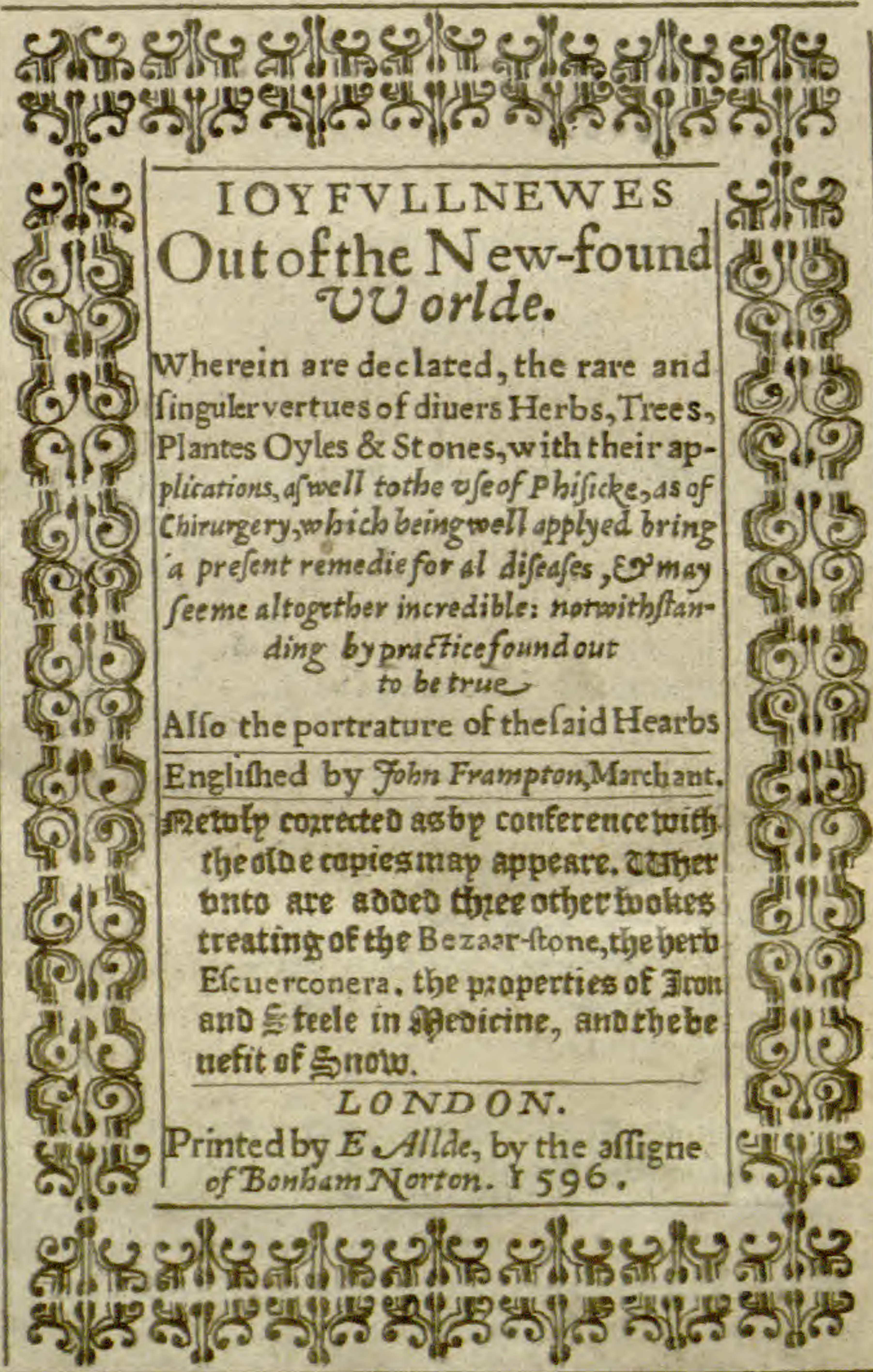


Pro. Lib. 1
R 5174
1596



IOYFVLLNEWES
Out of the New-found
VVorlde.

Wherein are declated, the rare and
singuler vertues of diuers Herbs, Trees,
Plantes Oyles & Stones, with their ap-
plications, as well to the vse of Phisicke, as of
Chirurgery, which being well applyed bring
a present remedie for al diseases, & may
seeme altogether incredible: notwithstanding
by practice found out
to be true

Also the portrature of the said Hearbs
Englised by John Frampton, Marchant.

Metoly corrected as by conference with
the olde copies may appeare. Wher
vnto are added three other booke
treating of the Bezaar-stone, the herb
Escuerconera, the properties of Iron
and Steele in Medicine, and the be-
nefit of Snow.

LONDON.

Printed by E. Allde, by the assigne
of Bonham Norton. 1596.

THE FIRST PART OF THIS BOOKE TREATETH OF THE

*things that are brought from the Occidentall Indias, which
serue for the vse of Medicine, and of the order that must*

*be kept in taking the roote called Mechoacan, wherein
are discovered great secretes of Nature, and great*

experiences: made and compiled by Doc-

tor Monardus, Phisition of

Seuill.



In the yeare of our Lord God, one
thousand, foure hundredeth ninetie two,
our Spaniardes were gouerned by
sir Chyristopher Colen, being natu-
rally bozne in the country of Geneva
to discover the Occidentall Indias,
that are called at this day, the
newe worlde: and they discovered
the first land thereof, the xi. day of

October, of the said yere: & from that time vnto this, they
haue discovered many & sundry Ilandes, and much firme
land, aswel in that countrie, which they cal the new spaine,
as in that which is called the *Peru*, where there are many
Prouinces, many Kingdomes, and many Cities, that haue
contrarie and diuers customes in them, in which there haue
beene found out, thinges that neuer in these partes, no; in
any other partes of the worlde haue beene seene, no; vnto
thys day knowen: and other thynges which nowe are
brought vnto vs in great aboundance, that is to say, Gold,
Siluer, Pearles, Emeraldes, Turkeies, & other fine stones
of great value. Yet great is the excelle and quantitie that
hath come, and suery day doeth come, and in especially
of Golde and Siluer: It is a thing; worthy of admirati-

The first part of the thinges that

on the great number of Melons, which haue come from thence, besides the great quantity of pearles which haue stored the whole world: also they doo bring from those parts, Hopping ites, Griffins, Apes, Lions, Berlaucons, & other kinds of Haukes, Tigers wool, Cotten wool, Braine to dy colours withall, Hides, Sugars, Copper, Brasile the wood *Ebano* *A sill*: And of all these, there is so great quantitie, that there commeth euerie yere, one hundred ships laden therewith, that is a great thing, and an incredible riches.

Medicines that our Occidentall Indias doe send vs. And besides these great riches our Occidentall Indias doo send vnto vs many Trees, Plants, Hearbs, Rootes, Juices Gummes, Fruites, Licours & Stones that are of great medicinall vertues, in the which there bee found, and haue been found in them, very great effectes that do exceede much in value and price all the aforesayde thinges, by so muche as the corporall health is more excellent, and necessarie then the temporall goodes: the which thinges all the world dooth lacke. the want whereof is not a litle hurtfull, according to the great profite which wee doo see, by the vse of them to follow, not onely in our Spayne, but also in all the world.

Aristotle. And this is not to bee marvelled at, that it is so: for the Philosopher dooth say, that all Countries doo not yeelde Plantes and Fruites alike: for one Region yeeldeth such Fruites, Trees, and Plantes, as an other dooth not: wee doe see that in *Creta* onely groweth the *Diptamo*, and the *Incence* onely in the Region of *Saba* and the *Almaciga*, onely in the Ilande of *Chio*, and the *Sinamon*, *Cloues*, and *Pepper*, and other spices only in the Ilands of the *Maluca*, and many other thinges you haue in diuers partes of the worlde, which were not knowne vntill our time, and the people of old time did lacke them: but Time which is the discoverer of all thinges, hath discovered them vnto vs greatlie to our profite, considering the great neede that we had of them.

And as there are discovered new Regions, new Kingdomes, and new Provinces. by our Spaniards so they haue brought vnto vs new Medicines, and new Remedies, wherewith they do cure many infirmities, which, if we did lacke them, woulde bee incurable, and without any remedie: of which things although that some haue knowledge, yet they bee not common to all people, for which cause I did pretend to treat, and to write of all things that they bring from our Indias, apperteyning to the arte and vse of Medicine, and the remedie of the hurtes and diseases that wee doo suffer and endure, whereof no small profite dooth follow to those of our time, and also vnto them that shall come after vs: in the bewraying whereof, I shall be the first, that the rather the followers may adde herunto, with this beginning, that which they shall moze know, and by experience hereafter finde out.

And as in this Citie of *Seuill*, which is the Porte and scale of all the Occidentall Indias, we doo knowe of them moze, then in any other partes of all Spayne, for because that all things come first hither, where by better intelligēce and greater experience it is learned: so do I, with practise and vse of them this fortye yeres, that which I doe cure in this Citie, where I haue informed my selfe of them, that haue brought these thinges out of these partes with much care, and I haue made experience thereof with many and diuers persons with al diligence and foresight possible, and with much happie successe.

Of the Anime and Copall.

They do bring from the newe Spaine 2. kinds of Rosine, that be both much alike one to the other, the one is called *Copall*. and the other *Anime*. The *Copall* is a Rosine verie white, and of much brightnesse, it is

The first part of the thinges that

brought in certeyne great peeces, which are like to peeces of *Diacutrou* very cleere, it hath an indifferent smell, but not so good as the *Anime*: with this *Copall*, the Indians did make perfumes in their sacrifices, & so the vse thereof was frequented in the Temples, by their *Pziestes*.

Historie,

And when the first Spaniards went to those partes, the *Pziests* went out to receiue them, with little firepots, burning in them this *Copall*, and giuing to them the smoke of it at their noses: wee doo vse heere to perfume with it in diseases rising vppon colnesse of the heade, in the place of *Incence* or *Anime*: it is hotte in the seconde degree, and moyst in the first, it is resoluatiue, and softneth by some waistrish partes that it hath.

What Anime is,

The *Anime* is a Gumme or Rosine of a great Tree, it is white, it draweth neere to the colour of *Incence*, it is moze ooly then the *Copall* is, it commeth in graines, as the *Incence* dooth although some what greater, and being broken, it hath a yellowe colour, as Rosine hath: it is of a very acceptable and pleasaunt smell, and put vppon burning coales, it dooth consume very quickly.

How it differeth from ours.

Of the congeled amber.

It differeth from our *Anime*, that is brought from *Leuante*, which is not so white, nor so bright, insomuche that some doo say, that it is spice of *Charabe* or *Succino*, which is called Amber congeled, where with they do make Beades, but it is not so, for that the *Charabe* is a kinde of *Pitche*, that is found in the *Germane Sea*, and it is taken out of the Sea in great peeces, with a dragge of Iron, so that it seemeth to come forth of some fountaines into the Sea, after the maner of pitche, and being come forth vnto the colde ayre, it congeleth, for because there is seen in the same, peeces of sticke, & other superfluites of the Sea, cleauing vnto it and in this they shal see the error of them that say that it is Gumme of *Alamo*, and of others, that it is of the *Pinetree*.

Hermolans

Of our *Anime* *Hermolaus Barbarus*, a man most excellently

are brought from the west Indias.

Fol. 3.

lenly learned dooth saye, that it is gathered about the place where Incence is founde, and that lande or soyle, is called *Amintin* and therefore the thing is called *Anime*.

A Barbarian author. A place that is called Animitin, where our Anime is gathered. The vertue thereof.

That which is brought from the newe Spaine, is gathered from certeyne Trees, of a reasonable greatnesse, by way of incision, as the Incence and *Almasiga* are gathered: we do vse thereof for many infirmities, and principally for the grieffe of the head, and paines thereof, caused of humours, or of colde causes, and for stuffyng in the head, that thereof dooth proceede, after euacuation, perfuming thers with the chambers in the Winter season: and whereas are generall infirmities, it dooth purifie and correct the Ayre, and they doo perfume therewith their head kerchers, when that they doo goe to sleepe: for them that doo suffer paines in the head, and occasions thereof, it dooth profite to perfume the head of him that is so diseased, it dooth comforte the head vnto such as haue it debilitated, or weakened, and doo suffer paines by occasion thereof: they doo put it also in plaisters, and in seere clothes, whereas is neede of comfort, and to dissolue, especially colde humours, or windines: they doo vse it also in place of Incence, as well in the perfumes, as in the aforesaide.

It dooth comfort the braine, applied in the forme of a plaister, and euen so likewise the stomacke, and all partes being full of sinewes, made after the fashion of a Seere cloth with the third parte of Ware: it taketh out the cold of any member, whatsoeuer, being applied thereunto for a long time, with refreshing it. It is hotte in the second degree, and moist in the first.

The complexion that it hath.

Of the Gumme called Tacamahaca.

AND also they doo bring out of the newe Spaine an other kinde of Gumme or Resine, which the Indians doo call *Tacamahaca*, and the same name did our Spaniards giue it, it is Resine

Of the Tacamahaca.

The first part of the thinges that

taken out by incision of a tree, being as great, as a Willow tree, and is of a very sweete smell, it bringeth forth a red fruite, as the seede of Bionia.

How the Indians use it.

This Rosine or Gumme, the Indians doe much vse in their infirmities, chiefly in swellings in any part of the bodie, wheresoeuer they bee ingendred for that it dissolueth, ripeneth, and maruelously desolueth them. And euen so, it taketh away any manner of grieffe, that is come of a colde cause: as humours, and windinesse: this the Indians doe vse very commonly, and familiarly. And for this effect the Spaniards hath brought it.

The property that it hath.

The colour is as the colour of *Galvano*, and some doe say that it is the same, it hath white partes like to *Amoniaco* it is of a good smell, and the tast is like, insomuch that being cast vpon hott burning coales, and giuing the smoke thereof at the nose of a woman that doth swone, or els hath lost her feeling by suffocation of the Mother, it dooth cause her to come quickly, and easily to her selfe. And the Rosine putte to her nauell, after the manner of a plaister, causeth the Mother to keepe in her place: and the vse thereof, is so much amongst women, that the most parte which is spent thereof is for this effect, for that they doe finde themselves verie much eased by it, taking away from them all manner of chokinges of the Mother, and comforting the stomacke. Some that bee curious doe adde thereunto Amber, and Huske, and so it is better then alone. It is alwaies fired, without melting of it selfe, vntill that it bee all wholie wasted.

