Soul, in three books. Genoa: Giuseppe Pavoni, 1602, in 4to. 2. Peripatetic and Medical Opinions Offered for Debate to Papirio Caballetto. Genoa: Giuseppe Pavoni, 1605, in 4to. 3. On Life, in three books. Genoa: Giuseppe Pavoni, 1606, in 4to. 4. On Those Who Live Long Without Food, in four books. Padua: Pietro Bertelli, 1612, in folio. 5. On the Perfect Formation of Man in the Womb, in one book. Padua: Pietro Bertelli, 1616, in 4to. 6. On the Coextension of Souls to the Body, in two books. Padua: Pietro Bertelli, 1616, in 4to. 7. On the Spontaneous Generation of Living Things, in four books. Vicenza: Francesco Bolzetta, bookseller of Padua, 1618, in folio. 8. On the Secret Lamps of the Ancients, in four books. Venice: Evangelista Deuchino, 1621, in 4to. 9. On New Stars and Comets, in six books. Venice: Giovanni Gueriglio, 1622, in 4to. 10. Controversies on the Attributes of Comets. Venice: Giorgio Valentino, 1625, in 4to. 11. On the Active Intellect, in five books. Padua: Gaspare Crivellari, 1627, in folio. 12. Scholium on the Camelus Bulla. Padua: Gaspare Crivellari, 1627, in folio. 13. Various Eulogies of the Heroes of Our Time. Padua: Gaspare Crivellari, 1627, in folio.

Translation notes

This page consists of a publisher's advertisement listing thirteen previously published works by Fortunio Liceti to fill the empty page space following the index.

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Typographus Lectori.

14. Imitationes figurati Metri a Simmia Rhodio inuenti. Patauij. Apud Gaſparem Criuellarium. MDCXXVII. in 12.
15. De Immortalitate Animæ rationalis ex Ariſtotele libri quatuor. Patauij. Apud Gaſparem Criuellarium. MDCXXIX. in f.
16. Allegoriæ Peripateticæ de Generatione, Amicitia, & Priuatione, ad antiquiſſimum *Elia Lelia Criſpis* Epitaphium libri duo Patauij. Apud Gaſparem Criuellarium. MDCXXIX. in 4.
17. Encyclopædia ad Aram Nonarij Terrigenæ. Patauij. Apud Gaſparem Criuellarium. MDCXXX. in 4.
18. Encyclopædia ad Aram Publilij Optatiani Porphyrij. Patauij. Apud Gaſparem Criuellarium. MDCXXX. in 4.
19. De Anima ſubiecto corpori nil tribuente: Deque Seminis Vita, & efficientia primaria in formatione fætus. Patauij. Apud Variſcum Variſcium. MDCXXXI. in 4.
20. De ferijs Altricis animæ, Nemeſeticæ Diſputationes. Patauij. Apud Variſcum Variſcium. MDCXXXI. in 4.
21. De Monſtrorum cauſſis, natura, & differentijs. II. edit. cum iconibus nis, libri duo. Patauij. Apud Paullum Frambottum. MDCXXXIII.

REGISTRVM,

✠ ✠ A B C D E F G H I K L M N O P Q R S T V X Y
Z Aa Bb Cc Dd Ee Ff Gg Hh Ii Kk Ll Mm Nn.

PATAVII, Apud Paullum Frambottum.
M. DC. XXXIII.

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14. Imitations of Patterned Verse Invented by Simmias of Rhodes. Padua: Gaspare Crivellari, 1627, in 12mo.

15. On the Immortality of the Rational Soul According to Aristotle, in four books. Padua: Gaspare Crivellari, 1629, in folio.

16. Peripatetic Allegories on Generation, Friendship, and Deprivation: On the Most Ancient Epitaph of Aelia Laelia Crispis, in two books. Padua: Gaspare Crivellari, 1629, in 4to.

17. Encyclopedia on the Altar of Nonarius Terrigena. Padua: Gaspare Crivellari, 1630, in 4to.

18. Encyclopedia on the Altar of Publilius Optatianus Porphyrius. Padua: Gaspare Crivellari, 1630, in 4to.

19. On the Soul Contributing Nothing to the Subject Body; and On the Life and Primary Essence of Seed in the Formation of the Fetus. Padua: Varisco Varisco, 1631, in 4to.

20. Nemesetic Disputations on the Duties of the Nourishing Soul. Padua: Varisco Varisco, 1631, in 4to.

21. On the Causes, Nature, and Differences of Monsters, second edition with illustrations, in two books. Padua: Paolo Frambotto, 1633, in 4to.

