

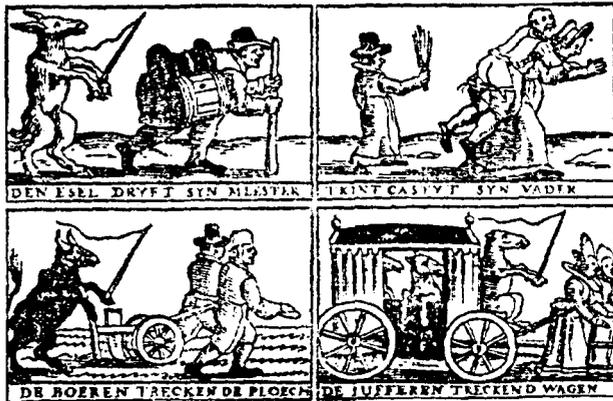
Buggeries

Buggery (*offensa cunjus nominatio crimen est*, as it is euphemistically designated in legal documents) was uniformly punished by putting to death both parties implicated, and usually by burning them alive. The beast, too, is punished and both are burned (*punitur etiam pecus et ambo comburuntur*), Guilielmus Benedictinus, a writer on law, who lived about the end of the fourteenth century. Thus, in 1546, a man and a cow were hanged and then burned by order of the parliament of Paris, the supreme court of France. In 1466, the same tribunal condemned a man and a sow to be burned at Corbeil. Occasionally interment was substituted for incremation. Thus in 1609, at Niederrad, a man and a mare were executed and their bodies buried in the same carrion-pit. On the 12th of September, 1606, the mayor of Loens de Chartres, on complaint of the dean, canons and chapter cathedral of Chartres, condemned a man named Guillaume Guyart to be "hanged and strangled on a gibbet in reparation and punishment of sodomy whereof the said Guyart is declared accused, attained and convicted." A bitch, his accomplice, was sentenced to be knocked on the head (*assommée*) by the executioner of high justice and "the dead bodies both to be burned and reduced to ashes. . . ." This disgusting crime appears to be very common at least Ayrault in his *Ordre Judiciaire*, published in 1606 he has many times (*multoties*) seen brute beasts put to death for this cause.



In his *Magnalia Christi America* (Book VI, (III), London, 1702) Cotton Mather records that "on June 6, 1662, at New Haven, there was a most unparalleled wretch, one Potter by name, about sixty years of age, executed for damnable Bestialities." He had been a member of the Church for twenty years and was noted for his piety, "devout in worship, gifted in prayer, forward in edifying discourse among the religious, and zealous in reforming the sins of other people." Yet this monster, who is described as possessed by an unclean devil, "lived in the most infandous Buggeries for no less than fifty years together, and now at the gallows there were killed before his eyes a cow, two heifers, three sheep and two sows, with all of which he committed his brutalities. His

wife had seen him confounding himself with a bitch ten years before; and he then excused himself as well he could, conjured her to keep it secret." He afterwards hanged the bitch, probably as a sort of vicarious atonement. According to this account he must have begun to practice sodomy when he was ten years of age, vicious precocity which the author would doubtless explain on the theory of diabolical possession.



In 1681, a habitual sodomite, who had been wont to defile himself with greyhounds, cows, swine, sheep, and all manner of beasts, was brought to trial together with a mare, at Wünschelberg in Silesia, where both were burned alive. In 1684, on the 3rd of May, a bugger was beheaded at Ottendorf, and the mare, his partner in crime, knocked on the head; it was expressly enjoined that in burning the bodies the man's should lie underneath that of the beast. In the following year, fourteen days before Christmas, a journeyman tailor, "who had committed the unnatural deed of carnal lewdness with a mare," was burned at Striga together with the mare.



From E.P. Evans, *The Criminal Prosecution and Capital Punishment of Animals: The Lost History of Europe's Animal Trials*. London: Heinemann, 1906.