In any manner of grieffe.

And where it dooth most profite, is for to take away any maner of grieffe, caused of colde humours and windie and being applied vnto them in manner of a plaister, it taketh them away, and dissolueth them with great admiration: it dooth cleaue in such sorte, that vntill it hath doone, and wrought his effect, it cannot bee taken away, and the selfe same it dooth, being laide vpon swellinges, for that it consumeth

consumeth and desolueth them, and if there be any desire to ripen them, it dooth it, and that verie quickly.

It is also a remedie verified, and experimented, *The vertue thereof.* that it dooth profite muche in Acumes, and Runnings, wheresoener they goe, for it taketh them away, putting a small peece of linnen cloath with this Rosine, behinde both the eares, or the eare on the parte which runneth, for that it dooth restraine the running of them: and applied vnto the temples of the head, in manner of a plaister, it dooth withhold the runnings and the fluxe, that runneth to the eyes, and to the partes of the face: it taketh away the tooth ache, although that the tooth bee hollowe, by putting a little of this Rosine into the hollowe, and if there with the rotten tooth be burned, it maketh that the corruption goeth no further: and being laide in the manner of a plaister in the hollownesse of the necke, or grieffe of the shoulders, it taketh away the paines: mingled with the thirde parte of Storax, and a little Amber made in a plaister, for the stomacke, it dooth comfort it, and causeth appetite to meate: it helpeth digestion and desolueth windines: after the same sort put vpon the moulde of the head, it comforteth and taketh away the paines thereof. In the Sciatica, or paines of the hippes put thereunto, the effect thereof is greate: and likewise it is so in all paines of the ioyntes: and in any payne of the body wheresoener it be, chiefly if it come of cold humours or mixt: For because with his resolution, it hath partes of binding which doo giue a maruellous comforting in ioyntes, or in hurtes of Sinewes, putting that alone, it dooth heale and cure them, for great is the experience that wee haue of it, ingendring sooth with matter: it taketh away an extreame colde: ordinarily it is applied to all grieifes: I do mingle therewith the thirde parte of yellowe Ware, for that will be applied the better and the vse thereof is so celebzated, that the people knowe no other remedy for any grieife, but only the vse of this Rosin, so that

In the tooth-ache.

It comforteth the stomack.

In the grieffe of the head.

In the Sciatica.

In the grieffe of the ioyntes.

In the hurtes of Sinewes.

In all grieifes.

The first part of the thinges that

The comple-
xion thereof.

it bee not inflammations verie hotte, and also in them after the first furie is past, and the scarcenesse thereof, it doth profite much for to dissolve the rest: it is hotte in the beginning of the third degree, and drye in the second.

Of the Gumme Caranna.

Caranna.

They doe bring from the firme Lande, by the waye of *Cartagena*, and *number de Dios*, A Resin of the colour of *Tacamahaca*, somewhat cleare, and thinne, called in the Indians language, *Caranna*, and this woorde and name our Spanyardes haue ginen it, and it hath in maner the smell of the *Tacamahaca*, although it bee somewhat moze stronge of smell, it is verie oyle, and it cleaueth fast without melting, for the clamminesse that it hath. It is a newe Medicine, and brought hither about a tenne yeeres past, and the Indians doe vse it in their infirmities against swellings, and in all manner of griefes, and now in our partes it is much esteemed, for the great effectes that it doth worke.

The vertues

It doth profite and heale the same infirmities, that the *Tacamahaca* doth, but it worketh moze speedily, so that many infirmities, wherein the *Tacamahaca* doth not so muche effect the *Caranna* doth easily heale. There was one that did suffer paines in his shoulders, & which paines he had suffered a long time, in such sort, & hee could not stir his armes, & hauing vsed a great time the *Tacamahaca*, yet hee was not healed, vntill he had put thereunto the *Caranna*, and thereby in thre daies he was made whole. In the griefes of the Joints, and the Gout *Arthetica*, it hath a maruellous effect, being applied vnto the griefe, so that it be not an inflammation, of verie hotte humour, for it taketh it awaye, with much easinesse. In olde swellings, as well in humours as in windes, it dissolueth: in griefes caused by defluxion or run-

It healeth an
olde griefe of
the shoulder.

In the griefes
of the joints.

In swellings.

ning

ning of cold humours or mixed, it worketh a marvellous effect: in all paines of the Sinewes, and griefes of the head, and griefes that thereof doe proceede, it profiteth much. *In griefes of Sinewes.*
 Surely, it is a medicine to dissolve and to take away griefs of great efficacie, and doth make his worke with great certaintie in new greene woundes, especially of the Sinewes it doeth much profit, and greatly in iointes, in the which *In newe woundes.*
 we have seene done only therewith very great workes: it is an intercepting to stay the fluxe and running of the eyes, and other partes applyed behinde the eares, and in the temples *It stayeth the running of the eyes.*
 of the head. It is verie fattie and oylie, and hot more then in the second degree.

And it is to be noted, that all these Rosines the Indians doe gather by way of Incision, by giving cuttes in the *Note.*
 Trees, of which forthwith the licour doth droppe out, and from thence they gather it.

Of the Oyle of the Figge tree of Hell.



From *Gelisco*, a prouince in the new Spaine they bring an Oyle or Licour, that the Spaniards have called, Oyle of the Figge tree of Hell, for that it is taken from a tree that is no more nor lesse then our Fig tree of Hell, as well in the Lease, as in the Fruite: it is the same that we doe commonly call *Chatapucia*, or *Cherna*, it is also milkish as ours is, for that it is more burning in the Indias for the grosnes of the earth. *Oyle of the Figge tree.*

The Indians doe make this oyle, as *Deoscorides* doeth *How this oile is made.*
 the we, in the first booke, the xxx. Chapter, that is, do pounce the seede, & seeth it in water, and after it is sodden, then they gather the Oyle that swimmeth vpon it, with a Spooone, and this is the maner to make Oyle of fruite and Seedes, and Bowes of trees: It is verie much frequented and vled of the Indians. As for expression or wringing out the iuice, they

The first part of the thinges that

they doe not knowe how to doe it, for lacke of knowledge, this kind of oyle principally is better drawn out this way, then by expression. This Oyle hath great vertues as by the vse thereof hath bene seene, as well in the Indias, as in our partes, and all that I will say, is of verie great experience, and much vse thereof in many persons: it doeth heale and cure all infirmities caused of colde humours, and windines: it doeth dissolve al hardnes with molification, and all inflammations being windie: it taketh away all manner of paine in what parte soever it bee, chiefly if it come of any colde cause. or windines, for that in this it maketh a marvellous worke, dissolving great windinesse, where soever it bee, and especially in the bellye: and with this they do heale a windy Droopie, & likewise al kinds thereof, annoyning therewithall the Bellie, and Stomacke, taking some Droppes thereof with wine, or other licour appropriated, that it may avoide the citrine water, and make the winde to be expelled: and if they doe put it in any maner Glister, or Medicine, given so it doeth avoide out the citrine water, and doth expell Windes with moze assurance then any other Medicine. In the griefes of the Stomacke of cold humours, and windes and Colicke, it worketh great effect, anointing therewith, and taking some Droppes thereof, and principally they do this in that mortall disease called the Ileus, which is a certaine filthines that purgeth at the mouth. It doeth avoide steame principally, in griefes of the Jointes certain Droppes of this oyle taken with the broth of some fat foule, it doeth empty away the humour that causeth the payne, it doeth heale the olde sores of the head, that doth yelde much matter.

The vertues and effects.

Cures in generall.

It taketh away paine.

It healeth a windy droopie

In griefes of the stomacke and Colicke.

In griefes of the Jointes.

It healeth sores.

Historie.

It undoeth opilations.

A Gentleman that did vomit his meate the space of many yeres did anoint his stomack with this oyle, and therewith did recover & neuer vomitted again: It doeth undoe Opilations of the inner parts of the body, & of the stomacke, & of the Mother, anointing it therewith. And unto yong children

Oyle and Boyes, that cannot goe to the Stoule, annointing the lower parte of the Paull with this oyle, it dooth prouoke them to the Stoule: and if they haue wormes, it dooth expell and kill them, chiefly if they giue them a droppe or two with milke, or with some fat grosse thing. And for those that haue lost their hearing, it causeth it to be restored to them, with a marvellous woork, as it hath bene seen by many experiences. In gricles of Jointes, and in gricfes of swellinges, so that they come not of a very hotte cause, it taketh them away and dooth dissolue them: many of the members being drawne together. and annointed with this Oyle, they do extende and the Sinewes are mollified with it, taking away the grieffe if that there bee any: it taketh away any markes or signes, wheresoever they bee in the face, principally, and the Poxphe we which women many times bee troubled withall, the annoynting with this Oyle, dooth take it away, and consume it, not with little contēt to them that vse it. It is hotte in the first parte of the thirde degree, and moyst in the second.

*It maekt
them goe to
the stoule.*

*For thē that
haue lost*

their hea-

ring,

In gricfes of

the soyntes.

For the mem-

bers drawne

together.

It taketh a-

way the

Morphew,

markes or

signes of the

face.

The cōplex-

ion thereof.

Of the Bitumen which is a kinde of pitch.



Here is in the Ilande of Cuba, certayne Fountaines at the Sea syde, that do cast from them a kinde of blacke Pitch, of a strong smell, which the Indians doo vse in their cold infirmities. Our people doo vse it there to pitche theyr Shippes, withall, for it is well nere lyke unto Tarre, and they do mingle therewith Tallowe, to make it Pitch the better. I doe beleue that this is the ancient wyters doo speake of. Pofsidonio sayth, that there are two Fountaynes thereof in Babylon, one whyte and the other black.

Bitumen.

Napta.

That which is brought frō the Indias, we do vse against
The vertues
griefes

The first part of the thinges that grieues of the Mother, for that it dooth reducee the Mother to her place. And if it rise on high, then put it to the Nose, thzilles, and if it come downe to the lower partes, putting thereto a wet tent with this Witche, it causeth it to goe upwarde to her place: and likewise it dooth profite, being applied to cold infirmitie, as the other Medicines do which we haue spoken of. It is hotte in the second degree, & moyst in the first.

Of Liquid Amber, and the Oyle thereof.

From the newe Spaine they doo bring a Resine that we call *Liquid Amber*, and one like Oyle that wee call *Oyle of Liquid Amber*, that is to say, a thing that wee doo molte set by, and as precious as *Amber*, or *Oyle* thereof, both of them being of sweete smel & of good saour, and especially the *Oyle of Liquid Amber*, which is of saour moze delicate and sweete then *Amber*. A Resin taken out by incision from certeine trees very great and faire, and full of leaues, which are like to Quie, and the Indians doo call them *Ococo!*. They carry a thicke rinde, of the colour of Ashes, this rinde being cut, doth cast out the *Liquid Amber* thicke, and so they doo gather it, and because the rinde hath a smell very sweete, they do breake and mingle it with the Resine, and when it is burned, it hath a better smell, in so much, where soeuer the trees are, there is a most sweete smell through all the fields.

Historie.

When the Spaniards came the first time to that place where it groweth, and did feele such a sweete smell, they thought that there had beene spices and trees thereof.

The use of it.

There is brought much quantitie of *Liquid Amber* into Spaine, insomuch that they doo bring many Pipes, and Barrelles full thereof to sell for Merchandise, for here they rayse profite thereof, to perfume in thinges of sweete smelles,

smelles, waisting it in place of *Storax*, for that the smoke and smell dooth seeme to be the same: and also they do put it into other confections of swæte smelles to burne, and suche like thinges. It casteth from it so much smell without burning of it, that wherefoever it be, it cannot be hidden, but dooth penetrate many houses and streetes with the swæte smell, when there is quantitie of it.

It serueth much in medicine, & doth therein great effect, for that it healeth, comforteth, dissolueth, and mittigateth payne applied vnto the *Houlde* of the heades by it selfe, or mingled with other thinges *Aromaticall*, it dooth comfort the braines, and taketh away the paynes of any manner of grieffe, proceeding of a colde cause layed after the manner of a *Plaster* thereunto, it dooth also mittigate, and take away the paines, and griefes of the stomack, wherein it doth a maruelous effect, applied after the manner of a *Stomacher*. For that it dooth comfort the *Stomack*, and dooth dissolve windes, and helpe digestion, and take away rawnes it causeth the meate to be well digested, it giueth lust to eat: it is made of *Liquide Amber*, spread abroad vpon a shepes skinne, in the forme of a breastplate, mingled with a little *Storax*, *Amber* and *Muske*, it is a *Plaster* which dooth profite much in all that I haue saide. There is knowne of this plaster very great experience, in this *Cyttie*, for the good effect that it worketh: it is hot in the ende of the second degree, and moist in the first.

The workes and effectes of it.

A meruelous plaster.

Out of this *Liquide Amber*, is taken the *Oyle* that is called the oyle of *Liquide Amber*, the which in his smell is more sweet, it is taken out of the *Liquid Amber* when it is newly gathered, putting it in parte where it may distill of it selfe, (the more subtill) is the perfectest and best of all.

Of the Oyle of Liquide Amber, and how it is take

Others there be that do presse it, because the more quantitie thereof may be taken out, & they bring it for merchandise, for that they vse to dresse *Gloues* therewith for the common people, and in this trade there is much spent.

The first part of the thinges that

*The use of it
in medicin.* It is used in Medicine for many diseases and it is of great vertue to heale colde diseases, for it healeth excellently well all partes whersoever it be applied, it dissolueth and mollifieth any manner of hardnes, taking away the paynes: it dissolueth the hardnesse of the Mother, and openeth the obstructions thereof. It prouoketh the Monthlie course in women, and it maketh soft any manner of hard thing. It is hot well neere in the thirde degree.