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† † A B C D E F G H I K L M N O P Q R S T V X Y Z Aa Bb Cc Dd Ee Ff Gg Hh Ii Kk Ll Mm Nn.

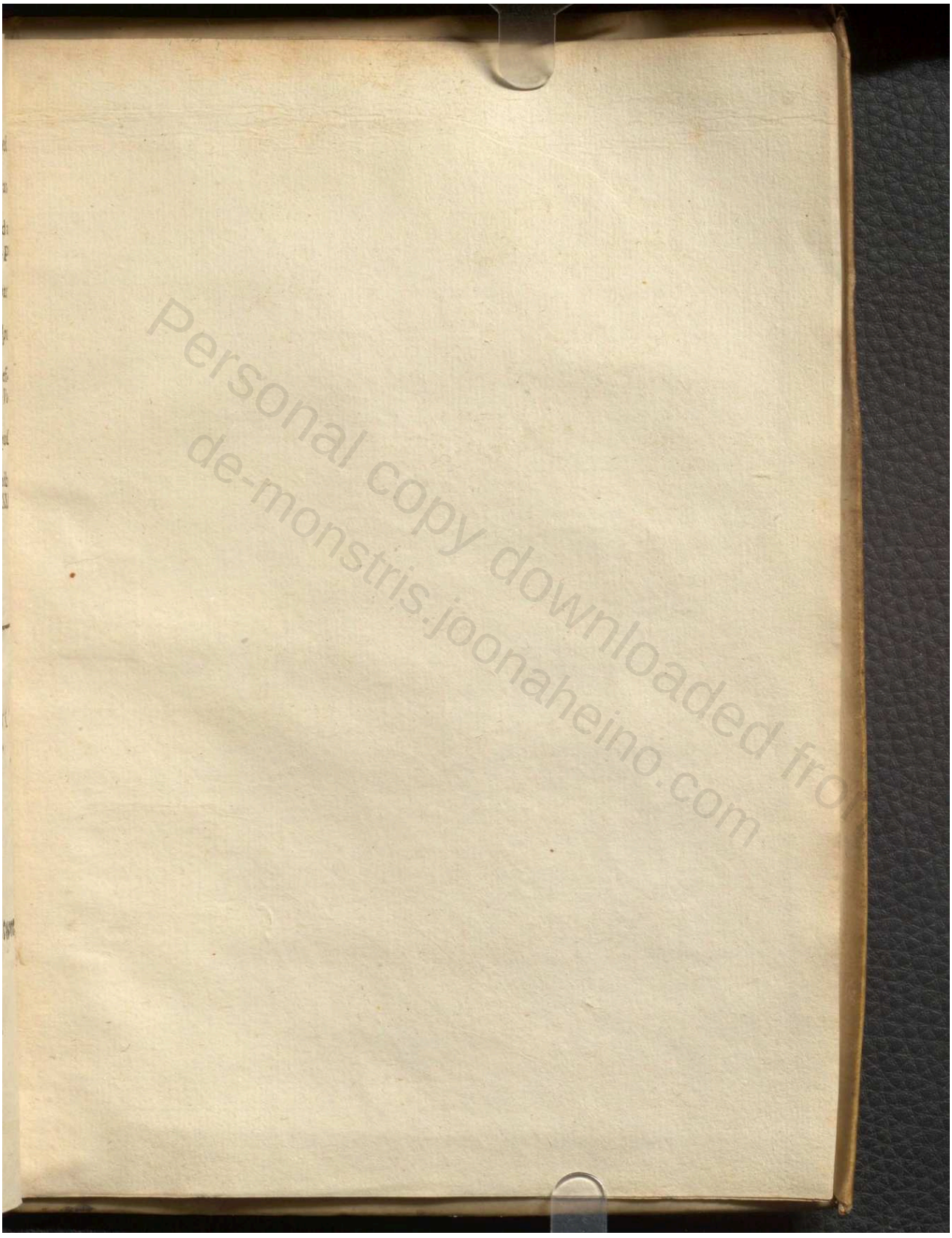
PADUA: Printed by Paolo Frambotto, 1633.
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Translation notes

In entry 20, 'M DC XXXXI' is an unusual Roman numeral rendering of 1631 (MDCXXXI). In entry 21, '11. edit.' is a typo in the original Latin printing for '2. edit.' (secunda editio, second edition).