Note.

and it is to be noted that many doo bring this *Storax* very thin from the *Indias*, which is not so good for because that they make it of the bowes of the trees, cut in peeces, and sodden, & they gather the fatnes that swimmeth vpon: and the *Indians* do sel the buddes of the trees whereout the *Liquid Amber* is taken, made in handfulls, & doo sell it in their market places, for to put amongst their clothes, which causeth them to smell, as of the water of *Angels*, & for this purpose the *Spaniards* doo vse it.

Of the Balsamo.

They doo bring from the newe *Spainne* that licour most excellent, which for his excellencie and meruelouse effectes is called *Balsamo*, an imitation of the true *Balsamo* that was in the land of *Egypt*, and for that it dooth such great workes, and remedie so many infirmities there was giuen to it such a name. It is made of a tree greater then a *Polongarnet Tree*, it carrieth leaues like to *Bettles*: the *Indians* do call it *Xilo*, and we doo call the same *Balsamo*. It is made two manner of waies, the one is by the way of incision cutting the rind of the Tree which is thinne, giuing many small cuttings, out of the which there cometh a clammy licour, of colour white, but it is little and most excellent and very perfect. The other fashion is, whereby the *Indians* do vse to take out licour of the

the

the trees, which is a common vse amongst them is this: they take the bowes and the great peeces of the trees, and make them as small as they can, and then cast them into a greate Kettle, with a good quantitie of water, & so boile them until they see it sufficiently done, and afterward they let it coole, and gather vp the oyle that doeth swimme thereupon with certaine shelles, and that is the *Balsamo* that cometh too these parts, and that commonly is vsed: the colour thereof is Albozne, which is likened to blacke, it is of most sweet smel, and be: is excellent. It is not conuenient no: it ought to be kept in any other vessel then in siluer, Glasse or Tinne, or any other thing glassed, it doeth penetrate and doeth passe through: the vse thereof is onely in thinges appertaining to Medicine, and it hath been vsed of long time well nere since the new Spaine was discovered, for that incontinent the Spaniards had knowledge of it, because they did heale there with the wounds that they did receiue of the Indians, being aduised of the vertue therof by the same Indians, and they did see the sayde Indians heale and cure themselves therewith.

When it first came into Spayne, in was esteemed as much as it had reason it shoulde be: for that they dyd see it make maruellous workes: one ounce was worth tenne Ducates and vppwardes, and now it is better cheape: the first time that they carried it to Rome, it came to be worth one ounce, one hundredth Ducats: & after that they brought so much and such great quantitis that it is now of small value: this cometh of the abundance of thinges. And when it was verie deere all men tooke profite of the profite of it, and since it came to be of so lowe a rate, it is not so much esteemed being the selfe same *Balsamo*, that it was then when it was worth one hundredth Ducates the ounce. Surely if the Indias had not bene discovered, but only for the effecte to send vs this marvellous licour, the labour had been wel employed which our Spaniards

The estimation that is bad in.

Note.

Note.

ardes

The first part of the thinges that

ardes haue taken, for that the *Balsamo* that was vsed to bee had in Egypt, it is many yeeres since it failed, because the Vine from whence it came, dried vp, wherby you haue now none in the worlde. Our Lord God did thinke it good in place of that to giue vs this *Balsamo*, of the newe Spaine, the which in my iudgement in Medicinal vertue, is no whit inferiour vnto that of Egypt, according to the great effectes that we doe see in it, and the great profit that it doeth, which we doe see in Medicines, in thre waies: that is to say, it is taken at the mouth, or it is applied outwardly, or it serueth in thinges of Surgerie. Taken in the morning fasting, it healeth the shortnesse of breath: it taketh away the diseases of the bladder: it prouoketh the Menstrues of women taken and applyed with a Pessaric: it taketh away the old paines of the stomacke, licking certaine droppes therof in the morning fasting, layde vpon the palme of the hande, and so continued, it doeth comfort the stomacke: it doeth rectifye the Liuer: it maketh a good colour in the face, it maketh a good breathing, it openeth the Breast, it vndoeth opilations, and conserueth youth: I know a person of much estimation that did vse it, and beyng of great yeeres, did looke like a young man, and liued after he vsed it without occasion of any euill. They which haue bene troubled with a dry cough haue vsed it, and to some it hath bene profitable, and some Gentlewomen that haue not brought forth Children, haue vsed it in tentes for to purge the Mother, and it hath doone them good.

The effectes that is hath take in at the mouth.

Historie.

The effectes that it hath, applied outwardly.

It hath bene also applyed outwardly in all manner of griefes caused of colde humours, or of windes. For that beyng continued, it taketh away very well any manner of griefe, applied hot, with a little fether, and laying there vpon a cloth wet with the selfe same *Balsamo*, it is dissolutive, and so it doeth consume and vndoe swellinges colde and olde. It strengtheneth any parte where it is put vnto, the foreparte of the heade it doeth comforte meruellously,
and

and taketh away the paines thereof, consuming any manner of humour or colde that is in it: it taketh away the palesey by annoynting the Foreheade and Necke, and the partes that bee impotent, and it doeth profite in all infirmities of Sinewes, and shrinkings of them. Applied vnto the stomacke, it helpeth digestion, and comforteth it, dissolving windinesse: and if there be any opilation, it openeth it. And also the opilations of the inner partes it dieth, molifie and soften: it taketh away the paine of the Stone in the Kidneies or Raynes, beeing layde hot vpon the greined place: in the paines of the Bellie or Stomacke caused of colde or windes, beeing put thereunto hotte, or layed vpon hotte Breade taken out of the Duen, it taketh them away: it prouoketh Urine, and them that cannot pisse, applying it outwardly, and taking a fewe Droppes thereof, it doeth vnloose and expelle it: in the paines of the ioyntes it hath maruellous effect, and in these it hath a speciall prerogative, and especially in the *Sciatica*, dissolueth any manner of hardenesse or swelling that remaineth in any such grieffe: in paines of the Sinewes it is a meruellous remedie, and in all runnings of fluxe, it doeth stoppe and heale.

This *Balsamo* being applyed in practice of Chirurgie hath great effects of it selfe, or mingled any other way with medicine, that hath vertue to doe the effect whersoever it is applyed, and to shew all the vertues thereof, it would be verie long. I do remit it to him that shal vse it that he may make the mixture that shall be necessaris and conuenient.

This *Balsamo* is a verie common and vled remedie for woundes being newe, for that it doth cure them by the first intention, glewing together the partes without making matter, and where there be bruises that cannot bee glewed together, it doeth a verie good worke, making digestion with redinesse, and in the rest of the workes that appertaine to Chirurgie, it doth that which is conuenient

The effect
that it hath
in practice of
Chirurgie.

The first part of the thinges that

untill the wounds be whole, and for this cause the vse thereof is a common medicine in al surgerie for poore folkes, seeing that as with one medicine all effects are wrought therewith, that are necessarie: & it is a common thing to say, that when one is hurt, let *Balsamo* be put thereunto, and so they doe, & it doth heale them. In the woundes of Sinewes it worketh a meruellous effect, for that it doeth both cure and heale. It healeth better then any other medicine doeth, it resisteth colde, the woundes of the head it healeth very wel, not hauing the Skull broken, nor perished.

Any manner of woundes beyng freshe, it doeth heale in any parte of the body wheresoeuer they bee, so that there be no more in it but a simple wounde. In Joyntes what manner of wounde soeuer it bee, it doeth make a meruelous worke: The vse thereof is very common in this Cittie, in woundes. For that you haue fewe houses, but you haue *Balsamo* in them for this effect, so that in wounding of any person forthwith they goe to the *Balsamo*, for with little quantitie thereof they doe cure and heale, and many times with putting of it once euerie thirde day, they finde the wounde whole. In olde sores applyed by it selfe, or with any other ointment, it doeth mundifie, and fill them vpp with flesh.

In large feuers *Paroxismales* beyng layde halfe an houre before the colde doeth come, vppon the moulde of the heade very hot, the patient being verie well couered with clothes, and taking forthwith fise or sixe droppes thereof in wine, it taketh away the colde, in thre or foure times doing it. It is of a sharpe saour and somewhat bitter, wherby are seene the dry partes and comfortatiue that it hath: it is hot and dry in the second degree.

Of the herbe
Iohn Infant
for woundes.

I will not let to write of a certaine Herbe, whych the Conquerours of the new Spaine doe vse for the remedie of their woundes, and hottes of arrowes, which vnto the was a great remedie in their troubles, and it was discovered by

an Indian, which was Seruaunt to a Spaniarde called Iohn Infant. Hee was the first that vsed it, they did call it, and doo call it at this present day: The Hearbe of Iohn Infant. This hearb is little, they gather it greene, and beate it, and so they lay it simply vpon the wound: it doth restrain and stoppe the blood, and if it bee a wound in the fleshe, it dooth cause it to grow together, and healeth it by glewing the partes. The woundes of the Sinewes, and other parts it dooth comfort, mundifie, and ingendzeth fleshe in them vntil they be whole, and because they do not finde this hearb in all places, they bring it made into powder, for that it woorketh the same effect as well as beeing greene, and the powder, as some say, doth it better then the hearbe.

As this hearbe, so likewise haue you many other in all the other partes of the Indias, that haue the same and other properties, and doo woрке maruelous effectes: & to write of euerie one of them perticularly, it were needfull to make a greater volume, then we doo pretende of this that we shall entreate of.

Thre things they bring from our Occidentall Indias, which at this day be celebated in all the worlde, and with them they haue made & doo make the greatest works that euer were made in medicine, & there were neuer y like made, by any other medicine that vnto this day hath bene known, for that the nature of al thre is to cure infirmities which without this remedy be incurable, and to woрке the effectes that doo seme to bee thinges of woonder, and these are notozious, not onely in these parts, but in all the worlde: the which thinges are the wood that is called *Guaiacan*, the *China* and the *Sarcaparillia*. And for that it seemeth that the *China* dooth come from *Portingall*, and that the *Portingales* do bring it from the Orientall Indias, and not from ours, I wil say what is to be said herafter whē we do speak thereof. And therefore let vs beginne with *Guaiacan*, as of a remedie that first came from the Indias, and as first of the

The first part of the thinges that
best of all, as experience hath shewed, and the vse thereof in
so many yeares.

Of the Guaiacan and of the holy Wood.

The wood of
the Indias.



The *Guaiacan*, that is called the woode of
the Indias was discovered forthwith, when
the first Indias was found, which was the
Ilande of *Sancto Domingo*, where is great
quantitie thereof. There was an Indian
that gaue knowledge thereof to his Ma-
ster in this maner. There was a Spaniard
that did suffer great paines of the *Pox*, which he had taken
by the company of an Indian woman, but his seruant being
one of the *Whisitons* of the country, gaue vnto him the wa-
ter of *Guaiacan*, wherewith not onely his grieuous paynes
were taken away that he did suffer, but he was healed very
well of the euill: with the which many other Spaniardes,
that were infected with the same euill were healed also, the
which was communicated immediatly, with them that came
from thence, hether to *Seuill*, and from thence it was diuul-
ged throughout al *Spayne*, and from thence through all the
wozrde, so, that the infection was sowed abroad throughout
all partes thereof: and surely for this euill it is the best, & the
most chief remedy of as many as hetherto haue been found,
and with most assurance, and most certeyntie, it healeth
and cureth the saide disease, if they be well handled: & this
water giuen as it ought to be, it is certeine that it healeth it
most perfectly, without turning to fall againe, except the
Acke man doe returne to tumble in the same bolome, where
he tooketh the first infection.

Our Lord God would from whence the euill of the *Pox*
came, from thence should come the remedy for them. Since
it is known that they came into these parts from the Indias

as, and first of all from *Sancto Domingo*. The Pore bee as common amongst the Indians, and as familiar, as the Measelles bee vnto vs, and well neere the most part of the Indians, both men and womē haue them, without making thereof any scruple, and they came first in this sorte.

In the yeare of our Lorde God 1493. in the warres that the Catholike King made in Naples, with King Charles of Fraunce, y was called Great head, in this time sir Christopher Colon, returned from the discourie that he had made of the Indias, which was *Sancto Domingo*, and other Ilands, and he brought with him from *Sancto Domingo*, a great number of Indians, both men and women, which he carried with him to Naples, where the Catholike King was at that time, who had then concluded the warres, for that there was peace betweene the two Kinges, and the hostes did communicate togeather, the one with the other. And Colon being come thether with his Indians, the most part of them brought with them the fruite of their countrie, which was the Pore. And the Spaniards began to haue conuersation with the Indian women, in such sort, that the men and women of the Indias, did infect the Campe of the Spaniards, Italians, and Almaines: for the Catholike King had then of all these Nations, and there were many that were infected with that euill. And after the hostes communed together, the fire did kindle in the campe of the King of Fraunce, of which it folloved, that in shorte time the one and the other were infected with this euill seede: and from thence it hath spzed abroad into all the world.

At the beginning it had diuers names: the Spaniards *The names* did thinke that it had beene given them by the French: *that they* men, and they called it the Frenchs euill. The Frenchmen *gave to the* thought that in Naples, and by them of the Countrie, *the euill tree.* the euill had beene given them, and they called it the euill of Naples. And they of Almaine seing that by conuersation with the Spaniards, they came by it, they called it in the Spa-

The first part of the thinges that

nishe, Skabbe : and other called it the Peaselles of the Indias, and that very truely, seeing that from thence came the euill in the beginning.

Amongst the great Phisitions of that time, there were sundry great opinions of the cause, and originall of the infirmitie . The one sorte sayde that it came of the euill melancholie meates, that the hostes of necessitie had eaten, as wilde hearbes, and many Gardein hearbes, and rootes of hearbes, Asles, and Horses, and other lyke thinges, that ingender such like infirmities, corrupting and burning the blood. Others there were, that did attribute it to the coniunctions of Saturne and Mars, and they did apply it to the heauenly influence, and gaue thereunto diuers and sundry names. Some called it the Leprosie, others Swine Pore, other Pentegra, others the Deathlie euill, others Elephasia, without certeyne assurance what disease it was. For they were ignorant that it was a newe disease, and they would reduce it to some already known and written of. And nowe we come to our *Guaianan*, whose name was giuen by the Indians, and of them very well knowne, and so they haue called it and do call it, in all the world, calling it also the woodde of the Indias . Of this woodde many haue written much , one sorte saying that it was *Ebano*, others that it was a kinde of Bore, with many other names whereby they haue named it. It is a newe tree & neuer sene in our partes, nor in any other of the discoveries, and as the country is newe, so is the tree a new thing also.

Whatsoever it be, it is a great tree, of the greatnesse of an Oke ; it casteth out many bowes, the rinde it dooth cast from it being dry, greate, and full of Gumme, the heart thereof is verie great, it is well nere like to blacke, all is very hard as much and moze then *Ebano* is. It casteth forth a little leafe and hard, and euery yeere it bringeth forth yellowe flowers, out of the which is ingendred a rounde fruite with litle kernells within it, of the greatnesse of a Medler:

Opinions of
this euill.

Guaianan an
Indian name

The descrip-
tion of the
Guaianan.

of these Trees there is greate aboundance in *Sancto Domingo*.

And after this they haue founde another Tree, of the kinde of this *Guaiacan*, in *Saint John de Puerto Rico*, which is an other *Flan*de nere to that of *Sancto Domingo*, such an other tree as that is, sauing that it is lesse, & the boode of the tree and the bowes are smaller, & it hath scarcely any harte, or if it haue any, it is verie little, & that is in the boode of the tree, so that the bowes haue none at all: It is of moze sweet smel and moze bitter then the *Guaiacan*, that is now vled in our time, I meane that of *Sancto Domingo*, and for his marvellous effectes, they call it the holie *Woode*, & surely with reason: for that it is of a better working then that of *Sancto Domingo*, which is scene by experience, but euen as well the one & the other is a marvellous remedie, to cure the disease of the *Pore*: of the which and of euerie one of them a water is made, and is taken for this infirmitie, and for many others in this forme.

They take twelue ounces of the wood made small, and *How the* two ounces of the kinde of the same woodde broken, and *water of the* they cast it to steepe in three *Pottels* of *Water*, in a newe *woodde is* pot, that will holde somewhat moze, for the space of *xxiii. made.* houres: and the pot being well stopt, they seeth it ouer a soft fire of kindled *Coales*, untill the two *Pottels* bee sodde away, and one remaining. And this is to be noted at the time the water is put to it, putting therein one *Pottle*, they dip in a little *Rodde*, and doe marke howe high the water of one *Pottle* reacheth, and by that measure and marke, they shall see when the two are sodde away, and the one *Pottell* remaineth. After the water is sodden, they set it to coole, and straine it, and keep it in a glassed vessell, and forthwith vpon the said sodden woodde, they poure foure *Pottels* of water, and seeth it till one bee sodden away, and this *Water* must bee strained and kept apart, and it must be taken in this forme.

After

The first part of the thinges that

The manner
of taking it.

After that the sicke man is purged by the counsell of a
Physition, let him be put into a warme Chamber, and kept
from the colde and from ayre, and being laied in his bedde,
let him take early in the morning tenne ounces of Water,
of that which was first made well warmed, and let him be
couered so that he may sweat wel, & let him kepe his sweat
at the least two houres, & after he hath swet, let him be made
cleane from his sweat, & take a warme shirt, and the rest of
his Linnen cloathes, and foure houres after he hath swet, let
him eat Measings, Almonds and Bisket, and that in reason-
nable quantitie. Then let him drinke of the water that was
made at the second time, the quantitie that he hath need of,
and of the selfe same let him drinke in the day time, & eight
houres after he hath eaten, let him returne to take the first
water, and let him take other ten ounces well warmed,
and then sweate other two houres, and after his sweate let
him bee made cleane, and then bee couered againe wpyth
warne cloathes, and one houre after he hath swet, let him
make his supper of the same Measings, Almonds, and Bis-
ket, and drinke of the second water. This order he must ob-
serue the first fiftene daies, except thee haue some notable
weaknesse, and in such case hee must bee succoured with gi-
uing him to eat of a young Chicken, iointly, with the rest of
the diet: and in them that be leane, that cannot beare so pre-
cise diet, it is sufficient that they take it for nine daies, and
at the end of them they may eat a little Chicken roasted, & if
in case the sicke person be debilitated, and that he cannot suf-
fer the diet, let him haue from the beginning a very small
Chicken, going forwarde increasing of the proces of time,
and being past the 15. dayes, let him returne to purge
himselpe at the sixtene daies end, & let him take the waight
of five shillings of the substance of *Canafistola*, taken out
by Strayner or other thinge respondent thereunto, and
that day let him drinke no stronge water, but of the simple,
and the next day after the Purgation, let him returne to
the

the aforesaid order, taking in the morning and evening the strong water with his sweatings, & eating and drinking the same. Having that in place of a Chicken hee may eat halfe a roasted Bullet, or some what more, and this seconde time let him take it for other xx. daies, in the which time hee may rise, and walke about his chamber, being apparelled and kept warme. And at the end of them, hee shall returne to purge himselfe an other time, and must haue a special care to keepe good order, and after hee hath taken the water for other foztie dayes, must keepe himselfe from women and from wine especially: and in place of wine, hee must drinke the simple water of the woodde, which if he will not doe, then let him drinke of water sodden with Anise seede or Fenell seede, supping little at night and eating no flesh.

This is the best way that the water of the woodde ought to be taken, which doeth heale many infirmities incurable, where other Medicines could not worke the same effecte, & this water is the best remedy that is in the worlde, to heale the disease of the Pore, whatsoever or of what kinde soeuer it bee, for that it rooteth it out for euer without any more comming againe, and in this it hath his principall prerogative and excellencie. This water is also good for the Drooply, for the shortnesse of breath, for the falling sicknes, for the diseases of the Bladder, and of the Raines, for the paines of the Joyntes, for all evils caused of colde humors, for ventositie, and other dangerous and importunat diseases, where the ordinarie benefites of Phisitions haue not profited. Chiefly it excelleth wher the euil dispositions be, that haue proceeded at any time from the disease of the Pore.

There be many that with this wood haue made sundry mixtures, making Siropes therof, and surely with good effect. But my iudgement and opinion is, that he which shall take the water of the wood, ought to take it in the maner as is a-

The diseases that this water doth heale.

The first part of the thinges that
thence it hath bene seene so to make the better worke.
This water is good for the teeth, making them white, and
fastning them, by continuall washing of them there with: it
is hot and dry in the second degree.

Of the China.

The Second Medicine that commeth from our In-
dias, it is a roote called the *China*. It seemeth that I
should flander it, to say that the *China* groweth in
our Occidentall Indias, since commonly the Por-
tingales doe bring it from the Orientall Indias.

But this you shall understand, that Sir Frauncis de
Mendoza, a worthy knight, when hee came from the newe
Spaine and Peru, shewed to mee a great Roote, and
other little rootes, who asked me, what rootes they were?
I answered that they were rootes of the *China*, but that
they seemed to mee to be verie freshe. Hee sayde to mee
that so they were, and that it was not long since that
they had bene gathered and brought from the newe Spaine.
I marvelled that they had it there, for I did beleue that in
the *China* only it had growen: he said unto mee, that not on-
ly there was in the newe Spaine the *China*, but that also we
shoulde see brought greate quantitie of Spycerie from the
place which that *China* came from. And I beleued it when
I saw the contract that he made with his Maiestie, to bring
into Spaine greate quantitie of Spicery, that hee had begun
to set and to plant and I sawe greene Ginger brought from
thence, as also the *China*.

This *China* is a roote lyke to the roote of a cane wyth
certaine knottes within it, white and some with the whit-
nesse hath an albus colour: it is red without, the best is
the freshest, that which hath no holes, if it bee weightie,
and not worm eaten, and that it haue a fatnes as if it were
congeled, and it hath an unsauerie tast. This Roote doeth
growe

China of our
Indias.

Historie.

growe in the *China*, which is the *Orientall Indias* neere to *Siria* and *Sircania*. It groweth neere to the *Sea*: onely with the roote they helpe themselves, with the which the *Indians* be healed of greuous diseases. And therefore they haue it in great estimation: they do heale all maner of large diseases therewith, and also the sharpe diseases: especially *Agues*, with the *Water* of it, prouoking *Sweates*, and by this way they heale many. It prouoketh sweat maruelously.

It is well neere *xxx.* yeares since that the *Portingales* brought it to these parts with great estimation, for to heale all maner of diseases, and especially the disease of the *Pore*, in the which it hath wrought great effects, and the *Water* is giuen in this forme.

Historie.

The sicke person being purged as is most conuenient, must take one of the *Rootes* and cut them small vnto the thickness and greatnesse of a three penny peece, and so being cut, shall weigh one ounce, and cast it into a newe *Pot*, and thereupon shall poure three *Pottels* of *Water*, and so shall lye a sleeping there *xxiii.* houres, and the *Pot* being stoppt, let it see the at a soft fire of kindled coales, vntill halfe be sodden away, & one pottell and halfe remaine, & this is to be knowne by the order of the *Measure*, as is aforesaid, in the *Water* of the *Wood*. And after that it is colde, let it be straigned and kept in a glassed *Vessel*. There must be care taken, that it stand in some hotte or warme place neere to the fire, for that therewith it dooth preserve the vertue the better, and dureth longer time, before it be corrupted.

The manner how to giue the water of the China.

The sick man being lodged in a close conuenient chamber must take in the morning fasting, tenne ounces of the said water, as hotte as he can suffer it, and hee shall procure sweat, & keep it two houres at the least. After the sweat he shall be made cleane, and shall take a *Shirte* and cleane clothes, & warme them, and shall lye downe agayne two or three houres in the bed quietly after hee hath swet. And

How it must be taken.

The first part of the thinges that

afterwarde let him aparrell himselfe, and beeing well warmed remayne in his Chamber, in the which he shal be kept from cold & the open ayre, with al the pleasure of good company and conuersation: he shal eate at a xi of the clock, halfe a Chicken sodden, or a quarter of a Henne, with a little Salt. At the beginning of dinner he shal drinke a dish full of Broth, and forthwith eate of the Pullet, eating at the beginning a little, and he shall ende with Parmelade. His drinke shall be of the water hee tooke in the morning, so that here is no more then one water, hee may at the beginning after the Broth is taken, beginne to eate Keasinges, without their little Graynes, or Pynes without their stones: their bread must be Crustie, well baked, or Bisket. If he will drinke in the daye time, hee may doo so with taking of a little Conserua, and drinke of the same water, and beeing eyght howres paste his Dinner, let him lye downe in his Bedde, and take other tenne ounces of the same water, the which beeing hotte hee may drinke, and procure sweat: two houres after he hath sweat, let hym be made cleane, and take a cleane Shirte, and cleane clothes warm, and after one hour let him sup with Conserua, Keasinges and Almondes, with some Bisket, and drinke of the selfe same water, and last of all eate Parmelade, vpon the which he may not drinke. Thus he may continue xxx. daies continually, without neede of any more Purgation then the first, and he may sit by, so that he goe well clothed, vsing in this time all content and mirth, and keeping himselfe from all that may offend him,

After that he hath taken this water in this sozte, he must keepe good order, and good gouernement for fortye dayes continually. And he must drinke no Wine, but water made of the *China*, that was befoze sodden, the whiche hee shall keepe after it is sodden, setting it to dry in a shadowie place, and that *China* being dry must be kept to make water for other 40, daies, to drinke after the taking of the first water:

seething

Note.

Soaking one ounce thereof in three Pottells of water butyll one halfe be sodden away, & this water let him drinke continually . And aboute all thinges let him keepe himselfe from women: and he must alwaies haue care, that as well in the water of xxx. dayes, as in the water of y^e fortie dayes, that the *China* be steeped in the water xxiii. houres before it be sodden.

There be many diseases healed with this water, al kinds *The diseases of euill of the Pore, all olde Sores, it resolueth all swellings and knobbes, it taketh away the paynes of the ioyntes which they cal the Arthetica Goute, and any other kinde of Goute that is in any pertculer member or place, and especially the Sciatica, it taketh away olde paynes of the head and the stomacke . It healeth all manner of runnings of Kewmes, it dissolueth Opilations, and healeth the Droopie . It maketh a good colour in the face, it taketh away the Jaundies, & all euill complexion of the Liuer, and rectifieth it, and in this it hath a great prerogative. And by this means these infirmities are healed. It healeth the palsey, & all infirmities of the Sine wes, it healeth all diseases of Urine, it taketh away Melanchollie, and all infirmities comming of cold diseases. It dooth comfort the stomacke, it dooth dissolve winds maruellously, and also Agues long and sharp, as quotidianas : the taking of this water as it is convenient, so dooth it rote them out, and take them away. The which thing it dooth by prouoking of sweat, in this it dooth exceede all other Medicines, and some will say that in Pestilent Agues, by prouoking sweat, it healeth them. It is dry in the second degree with very little heat, the which is lesse by the other waters of the woode. And as *Sarcaparilia* which dooth heate and dry, so this dooth not, nor leaue any impression of heate.*

Surely it is a notable Medicine, in the which I haue founde greates effectes for the Diseases whiche I haue spoken of.