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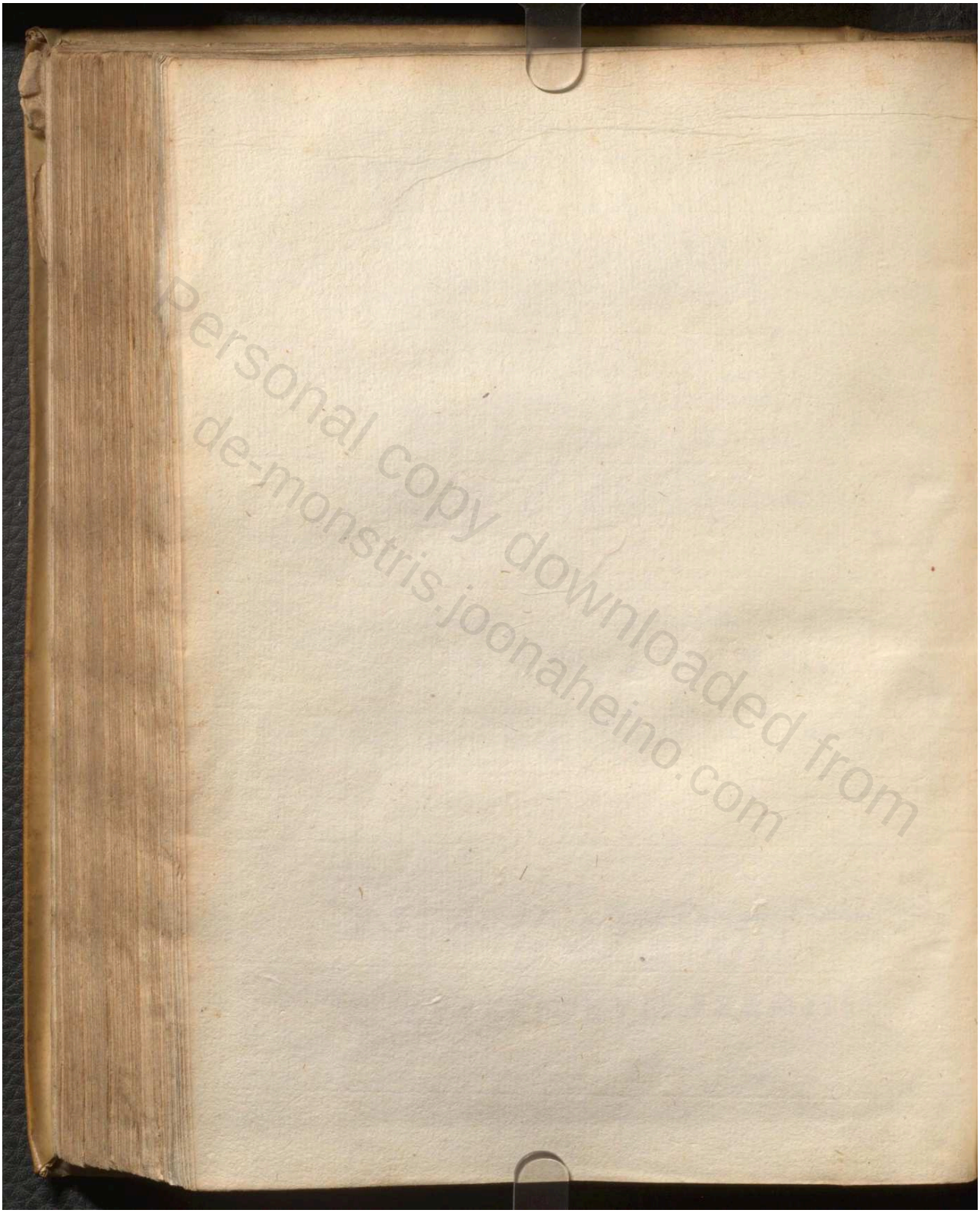
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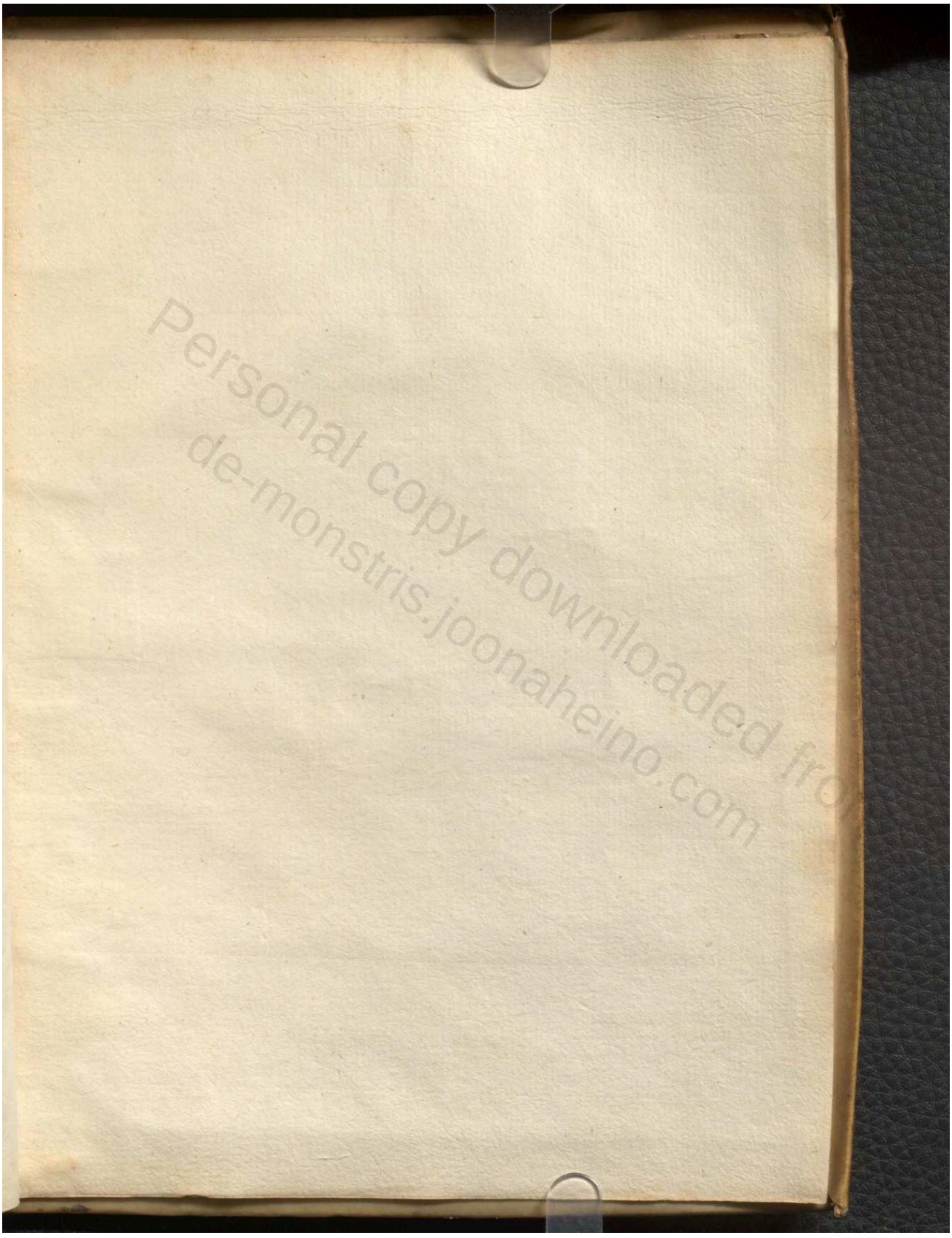
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