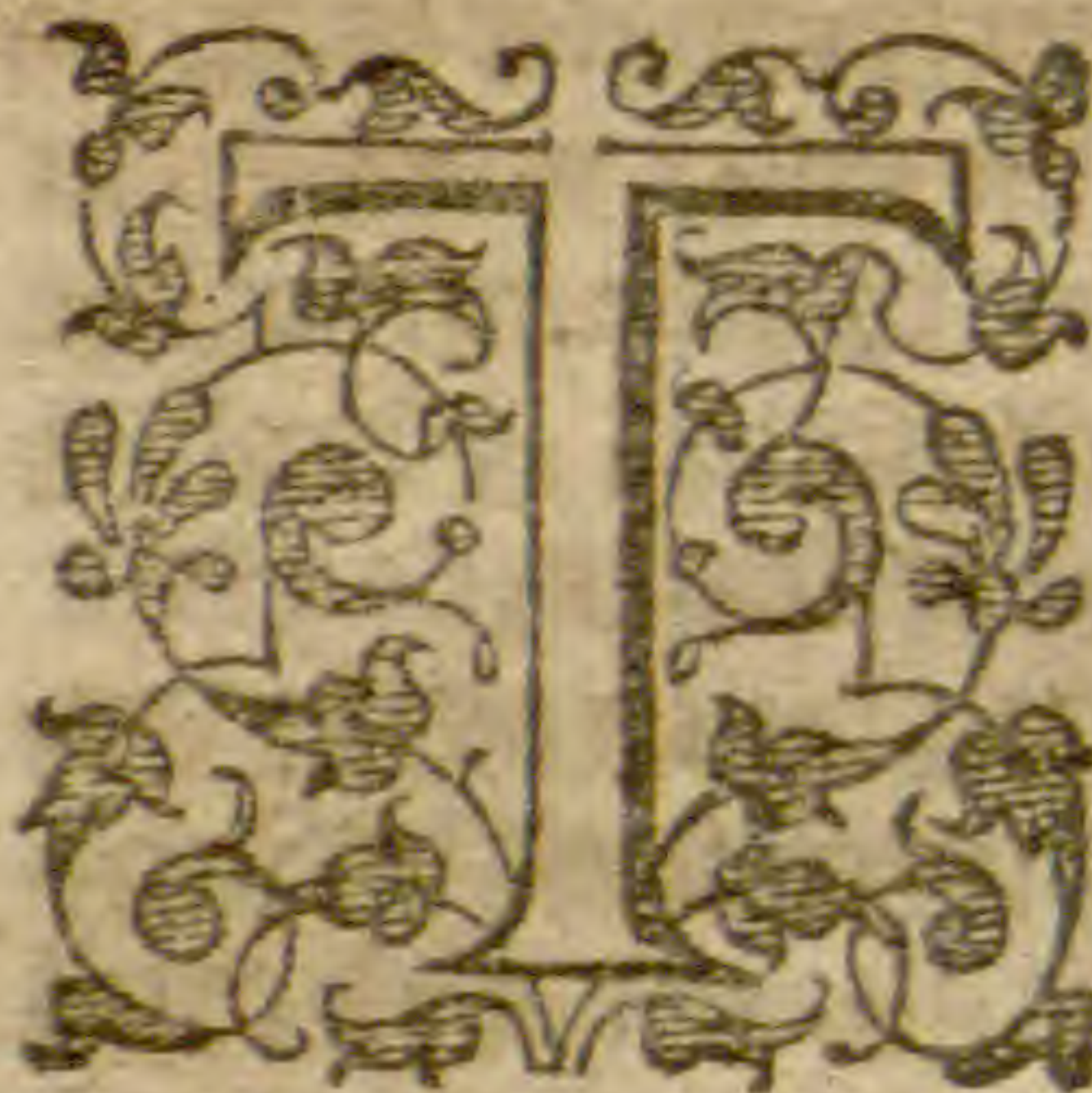
The complexion thereof.

Note.

The first part of the thinges that

Of the Sarcaparillia.

The time
since that
the Sarca-
parillia came
vnto vs.



Sarcaparillia is a thing brought
into our parts since the *China*.

It is xx. yeares since that the vse
thereof came to this cittie. It first
came from the new Spaine, & the
Indians did vse it for great medi-
cine, with the which they did heale
many and diuers diseases.

The des-
cription of
the Sarca-
parillia.

It is a plant which doth cast ma-
ny rootes vnder the ground, beeing of a yeard long, & of the
colour of a cleere tawny, and sometimes the rootes shootes
so deepe, that to take them out all, it is needfull to digge a
mans length. It casteth forth certein bowes full of knots,
that quickly doe die, and we know not that they haue ca-
ried flowers or fruite at all.

Sarcapa-
rillia of the
Hunduras.

After that the *Sarcaparillia* of the newe Spaine was
found, there was also found in the *Hunduras*, an other sort
that was better, and of better effectes: it is knowne to
be of the *Hunduras*, because that it is of colour *Tawnie*,
and grosser then that of the newe Spaine, & which is white
and somewhat like to yellowe, and moze small, and so the
Sarcaparillia that is most like to black is best.

The choo-
sing of it.

It ought to be fresh, and in this is all the goodnes there-
of, it is knowne to bee freshe by not beeing *Worme* eaten.
For that at the freshe breaking of it longwise, in the midst
it maketh a running out to the end, and casteth out no dust,
and the heauier it is, the better it is.

Of the name

The Spaniards did call it *Sarcaparillia* when they saw it,
for the great likenes that it hath with the *Sarcaparillia*,
of these parts. I haue it for certeine, that the *Sarcaparillia*
of these partes, and of the Indians, is all one, and the ve-
ry same that ours is. The which I haue experimented ma-
ny times, & ours worketh the effect that & *Sarcaparillia* of the
new

new spaine doth, & it is like vnto that of the *Hunduras*, but it is of a bitter tast, and not verie sharpe, and the water that it yeildeth hath no more saour then barley water hath.

The vse of this hearbe at the first did differ much from that which is now in experimēt, for that they gaue it as the Indians did, in the healing of their sicke folkes, & surely it did worke verie great effectes. But the delicatenesse of our time doth require that it shoulde be vled & giuen as the water of the wood is. at the beginning they tooke of the *Sarcaparillia* much quantitie, more then halfe a pound & did cut it small and break it, and cast it into a quantitie of water, and being well wet, they beate it in a Morter a good while, in such sorte that it was made like a Jellie, and then dyd strayne it, pressing it verie well, for there came out of it the likenesse of a thicke drinke. And of that they tooke in the morning hot, one good Cup full, and then the Patient clothed him selfe wel. And sweat two houres: and if in the day time they woulde drinke any thing, it shoulde be of the selfe same thicke drinke, so made by expression hot, and then they sweat as much in the morning. This order they obserued for three daies continually without eating or drinking of other meat, sauing onely that thicke drinke, taken out by pressing or straining of the *Sarcaparillia*: and after this sort I gaue it at the beginning many times, and surely it wrought great effectes, and many sicke people did better recouer, then they doe now with this other fashion.

How it was vled in the beginning.

Take this for three daies.

After there was inuented an other forme and maner to giue it, and is that which is now vled, in this sorte. They take two ounces of *Sarcaparillia*, and wash it and cut it small and then they put it in a newe earthen pot, and there vpon they poure three pottels of water, and sette it in the water to steepe twentie and foure houres, and after the Pot being well steepte, it must seeth on a softe fire of kindled coales, untill the two Pottels bee sodden away, and

The fashion how it is now vled & giue.

the

The first part of the thinges that

the one remaine, the which may be knowne by the order of the measure, that we spake of, and when it is cold, let it bee strained into a glassed vessel, and vpon the selfe same *Sarcaparillia* that is sodden, let there bee so much water powzed in againe that the pot be filled, & let it boyle a reasonable time and kept in a vessel glassed.

The maner
how to giue
it.

Now the sicke Man being purged, as it seemeth moste conuenient, and placed in a warme Chamber, he must take in the morning ten ounces of the first water of the *Sarcaparillia*, and must sweate at the least two houres, and after sweate he must be made cleane from his sweat, and take a warme shirt, and warme cloathes, and the like he must doe at night, eight houres after he hath eaten his dinner, changing his shirt and hot apparrell. Hee must dine at eleuen of the clock, and suppe one houre after hee hath sweat, at night eating nothing but Measings, Almondes, and Bisket, and drinking of the second water. Let him keepe this order fifteene daies, and if he be weake, giue him a little roasted chicken increasing it in processe of time, & at the least hee must keepe his bed nine daies at the first beginning, and the rest of the time in his chamber, kept from colde, and from ayre and on the fiftene day he must be purged, with a soft and an easie medicine, and likewise on the thirty day, in such sorte, that all the order that we haue prescribed, be kept, as in the manner of the taking of the water of the wood is already declared. And likewise after the 30. daies, he must haue good gouernment, for other forty daies, not drinking any wine, but simple water made of the said *Sarcaparillia*, and keeping himselfe from women. This is the ordinarie manner in taking of the water of *Sarcaparillia*, which at this day is vled. And because I haue experience of other waies that bee of great secret, and of great effectes, I will write them heere, to the ende that all the vertues which are in the *Sarcaparillia*, may bee set downe and declared, seeing it is the Medicine that is moste vled, and that wee doe see in it so great

greate effectes.

I doe make a Sirupe, that many yeres hath bene celebrated, and had in estimation in this Citie and in all Spain, for that it is xxvi. yeares that I did vse it for the disease of the Pore, and for other infirmitie: the whych doeth not heate, nor inflame, but with greate temperature, according to his graduation, it worketh his good effectes. The person, for whom this thing was ordained and deuised, was for *Pantelion de Negrolenoues*, who was cured of many *Phistions*, and hauing taken the water of the woodde, and other Medicines, hee was well nere consumed: and with a grieuous swelling soze vpon his shinne bone, and great paines in it, he tooke it, and healed verie well. This sirupe I haue vsed to many people, for the infirmitie that the *Sarcaparilla* doeth profite for, and the woodde, and for many other, and it hath a good working by degrees: for that the diness of the woode is taken away, and the heate of the *Sarcaparilla*, and it is made in this forme.

There must bee taken two ounces of *Sarcaparilla*, and foure ounces of *Paulo Sancto*, whyche is the holy woodde, prepared as it is sayed, and thre dozen of *Acosetas*, a fruite of Spaine, without their stone, and two dozen of *Dynes*, without their stones, and halfe an ounce of the flowers of *Burrage*, and an other halfe ounce of *Violettes* and some graines of *Barley* made cleane, that is to saye: the huskes taken away. All these thinges lette them bee cast into thre pottelles of water, and lette them bee sodden on a softe fire, vntill it come to one pottell, and then let it bee strained, and to tenne ounces of this seething, lette there bee putte one ounce of the Sirupe of *Violettes*. Let it be taken hotte in the morning, and at night in the order as is sayed. In the rest of the water, keepyng swete if there be any, and although there come little, yet they heale. They may eate a little *Chicken* from the first day, with the rest of the diet, and drinke the simple water of the *Sarcaparilla*:

The description of the sirupe or drinke

The first part of the thinges that

whiche is to bee made with halfe an ounce of *Sarcaparilla*, sodden in foure pottels of water, untill one or some what moze, be sodden away.

The thinges
that this
drinke dooth
profite in.

This order dooeth heale all kinde of euill of the *Pore*, and all the infirmities that we haue spoken of, that the water of the woodde doeth heale, and the *Coma*, and the *Sarcaparilla*. And to repeate it, it shall be too long and too pzolixious, because it is sufficiently declared befoze. For surely in this simple water, and in the foresaid decoction, I haue founde greate effectes, as well in the infirmities where is suspected the euill of the *Pore*, as in large and importunate diseases, the which the common remedies of *Physicke* hath not pzofted, although they proceded not of the *French* *Pore*, it dooeth cure and heale them, as it is scene by the worke of him that vse it.

An other
drinke of the
Sarcaparilla

There is an other *Sirupe* to bee made of the *Sarcaparilla*, which is: taking eight ounces of *Sarcaparilla* beeyng broken and cutte. and seeth it in foure pottelles of water, untill thzee be sodden away, and the one remaine: and in the water as shall remaine, putte to foure pounds of *Su-ger*, and make it a perfecte *Sirupe*. And of this *Sirupe*, take thzee ounces in the *Morning*, and thzee at *Night*, eating good meates, and *Suppe* little, and drinks onely the simple water of the *Sarcaparilla*, and goyng abzoade out of his house, doyng his businette. There is healed there wyth many diseases of the sayed, without giuing any molestation in the healing of them. And this muste bee taken till the *Sirupe* be all consumed.

The thinges
that this
drinke hea-
leth.

Sarcaparilla
in powder.

Also this *Sarcaparilla* is taken in powder, in this manner. They take the *Sarcaparilla*, and take away from it the harte within it, and dye it and grunde it, and they doe siffe it through a *Seewe* of *Silke*, and maketh it in powder. Of this powder is taken in the infirmitie of the *Pore*, or spice of them, taking the waight of sixe pence of the powder, and drinking it with the simple *Water* of the *Sarcaparilla*, ta-
king

kyng it in the Moynyng, and at night as muche when he goeth to bedde. He muste eate good meates, and drinke no Wine, but the simple water thereof. It shall doo well hee be purged that shall begin to vse.

And although that this powder dooth heale many diseases large and tempoꝛall, one cure it dooth marueilously whiche in the salte Fleume of the handes and fete, in this forme. The sicke man beynge purged, and also without purging, if he can not otherwise doo, he shall take the powder, as it is sayed, and in the salt Fleume, he shall put with a Feather, a little of the water of *Sublimatum*, watered with Rose water, that it be very simple, and after it is put in all partes, where the salte Fleume is, then let there bee put vpon it a plaister, that is called of *William Seruentis*, or *Dia Palma* spread abroad thynne vpon Battin or Taffeta, putte in all partes where the simple water of *Sublimatum* is put. This must be doon euerie day, for that in fiftene daies he shall bee perfectly whole. This dooth mundifie and dooth incarnate, and dooth skinne without hauing neede of anye other Medicine, ioyntly with the Powder and the simple water of *Sarcaparilla* whiche we haue spoken of. This is of so great effecte, and experimented, as they shall see by the worke that shall vse it, for surely they shall bee whole.

The vse of the water of the *Sarcaparilla* is so greate at this day in this forme, as is sayed that it is applied to anye disease, and it is come to so much, that in any manner of Reumes or Runnings, or windinesse, the euill of women, of the Mother, or any other cause or occasion what soeuer, so that it bee not in Feuers or other sharpe diseases, for the whiche they take the simple Water of the *Sarcaparilla*: and this is at this day so put in vse, that in like sorte you shall finde sodden water of *Sarcaparilla* beeing simply in many houses, as ordinarie water in earthen vessels: and surely it dooth great effectes, and dooth remedie large and importunate diseases. Truth it is, that to the persones that

*The Salte
Fleume is
cured here-
with.*

*The vertue
of the water
of Sarcapa-
rilla.*

The first part of the thinges that

bee hotte of complexion, it dooth heate them more then is conueniente, and so they can not drinke it, and moſte of all if that the Liuer be verie hotte, for that it heateth too much.