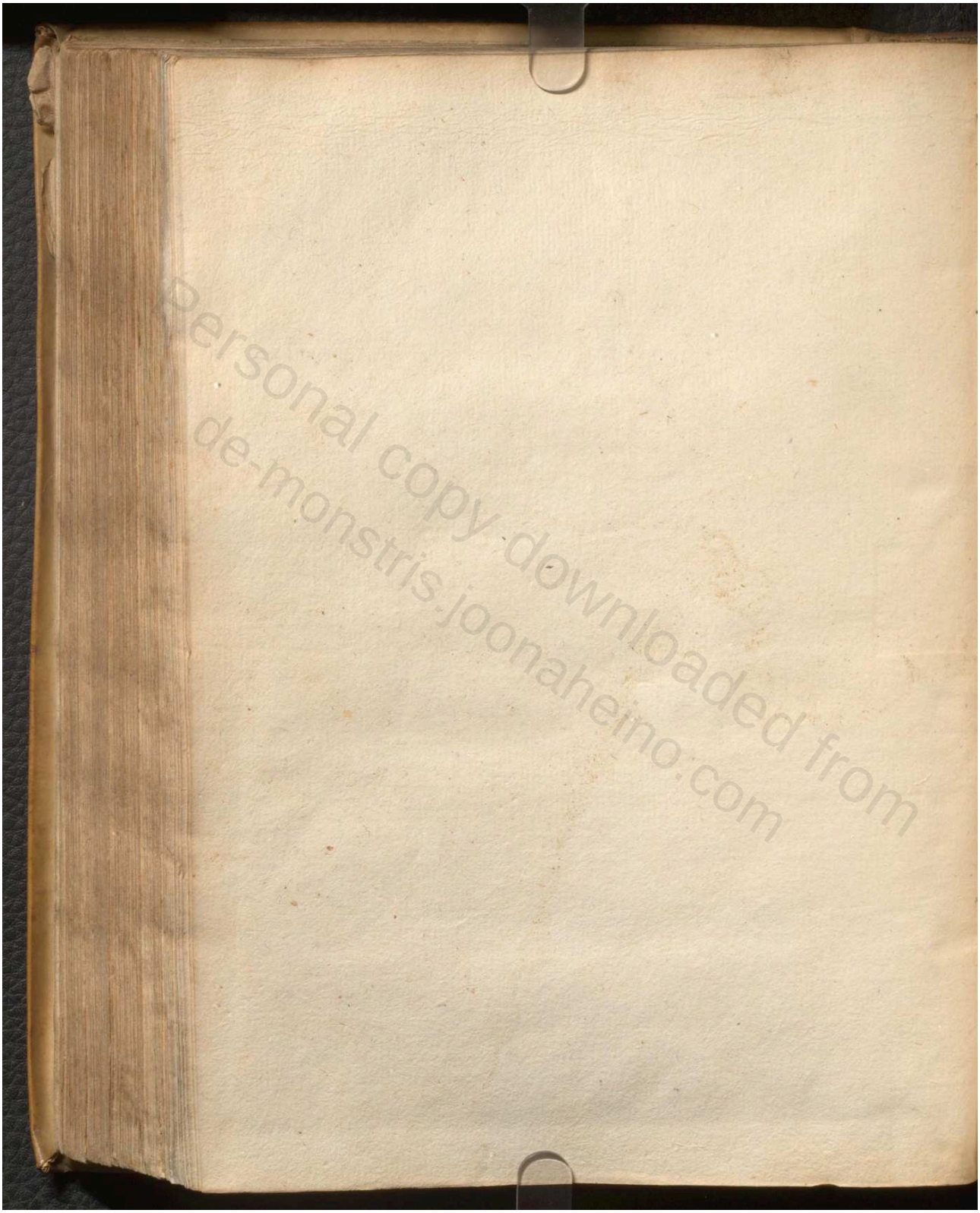
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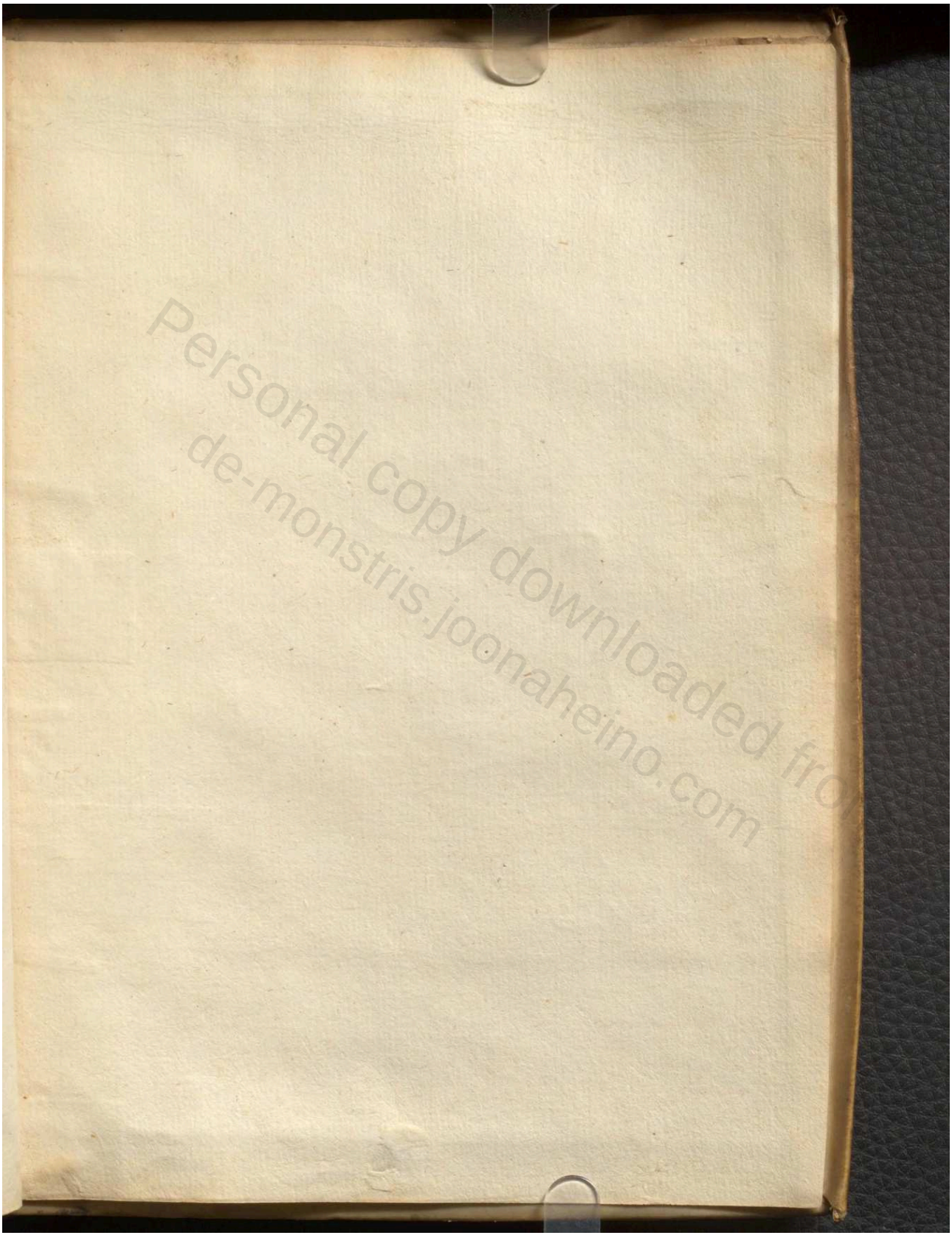
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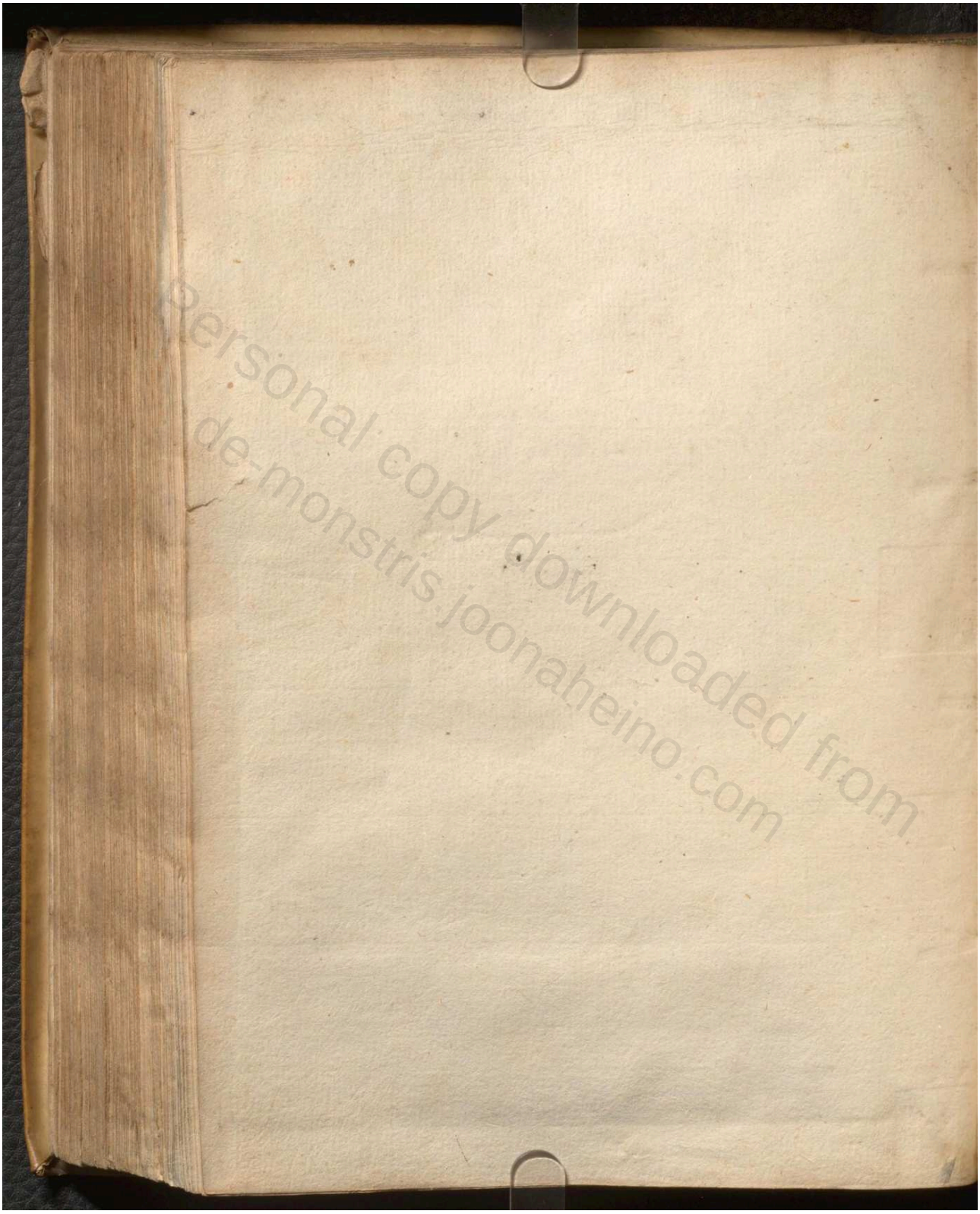