In womens diseases, as well of the Mother, as of colde humours, it dooth good effectes, and dooth maruellouſlye diſſolue windes, and in persons that bee ſubiecte to muche euilles, and eſpecially of Kewmes, and olde grafes and diſeaſes cauſed of euill humours, and if they run this courſe, with the continuance thereof, they ſhall receiue manifeſt profite and benefite, and it wooth heale all diſeaſes whiche they neuer thought to heale of. His complexion is hotte and drie well nere in the ſecond degree. All theſe waters muſt bee giuen in Sommer, or in the ende thereof: it is better that it excede in heate then in cold.

Of the blood Stone, and of the Stone for the deſeaſe; of the Stone of the Kidneies and Raines.

*The ſtone of
the blood.*



They doo bring from the newe Spaine two ſtones of great vertue: the one is called the Stone of the blood, & the other is a Stone for the diſeaſe of the Stone in the Kidneies and Raines: the blood ſtone is a kinde of Jaſper of diuers colours ſome what darke, full of ſprincles like to blood, beeing of colour redde: of the whiche ſtones the Indians dooth make certeyne warettes both great and ſmall.

The uſe thereof, both here and there, is for all fluxe of blood, of what partes ſo euer it bee, of the Noſe, or of the Menſtrues, or of the Wiles, and of Woundes, or of that whiche is caſt out at the mouth. The ſtone muſt bee wet in colde water, and the ſicke manne muſt take him in his right hande, and from time to time wet him in colde water,

ter. In this sort the Indians doe vse them. And as touching the Indians, they haue it for certaine, that touching the same stone, in some parte where the blood runneth, that it dooth restraine and in this they haue great truste, for that the effect hath beene seene. It dooth profyt also haung it holden, hanged, or tied in the same part where the blood runneth, so that it touche on the fleshe. Of this stone we haue seene great effectes, in staunchyng of blood. And some that doo suffer the Hemeroidal flure, haue remedied themselves with makyng Rynge of this stone, and wearing them continually vpon their fingers. And also in the Menstruall flure of women,

The other Stone, which is for the disease of the Stone in the Kidneies or Keynes the finest of them are like unto *Plasma* of *Esmeraldes*, whiche is likened to greene with a *Milke* colour, the greatest is the best: they byng them made in diuers formes and fashions for so the Indians had them in olde time, some like to fishes, other like to the beades of birdes, other like to billes of *Doppingates*, other like to rounde Beadstones, but all pearced through, for that the Indians doo vse to weare them hangyng for the effecte of the greese of the stone or stomacke: for in these two sicknesses it doth maruelous effectes.

The Sene for the disease of the grauell stone in the kidneis or reines.

The chief vertue that it hath is in the paine of the stone in the kidneies and Keines, and in expelling of Sande and Stone. In somuch that a Gentleman whiche had one of these here, (the best of them that I haue seen,) hauing put it to hys arme, he dooth make him to expell and cast out muche sande, that many times he dooth take it away, for that he thinketh that it dooth hurte him for to put out so muche: and in taking it away, he ceaseth to cast any from hym, when he feleth the paine of the stone, and puttyng hym to againe, it dooth take it away incontinent, with expelling of muche Sande and small stones. I haue seene it carried to persones that haue beene greued with great greese, and

paines

The first part of the thinges that
paines of the saide disease, and putting it to them, they doo
forthwith expell the sande and the little stones, and remain
clear thereof.

*A property
hidden.*

This stone hath a propertie hidden, by the which mea-
nes he dooth great effectes, to p̄serue that they fall not in
to the paine of the saide disease, and after it is come it ta-
keth it away, or diminisheth it. It dooth make the sande to
bee expelled in great aboundance, and likewise stones. It
taketh away the heate from the reins of the backe, it pro-
fiteth in griefes of the stomacke, put to it: and aboute all it
p̄serueth from the saide grieffe.

By Lady the Duchesse for that she had in thorte time
thre tymes exceeding paines of the stone, she made a brace-
let of them, that she used to weare it at her arme, and sithence
she put them to her arme, she neuer had more paines of the
Stone, and so it hath happened to many other that had the
like benefite, for the whiche they are much esteemed, and
now they be not so sone had, as at the beginning: for that
these stones onely the Gentlemen and richmen haue them,
and with reason, because they do suche maruelous effectes.
An other stone there is that dooth heale the salte fleume,
the whiche I doo know by herelays, but I haue seene none
of them.

Of the Wood for the euils of the Reines, and of the Vrine.



Also they do bring from the new Spaine, a
certeyne wood that is like vnto the wood of
a Beare tree grosse and without knots: the
whiche they haue used therof many yeres in
y parts, for the paines of the Reines & of the
Stone, and for the infirmities of the Urine.

The firste time that I sawe it used (may bee aboute
xxx. yeres past) there was a Pilot that was sicke of the
Urine,

Urine and of the Keines, and after that he had used it, he was whole and verie well. And sithence that time I haue scene that many haue brought it from the new Spaine, and they doe vse it for these remedies.

For them that doeth not pisse liberally, and for the paynes of the Keines and of the stone, and for them that doeth pisse with paine, and for them that dooeth pisse little. And now the thynge hath extēded for opilations, so that the water thereof doeth cure and heale them, and also of the Lungs and the Liver, and this hath bene founde within these fewe yeres, and they do finde in it notable profit. The water is made in this forme.

For the that it doeth profite.

They doe take the woodde, and doe make it in small peeces verie thinne, and small as it is possible, and they putte them into cleare water of the Fountayne, whiche is verie good and cleare, and they leaue it so vntill the water bee soaked into it: and in putting the woodde into the Water, within haife an houre the water doeth beginne to chaunge it selfe into a blew colour verie cleare, and the longer that it lieth in the Water, so muche the Blewe it turneth, although that the woodde bee of a white colour. Of this water they doe drinke continually, and therewith they vse to water their wine, and it doeth maruellous and manifest effects, without any alteration, so that it is needfull but onely good gouernment and regiments. The Water hath no more saour then although that there were nothyng cast into it, so that the woodde doeth chaunge nothing. His complexion is hotte and dry in the first degree.

How the water is made.

Of the Peper of the Indias.



Will not let to speake of the Peper that they doe bring from the Indias, that not onely it serueth for Medicine, but it is mooste excellent, the which is knowen in all Spayne, so there is no Cardaine, no Orchard, but that

Of the peper

The first part of the thinges that
that it hath plentie therof in it, for the fairenes of the fruite
that it bringeth forth.

The descrip-
tion of the
Plante.

It is a greate Plante, in so muche that I haue scene in
this Citie some that was equall with some Trees. It doeth
casse the leaues Greene, after the fashion of Wasill of the
biggest sorte. And it casteth out certaine white flowers, of
the whiche cometh out of the fruite, the which is in di-
uers formes: some Pepper be long, other rounde, others
of the making of Bellons, others of Cherries, but all bee
at the beginning when they bee not ripe verie Greene,
and beeing ripe verie redde, and with a gracious and good
coullour.

The use of it

They are vsed in all maner of meates and Potages, for
that it hath a better taste then the common Pepper hath.
Made in peeces, and caste into the brothe it is an excellent
sauce, they doe vse it in all that which the aromaticke spice
is vsed, which is brought from *Maluco*, and *Calicut*. It
doeth differ from that of the *Caste Indias*, for that costeth
many Duccattes: the other doeth cost no more but to solue
it, for that in one plante you haue spice for one whole yeare,
with lesse hurt and more profite.

The vertues
that it hath.

It doeth comforte muche, it doeth dissolue windes, it
is good for the breaſte, and for them that bee colde of com-
plexion: it doeth heale and comforte, strengthenyng the
principall memberes. It is hotte and dry, well neere in the
fourth degree.

Notes.

They doe bring from diuers partes of our *Indias* ma-
ny purgatiue Medicines, that hath beene founde and dis-
couered with the time, the which their workes and effec-
tes are greate: of the which I will giue here a short rela-
tion, that it may bee a foresight, for to treat of the Rote
of *Mecboscan*, which was our principall intente nowe to
write of.

Of the Cannastola.

There

These doeth come from the Ilandes of *Sancto Domingo*, and from *Sancte John de Puerto Rico* greate quantitie of *Canafistola*, and it is somuche, that not *Canafistola*, only all *Spayne* is prouided of it, but all *Europe*, and well neere all the worlde: for that vnto *Leuant* from whence it was accustomedly brought, now there goeth moe *Shippes* laden with it, then come with *Iron* from *Bisquey*. That which commeth from our *Indias*, is much better in comparison then that which is brought from the *East Indias* to *Venis*, and that which the *Galleons* doe carry from thence to *Genoua*, and from *Genoua* to *Spayne*, and when the *Merchantes* brought it hither, it could not bee good, for that it was verie smal, and also it was not ripe, and with so long time and cōtinuance it became so corrupted, that it did profite little.

This of ours that they bring from *Sancto Domingo* and *Sainte John* is ripe, greate, full, weightie, homilyke, and fresh. In so much that many times it commeth in sixtie dayes after it is gathered, and beeing freshe, it is of a gratious and good taste, and not of so horrible smell, as that of *Leuant* is, and so it doeth his worke farre better, and with moze falicitie.

This *Canafistola*, and the worke thereof is of greate securitie, it purgeth gently, without any alteration. And doeth auoyde principally *Choller*, and after *Fleume*, and that which is in the waies and the *Guttes*. It doeth temper them muche that take it, also it purifieth the blood, it doeth many good workes in all kinde of diseases, in especially in the paines of the *Reines*, and of *vrine*, being taken two houres befoze supper. And in reumes it doeth muche profite, being taken two houres after supper, and easilie it doeth cure the euilles of the breast, which haue beene of long continuance, & griefes of the side, being taken with *Syropes* for the breast: and being applyed outwardly with the *Oyle* of swete *Almondes*, it taketh away the grieuous

The description
of it.

The vertue
of the *Canafistola*.

The first part of the thinges that
diseases of the Langes, and griefes of the Reines. It is
good in hotte feuers, and vsing it continually befoze supper
or dinner, it staieth the ingendring of the stone, it taketh a-
way the dyeth: it is moist in the first degree, it declineth to
heate, although it be little, it is dissoluator, it clarifieth the
blood, and delayeth the sharpnesse therof, and of the red col-
lour. There haue beene in the Indias since it was discou-
red some thereof so weighty, that one codde waieyth fiue shil-
linges being taken out by the Seue, and foure ounces in
weight the whole cane.

Of the Purgatiue Nuttes.

Of the pur-
gatiue
Nuttes.

At the beginning when they discovered the Indias,
they brought from *Santo Domingo*, certaine Nuttes
being thre cornered, with the which the Indians did
purge themselves, and were vnto them a familiar
purgation And afterwardes the Spaniards, for necessi-
tie did purge themselves with them, with hazarde ynough
of some of their liues, for with the vse therof, many thought
to lose their liues: for that it is a strong purge, and although
that it doeth make a great excrese of stools, yet doeth it al-
so prouoke vomitte verie strongly, and with much violence,
with greate faintnesse and heauinesse. Afterwarde
some did rectifie them by toasting of them, and then they bee
not so violent, nor so stronge, neyther woorkes with so much
cause of faintnesse. They doe purge fleume very strongly,
and after choloz. It is an excellent medicine for the Colike,
it doeth dissolue windes, and putte in a glister it doeth euac-
uate reasonably.

What these
Nuttes doe
purge.

The descrip-
tion of the
Nuttes.

The maner & colour of them is as of our Nuttes, with
a thinne rinde, of the colour of a cleare Baye, they are thre
cornered, the carnell within it white, and sweete, inso-
much that for their sweetnesse, many haue beene moc-
ked

ked therewith. The Whifitions do call them commonly *Ben*, *Ben*. of which there are two sortes, one they call greate, and the other little. The great *Ben* be these Purgatiue *Puttes* the little *Ben* bee as great as our *Peason*, of the which in *italie* they make that oyle of sweete smell, which they call *Oyle of Ben*, with the which they doo annoint their heare, & beards for delicatenes. The complexion is hotte in the beginning of the thirde degree, and dry in the second. Their weight is of halfe a *Dynamie* vnto one, but they must be tolled,

Of the purgatiue Pinions.



They doo bring from the newe *Spayne* certeyne *Pinions* or *Carnels*, wherwith the *Indians* dyd purge themseluss: they bee like to our *Pinions*, whiche do growe out of our trees, being greate after the fashion of the wheate of the *Indias* the shale is not so harde as ours is, they are some

The description of them

what more blacke, they be round, & within very white, fatie, and sweet in tast. They do purge valiantly *Flume* and *Colloz*, and any maner of watrishnes, they are more easie *Medicine*, then the *Putts* be, they doo purge by *Stoole*, and by vomit, and if they be tolled they doo not purge so muche, nor with so much faintnes. They do purge of their own nature grosse *Humors*: it is a *Purgation* much vsed amongst the *Indians*, being grounde and dissolued with *Wyne*. hauing first taken preparatiues that do attenuate y^e *humor*, that a man doth pretend to euacuate, and vsing a conuenient diet, they take of them five or sixe more or lesse, conformable to the obedience of the stomacke, of him that shall take them.

How they purge.

How they be taken.

Ordinarily they do tolle them: for so they be more gentle and lesse furious. It is needefull that hee which dooth take

The first part of the thinges that
them, be kept as one being purged.

They be giuen in large infirmities, and where there be
grosse humours: they be hot in the third degree, and dye in
the second with some fatnes, which dooth take away some
what of the drynesse.

Of the purgatiue Beanes.

*Beanes like
to ours.*

From *Cartagena*, and *numbre de Dios*, they bring cer-
taine Beanes lyke to the fashion of ours, sauing that
they be somewhat lesse, and of the colour and making
of ours, they haue in the middell of the Beane that
doth deuide the two halues, one little thinne skinne, like to
the skinne of an oynion.