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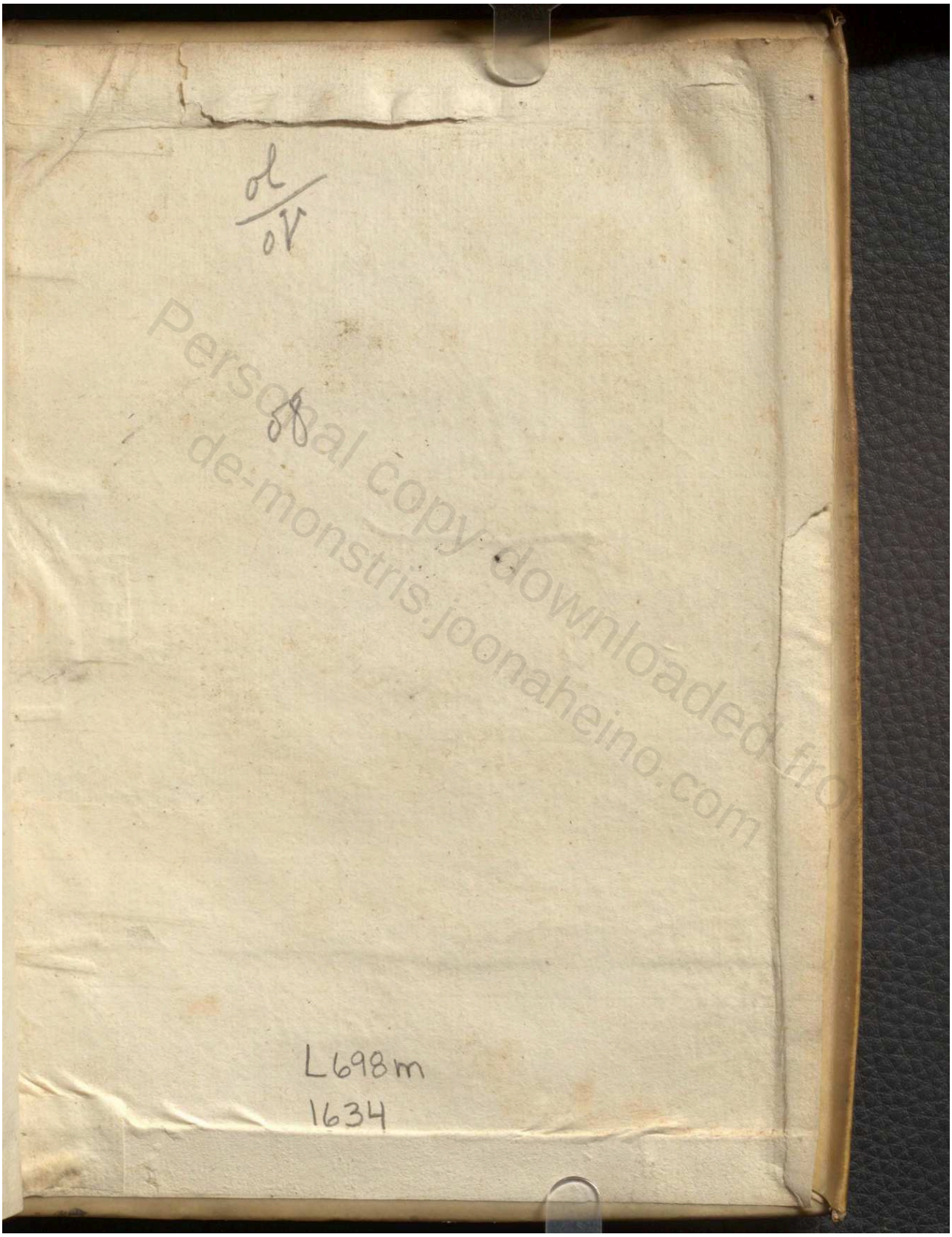
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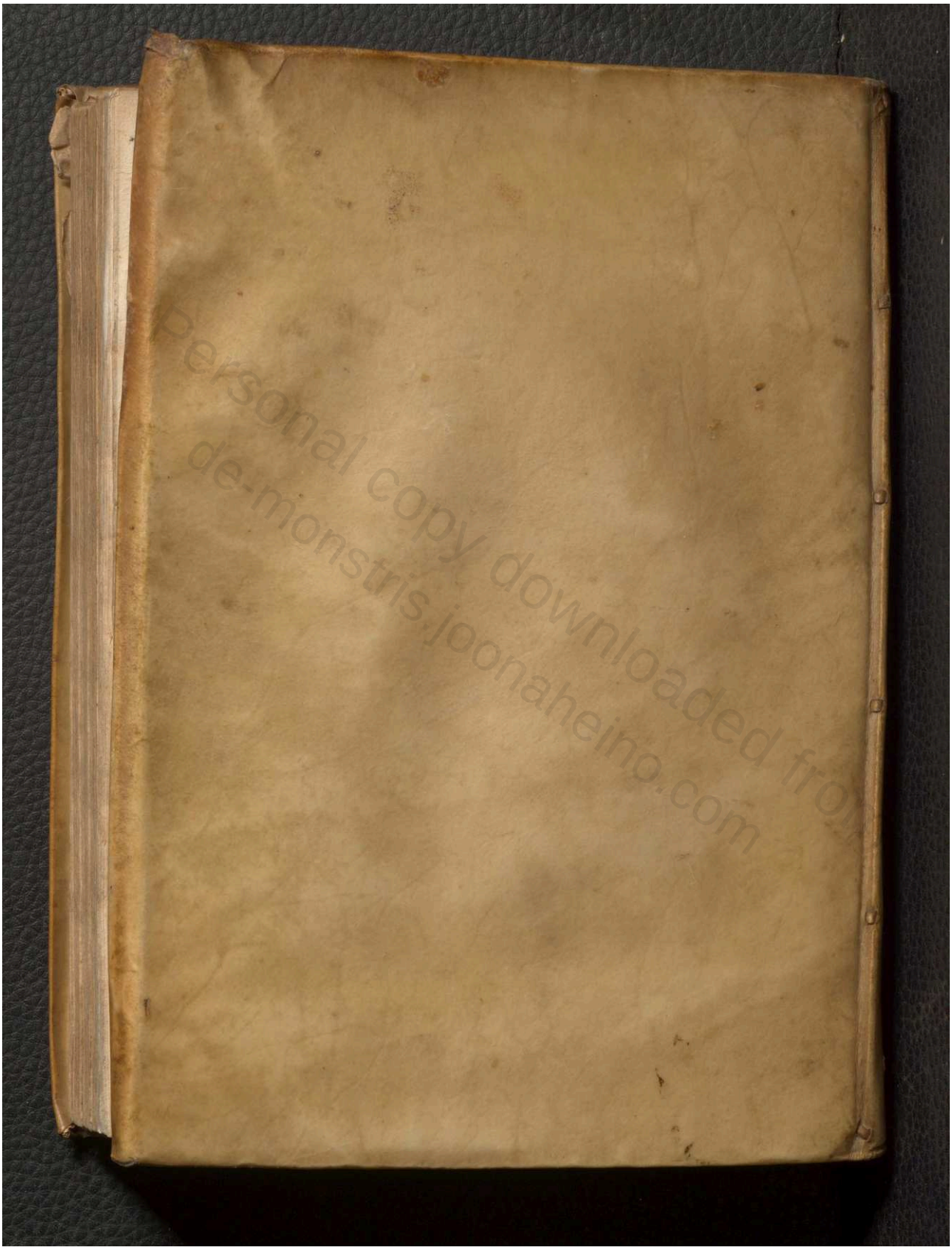
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