*How they be
taken.*

They doo take them from their shale, and from the in-
ner thinne skinne, and tolte them and make them into pou-
der, and take them with Wine: and being made into pou-
der and mingled with Sugar, one spoonful of the powder is
taken, and vpon that a little draught of Wine. They doo
purge without molestation Choler and Fleame, and grosse
mixt humours. And amongst the Indians they are of great e-
stimation, for the easinesse that they haue in the taking of
them. Many Spaniards doe purge with them with much
securitie, and it is a Medicine more easie and gentle than
that aforesaide.

Historie.

I haue scene many that haue come from those parts,
purge them therewith, and it succeedeth with them verie
well, and purgeth without grieffe.

Note.

But they must be aduised that there be taken from them
that litle skinne that is in the middell of the two halues
of the Beanes. For if they take that, the strength of it is so
much greater and vehement of Vomites and stools, that
they put in great hazard him that shall take them. And also
they must haue care to tolte them, for that it dooth prepare
them, and delayeth much of the sharpnes, and fiercenes,
which

which is generall in this Medicine, and in all the rest, so that to toast them is the true preparation of them. After y^e taking of any of the foresaid Medicines, the Patient must not sleepe at all it is needful that he keepe great watch being purged, and in all things, which in a man purged may be convenient.

The Beanes be given prepared, in Feuers being large and importunate, and in diseases of mixt humours, beeyng grosse, and in the paynes of the ioints & they are an vniuersall Purgation: they be hotte in the second degree, & dry in the first, there be given of them from foure to syxe, tolled more or lesse as the obedience and sufferance of the belly is of him that shall take them. *Their worke and effectes.*

Of the milke Pinipinichi.



P all the Coast of the firme Lande they take out a certeyne kinde of milke, from little trees. like to Apple trees, which the Indians call *Pinipinichi*, of the whiche cutting one bough, there cometh forth wheras it is cutte, a certeyne kinde of milke somewhat thicke and clammye, and taking thre or foure *Of the Pinipinichi.*

drops thereof, it doth purge valiantly by the stoule principally Cholericke Humours, and Citrine water, and it doth work with much vehemency and force.

It must be taken in Wine, or dried into powder in litle quantitie, so that the worke thereof is of most strength. It hath one property, y^e in eating or drinking of broth or wyne or other thing forthwith it worketh no longer, and he that doth take it hath neede to keepe good watch, and good order. *How it is taken.*
It is hot and dry in the third degree.

All these Medicines which we haue spoken of, be violent

The first part of the thinges that

Note.

and of great force, & they haue not bene much vsed ſithence the *Mechoacan* hath come, for that in it there is founde a worke moze ſure, and vnto this not only we, but all the *Indians* haue run, as vnto a purge moſt excellent, of the which we will treate now.

Of the Mechoacan.

Mechoacan.



The *Mechoacan* is a roote, that it may bee about xxx. yeares that it was diſcouered, in the *Prouiue* of the newe *Spaine*, in the *Indias*, of the *Ocean Seas*, it is brought from a Country that is beyonde the greate *Cittye* of *Mexico*, moze then 40. leagues, and is called *Mechoacan* the whiche, *Spz*

The riches
and encrease

Fernando Cortes did conquire, in the yeere of our *Lorde*, 1524. This is a countrie of much riches of *Gold* and chiefly of *ſiluer*, and it is vnderſtood that in all that Country, is much *ſiluer*. For moze then 200. leagues, here thoſe *Dynes* be ſo celebrated, and of ſo great riches that they bee called the *Cacatecas*, & enery day they diſcouer in the lande verie rich mines of *ſiluer*, and ſome of *Golde*. It is a Countrey of good and wholeſome ayre, and dooth bring forth healthfull hearbs for to heale many diſeaſes, inſomuch that at the time the *Indians* had the gouernment therof, the inhabitants there rounde about that *Prouiue*, came thether to heale their diſeaſes & infirmities. For the ſaid cauſes it is a countrie verie fruitfull, and of great aboundance of bread, wilde fowle, and frutes. It hath many *Fountaines*, and ſome of ſweet waters, which haue much aboundance of fiſh, & *Indians* of that country are of a taller growth, & of better faces than the *Borderers* are, and much moze healthfull.

The ſituatio
of *Mechoa*
can.

The principall place of that *Prouiue* the *Indians* doo call

call in their language *Chincilia*, and the Spaniards do call it as they call that Realme *Mechoacan*, & it is a great towne of Indians situated neare to a lake, which is of swete water, abounding with verie much Fish. The same Lake is in fashion of the making of an hozelhoe, and in the midst thereof standeth a towne, the which at this day hath greate trade of buying and selling, for the greate Gyves of Plate that are in all that country.

As soone as that Province was gotten from the Indians, *Historie.* there went thither certaine Priests of Saint Frances order, & as in a Countrey so far distant from their naturall soyle, some of them fell sicke, amongst whom the Warden who was the chief Priest of the house was one, with whom *Caconcin Casique* an Indian Lorde, a man of greate power in that Countrey, had verie great frendship, who was Lord of all that country. The father Warden had a long sickness and was brought in great danger of life: the *Casique* as hee sawe his disease proceede forward, sayde that hee would bring him an Indian of his, which was a *Whisition*, with whom he did cure himself, & it might be, that he would give him remedie of his disease. The which being heard of the Priest, and seeing the little helpe that he had there, and the want of a *Whisition*, with other things of benefite, he thanked him, and desired him, that hee would bring him unto him: who being come, and seeing his disease, sayde to the *Casique*, that if he tooke a powder, that he would give him of a roote that it would heale him. The which being knowen to the Priest, with the desire that hee had of health, he accepted his offer, and tooke the powder that the Indian *Whisition* gave him the nexte day in a little wine, with the which he did purge so muche, and without paynes, that the same day he was much lightned, and much more from that time forward, in such sort that he was healed of his infirmitie. The rest of the Priests which were sicke, and some Spaniards that were sicke also, did followe

The first part of the thinges that

lo to the father Wardens cure, & tooke of the selfe same powder once or twice, & as oft as they had neede of it, so to heale them. The vse of the which went so well with them, that all they being healed, the Friers did send relation of this, to the father prouincial to *Mexico* wher he was, who did communicate it with those of the country, giuing to them of ther cote and confirming them that they should take it, because of the good relation, that hee had from those Friers of *Mechoacan*. The which beeing vsed of many, and seeing the meruellous workes that it did, the same of it was extended all abroad, so that in short time, all the Country was full of the good workes and effectes of thereof, banishing the vse of *Ruibarbe* of *Barberie*, and taking the name thereof calling it *Ruibarbe* of the *Indias*, as al men do now commonly call it. And also it is called *Amechoacan*, for that it is brought from thence, & gathered in the Prouince called *Mechoacan*. And not onely in *Mexico*, and in that countrie it doth take it as the most excellent purgation, and best of al other, but also in *Peru*, and in all other partes of the *Indias*, they vse no other thing, neyther purge they with any other purge, and they take it with so much trust and easines that when they take it, they thinke to haue certaine ly their health, & so they carrie it from the new *Spayne*, as Merchandize of verie great price.

It is about thirtie and foure yeares past, when I saw it heere the first time, when one *Pasquall Carano* a *Genoues*, came from the newe *Spaine*, who fell sicke at his coming, and as I did cure him, at the time that I woulde purge him, he saide to me that he brought a *Ruibarbe* from the newe *Spaine*, that was a verie excellent Medicine, wyth the which all they of *Mexico* did purge themselves, saying, that it was called *Ruibarbe* of *Mechoacan*, and hee had bene purged many times therewith, and it had succeeded verie well with him, and if he should take any purge, he would take that, of the which hee had experience.

But

Ruibarbe of
the *Indias*.

Historie.

But I caused him vtterly to forsake the vse of such like new Medicines, of the which there was nothing written nor known. And did perswade with him to purge with the medicines that we had here, of the which there was so great experience and knowledge, in written Authours. And he did graunt to my wordes, and purged himselfe with a purgation that I gaue him, euē as it was conuenient for his disease. By the which although that ther did follow vnto him notable lightnesse and profite: yet hee was not cleare of the disease in such sort, but that it was necessarise to purge him an other time. And when we came to the second purgation, he would take none other but his owne Kuibarbe of *Mechoacān*, with the which he did purge so well, that hee remained whole, & without any disease. And although that this effecte did like me well: neuerthelesse I did not remaine satisfied, vntill many other that came at the same time, and fell sick, did purge with the saide *Mechoacān*, and it went verie well with them, because they were accustomed to purge therewith in the newe Spaine: and seeing the good workes and so many thereof. I began to consider of it, and to purge many therewith, giuing credite to the good effectes that it wrought.

And so with these that I did make experience of here, as also with the relation, and great credite of them, that came out of the newe Spayne (in somuch that the vse therof hath spread abroade, that it is a common thinge in all the worlde and they doe purge therewith not onely in the newe Spaine and the Prouinces of the Peru, but also in our Spaine, all Italie, Almanne and Flaunders) I haue sent relation thereof, well neere to all Europe, as well in Latine, as in our natie tongue.

The vse thereof is so muche, that they bring it for chiefe Merchandise, in great quantitie, and it is solde for greate summes of money: In somuch that a seller of Drugges tolde me, besides that which he had sold for the Citie, he had sold

The first part of the thinges that

foorth of the citie the last yere, more than ten kintalles of it which is a thousand pound weight, so that nowe they aske for *Kuibarb* of the *Indias*, for that it is so familiar, that there is no husband man that doeth not vse it, as a most sure medicine, and of great effectes, because for that kinde of purgation, there is no neede of a *Phisition*, as being that, vnto which all men giue most credite, as a thing determined and approued for good.

I haue talked with many of them that haue come from the newe *Spaine*, and in especially with them that haue bene in *Mechoacan*, concerning the fashion of the plant that this roote is of, and what forme and Figure it hath, the which they doe bring from the Country, within 40. leagues of beyonde *Mechoacan*, from a countrie which is called *Columa*, and they haue so little care therein, seeing that their principall intent is vnto their interest and gaine, that they know no more thereof, but that the *Indians* in *Mechoacan* doe sell it them, the rootes being drie and cleane, as hither they doe bring them, and the *Spaniards* doe buy them, as a kinde of *Merchandise*, and so send them to *Spaine*.

And surely in this we are worthy of great reprehension, that seeing that there are in the newe *Spayne*, so many *Herbes*, and *Plantes*, and other thinges *Medicinable*, of so much importance, there is not any that writeth of them, nor is it vnderstood, what vertues and formes they haue, for to accord the with ours: so that if men had a desire to search out, and experiment so many kinde of medicines, as the *Indians* did sell in their *Market* places and *Faires*. it would be a thing of great profite, and utilitie to see and to knowe their properties, and to experiment the variable and great effectes, which the *Indians* doe publish, and manifest with great prooffe amongest themselves, whych they haue them: we of our parte without any consideration doe refuse it, and suche as doe knowe their effects, will not giue

by relation, noz knowledge what they are, noz write the efficacy and manner of them.

And going to searche after the Place of the *Roote* *Historie of Mechoacan*, a Passenger that was come from that *Pro* *the plant of Mechoacan* vince, did aduertise mee that a Francis Frier, that was come from the Countrey, had brought in the shippe where hee came, the proper Hearbe of *Mechoacan* greene, in a great barrell, and with much care, which he brought from beyond *Mechoacan*, and that hee had it in the Frierie of S. Francis of the City. And hearing thereof I did receyue great contentment, and so I went forthwith to the Frierie, and at the doore of the Infirmerie, or house for the sicke people of this Frierie, there was a thing like to halfe a Pipe, in the which there was an hearb very greene, which they saide was the *Mechoacan*, that the Frier had brought from the new Spayne, not with litle labour. It is an hearb *The descrip- tion of the Mechoacan* that groweth creeping up by certeyne litle Canes, it hath a sadde greene colour, it carrieth certeyne leaues, that the greatnesse of them may be of the greatnesse of a good *Worrenge* dish, which are in compasse round, with a little point, the leafe hath his little *Sinewes*, it is small, well neere, without moysture, the stalke is of the colour of a cleere *Lawnie*.

They say that it casteth forth certeyne Clusters with little Grapes, of the greatnesse of a *Coziander* seede which are the fruite, and doo ware ripe by the *Moneth* of September: it casteth out many *Bowes*, which dooth stretch a long vppon the Earth, and if you put any thing neere to it, it goeth creeping vppon it. The *Roote* of the *Mechoacan* is vnfaerie, and without byting, or anye *The manner of the roote* sharpnes of taste. That which wee doo see at this present of our *Mechoacan*, is a roote which they bring from the new Spayne, from the *Pro* vince of *Mechoacan*, made in greate and litle peeces, of them cutte in peeces, of them broken with their hands, It is a white *Roote*, somewhat strong,

The first part of the thinges that
and mighty, it appeareth that the peeces be of a great root,
without any hart.

*The electiōs
of the Me-
sbeacan.*

The conditions, or elections that it must haue, for to be
good and perfect is: that it be freshe: which may be known
if that it be not worne eaten, nor black and that it be some-
what white: but the very white is not so good, and if it be
some what russet, so that it be the vttermost part of the root,
for that the inner parte is some what white In the tasting
or chewing of it, it is without saour, or any manner of by-
ting tast.

*That it be
fresh.*

It importeth to make his worke the better if so be that
it be fresh, for that the fresher it is, the better it is, and the
greater the peeces are, the better they are conserued. And it
is true, that that which is brought in powder, is not so good,
for that it dooth putrifie, & loose much of the vertue, and ope-
ration. As also we doo see, if we make powder, and keepe it,
it dooth not make so good worke, as when the roote is
ground, and then forthwith taken. The roote being old dooth
turne black, and it wil be worne eaten with holes, and be-
come very light. It will keepe well rouled in Sere cloth.
It is gathered in the moneth of October, and it neuer loseth
his lease.

*The comple-
tion thereof.*

The complexion thereof is hotte in the first degree, and
drye in the seconde, for that it hath subtile partes, with some
binding, whereby it seemeth that his worke being done,
it leaueth the interiour Members strengthned, without
debilitation and weaknesse, which the other Purgatiue
medicines do leaue them in: but rather those that doo purge
themselues therewith, doo remayne after they be purged,
more strong and harde, then befoze they were purged.
It hath no neede of rectification, for that wee doo not see
in this roote any notable hurte, onely the Wine is vnto it a
corroboration for the worke, for being taken with Wine,
it maketh a better worke, then with any other Licour for
that it dooth not cause vomite, and it worketh the better.

are brought from the West Indias.

Fol. 27.

It is giuen at all times and in all Ages, it dooth hys *Easie to take*
woorke without molestation, and without the accidentes *and easie to*
that the other medicines soluatine are woont to procure. It *worke.*
is a Medicine easie to bee taken for that it hath no euil tast.
Onely it hath the saueur of that with the whiche it is ta-
ken, for that it is of it selfe without saueur, and so it is easie
for Childzen, for that they may take it without feeling
what it is: it is so lyke wise for persons that cannot take me-
dicines. for it hath neyther smell nor taste. I haue pur-
ged therewith many Childzen, and many very olde per- *It is giuen to*
sons & haue giuen it to men of moze then 80. yeares of age, *children and*
and it maketh in them very sure and good woorke with no *olde people.*
maner of alteration or change of body, and without being
debilited or weakened.

This Rote dooth auoyde cholericke humours, grosse,
mixt, and also slegmatike humours, of what kind soeuer they
be, and humours putrifid and rotten, and of both colours: it *The worke*
dooth euacuate the Citrine water, of them that haue the *and effectes*
Dropsie, with much easines. The principall respect thereof *be mervel-*
is to the Liuer, making it cleane, and comforting it *and*
the Members neere adioyning to it, as the stomacke and *loss of this*
the inner partes. It dooth cure all Opilations of the same *rote.*
partes, and all diseases caused of them: As the Dropsie,
the Jaundies, and ioyntlie with his good woorke it re-
sisteth the euill complexion of the Liuer, it dissoluethe
windinesse, and with easinesse it expelleth it, and dooth
open all the hardnesse of the Liuer, and of the Lunges,
and of the stomacke. It taketh away olde greefes of the
heade, and mundifieth the brayne and the Synewes,
and emptieth out the humours that bee in the head, or partes
thereof. In the disease called the Lamparones, whiche is
the Kinges Cuill, it maketh a good woorke: in old greefes
of the head called the Pegrin, and the falling sicknesse,
and in all Distillations, or olde runnings in paines of the
Ioynts, both perticuler and vniuersall, as in the Gout Ar-
thetica,

The first part of the thinges that

*In griefes of
Women.* Cathetica, in paynes of the stomacke, emptying the cause, and
consuming windines. Also in paynes of the Urine & Blad-
der, in paynes of the stone and Colicke, of what kinde soe-
uer it bee, it maketh a marvellous worke. It cureth the
paynes of women, and especially the Pother, by emptying
and taking away the cause, as namely those causes which
come of cold humors & windinesse, and in the griefes of the
brest as of an olde cough & shortnes of breath, for vsing this
roote oftentimes it taketh it away, and healeth it. Also in
griefes of the Reines caused of grosse Humors, for it dooth
emptie and expell them.

*In griefes of
the Pore.* In griefes of the Pore it maketh a great worke. And it
seemeth that for these griefes our Lord did ordeyne it, emp-
tying the humors of them, whiche for the moste parte are
cold, and especially when they be woren olde of long time,
it purgeth them and dooth expel them without any paynes,
by multiplying the taking thereof, as many times as is
necessarie, for that in these infirmities that bee olde, and of
long continuance, one euacuation is not sufficient, but it
is necessary to haue many euacuations, which may be done
without daunger with this Roote: and it is not to bee mar-
uelled at, if that with one euacuation therewith dooth not
follow the health that is wished for, but that many times it
is needful to make often repetition, to the intent to roote by
and expell the euil, and noughtie humors, that are the cause
of the saide disease.

In agnes. This roote dooth maruellously emptie sooth the cause of
the large Feuers, and importunate, and all Feuers com-
pounded, and chiefly in olde Feuers, as Tertians, Quotidi-
ans, Slegmatiks, and in such diseases as commonly come of
opilations, vsing thereof at the time that is needefull, for
that in the like large and importunate diseases, the Phisitio-
on must not bee content with one euacuation, but with ma-
ny, digesting by little and little, and auoyding out by lyttle
and little, seeing that the auoyding out is done with such a se-

surauince by his Medicine so blessed.

He that hath neede of it must haue a good heart, & with trust that it will profite him much, which hetherunto wee haue experimented, in so many, that with iust title al credit may be giuen to the good workes therof. We see with how much easines & without any accidēts it worketh the effects that we haue spoken of. & it is looked for, that euery day wil bee discovered greater matters, that may bee added vnto these.

The rule and order that must be kept in the administration, and giuing of the Pouders, made of the roote of *Mechocan*, was learned of an Indian Philition that we haue spoken of, and since it hath beene vsed in diuers and sundry fashions.

The first thing that is required of him that shal take this Poulder is that he do prepare himself with good diet, & good order, keeping him selfe from all thinges that may offende health, and to vse these meates which are most conuenient for him, & to dispose then humoz v' principally hee pretendeth to auoide out, & with some Syrope, that may haue the same respect that the humoz is disposed vnto the way to be prepared where he may go out. And for this it is good that he take the counsel of a Philition: & he must vse glisters if the Belly be not obedient at the least the day before he shal take it, and if by chaunce he shail neede litting blood he shal doe it with the iudgement and opinion of a Philition. The body so prepared and readie to be purged, he shal take this roote chosen as we haue said, and it must be grounde, making powder of it, of an indifferent finenesse, and way of it the quantitie that must be taken, as wee shal speake of, and put it into white Wine, which is Sacke, as much in quantitie as is needfull for to drinke, and it must be taken in morning.

Wyne is the best licour that it can bee taken withall, and so it is vsed generall in the Indias, for the Wine as we haue saide, dooth corroborate and giue strenght to these Pouders,

The order that ought to be kept in taking of it.

It is conuenient that there be a preparation for him that shall take it.

How these pouders shall be taken.

The first part of the thinges that

pouder, and because there be some that can drinke no wine, in such case they may giue it in sodden water, wherein Si-
namon hath bene boyled, or Anis or Fenell seede, and if
the pure wine doe offend them, it may be delated with any
manner of Water, but the quantitie of the Wine that shall
be taken, is so little, that it cannot offende, nor molest any
person.

*Other wise
to giue it,*

It may be delated with Cardise, or Langdeberse wa-
ter, and because this medicine is not giuen in sharp Agues,
but in large and temperate diseases, it doth beare the wine
better then any other licour.

Also they giue these Pouders with Conserua of Violets,
and with Syrope of Violets, and it is a good practise: for
with his colde and moisture, it doeth correct the little heate
and drought that the patient hath, and let them drinke vpon
it Wine watered, or some water as aforesaid.

*There are
made pills of
it.*

There is made of this Pouder Pills formed with elec-
tuary of Roses, and surely they make a very good worke &
purge well.

*In wafer
bread.*

Also they doe put it in paste of Wafer bread, or in
Marchpaines, and as it hath no euill saour, so they doe not
feele it. It serueth much for children and for them that can-
not take the like thinges.

Nose.

The Pills that must be made of this pouder must be ve-
ry little, somewhat greater then Coriander seede, that they
may dissolue the rather, and not heat, and so they worke more
quickly and better.

*When they
shall be giuen*

They may be giuen in the morning and at night: these
pouder be receiued with most prosperous successe, being
made vp with Syrope of Roses of nine infusions, mingling
the quantitie that therof shall be taken in two ounces of Si-
rope, and surely this mixture doeth make a meruellous
worke, for that it doth strengthen, and inforce muche the
worke of the Pouders.

*What bu-
mors the
Neck can
doe auoyde.*

It auoydeth Cholerike, grosse and Leugmatike humors
and

and permitt, and the scarcenes of the blood, and so it is a greates medicine and of meruellous woork: It auoideth also most strangely the Citrine water of them that haue the Dropsie, frequenting it many times, giuing betweene one purge and another, the which may coroborate and make strong the Vineran Bzoth it is taken many times, and maketh good woork.

This medicine or purge must bee taken in the morning early, and after it is taken, they may sleepe halfe an houre vpon it, befoze it doe purge, for that the sleepe doeth stave the Vomit, and the natural heate thal makes a better woork in the medicine.

When it should be taken.

He that shall take these Pouders, if he doe feare them, or any other Medicine purgatiue, and if he feare Vomit, may vse this one remedy, of the which I haue large experience, and is, when hee hath taken this purge or any other, let him take the Yolke of an Egge rosted hot, broken betweene his fingers, and put it into a course Linen Cloth, and so rounde let him put it into a Throate Pit, and let him holde it there, vntill that hee doe beginne to purge, for that surely, it will stave the Vomiting and also the fumes that doe rise of the purge, and this is no small content. After that hee hath somewhat slept, if hee can, at the time that it beginneth to woork, let him not sleepe nor eate, nor drinke any thing but bee in place where the ayze doe not offend him, nor with much companie, for that all the intent shall bee for to purge, staying all thinges that may let the auoiding out. And he shall be aduertised, that one of the greatest excellencies that this purge hath, is, that it is in the handes of the sicke person to auoide out what quantitie of humour hee will, the which is a thing that they of old times did consider much of. And waying which was surest of purging or the letting of blood, they doe not alleage any other cause moze principall, than that the letting of blood is moze sure. For as much as in the letting of blood wee may take

Note.

The first part of the thinges that

out what quantity of blood we list, & not in the purge, which once being taken, it is not in the handes of the Physitiō, nor the sicke person to let it to do his worke: which quantity is not in this our purge of the roote of *Mechoacan*, seeing that with taking of a little broth, or eating any maner of thing, the working of it ceaseth, and it worketh no more, and so it cannot excede nor hurt the patient.

Note.

Surely it is to be holden of much price, that there is founde a kinde of purge with so much assurance, and that so mightily doeth his worke, and is at the will of him that doeth take it. After it hath done what to the patient seemeth good, and sufficient, then with a little Broth which he eateth, it shall worke and purge no more.

After that he hath purged.

After that the sicke person or Physitiō perceiveth that it hath made an ende of his working, and hath purged that which is convenient, then they must giue him some what to eate, taking at the beginning of his Dinner a Dish full of Broth, and after a little while let him eate of a Hen, and in the rest let him governe himself as one that is purged, as wel in his drinke as in his meate, as also in the keeping that hee shall haue of his person. For that day that he doeth take it, let him take heed that hee sleepe not in the day tyme nor drinke till Supper, the which Supper shall bee light and of some good meates.

What hee must doe the next day.

The next day let him take a washing Medicine, and some conserua, and from that time forwarde let him keepe good order and good government, in all that is convenient for him.

Note.

And if that with once taking of these pouders, the sicke man doe not heale, nor auoide from him that which is needfull for to be voyded, he may take it againe, as many times as the Physitiō shall see convenient wherein hee shall haue care after that the sicke man is purged, to comfort and to alter the principall members.

And in this I can holde no precise opinion, for that there

bee

be diuers and variable diseases, and it is needful for them to haue diuers remedies, & my intent is no more then to write the vse of the Rōote of *Mechoacan*, as a thing of so greate importance, and of a purge and remedie so excellent, as nature hath giuen vnto vs.

And if procelle of time haue taken frō vs the true Myre, and the true Balsamo, and other medicines that they of old tyme had, of the whiche in our tyme there is no memoire, and with the tyme are lost: yet time it selfe in place of them hath discovered and giuen so many and so sundry things as wee haue spoken of, as our Decidentall Indias doo send vs. In especially the *Mechoacan*, a purge most excellent and gentle, which doth his worke wth such assurance being white in colour, pleasant in fauour, and in smel easie to take, without any lothsomnes in working, and without that horriblenes, that other purges haue, & without those accidents and fayntnes that come at the time, that they bee taken & without that disquietnes which it maketh when it worketh.

A good digression.

This Rōote hath ouer and aboue that, which is sayde, other properties, and hidden woorkes, that we doo not reach vnto, which with the time and vse of them shalbee knowne and discovered euery day.

The weight or quantitie that is giuen of the Powder, made of the Rōote of *Mechoacan*, it is conformable to the obedience of the belly, of him that shall take it. Some there be that doo purge with little quantity. I knowe a Gentleman of this Realme, that with the weight of halfe a Roial, which is iii. d. dooth purge very well & there are other that haue neede of the weight of vii. d. and others of the weight of xiiii. d. and in this euerie one ought to measure y^e quantitie, as he hath his belly in obedience, more or lesse. Euen so they ought to limit the quantitie conformably to the age of the Patient. For that the Childe hath neede of lyttle, the Boye of more, and the Strong man of much more, and the

The quantitie that is giuen of it.

The first part of the thinges that

Leane oflesse, and for this cause the Physition must measure the quantitie as hee seeth it convenient . Because to the Childe hee shall giue the weight of iiii. d. and to the Boy the weight of vi. d. and to the Man the weight of xii. d. which is commonly so taken, but to the Woman it is not convenient to giue lesse then y weight of twelue pence, and in this there may be had a consideration, seeing that it is in the hand of the Physition to take away his worke when he doth see that it exceedeth, it is better to giue a little too much, considering that with taking of a fewe suppinges of broth, if it doth exceede, the excesse may be remedied.

This is the summe which I haue vnderstoode vnto this day of the Rote, which they bring from the Province of Mechoacan, and when I shall know more of it, I will write as the time and the vse thereof shall giue occasion.

Of the quicke Sulphur.



When I made an ende of wryting of these last lynnes, Barnardine of Burgus the Potecarie, a man learned and expert in hys Arte, did shewe mee in his shoppe a peece of the quicke Sulphur brought from one Indias, a thing moste excellent as euer I sawe, and in our tyme the like hath not bene seene. It was bright lyke Glasse, of the colour of fine gold, taking a little of it, and casting it into the fyre, it dooth cast from it a verie greate smell of Wymstone lyke to greene smoke, and the peece it selfe smelling (therunto) hath no smell.

They brought it from Quito which is a place in the province of Peru, from a Dyne y there was found in certeyn Hilles, nere vnto the mines of gold. And it is not in vayne that the Alchimistes doo say, that the matter of Gold, is the Quicke silver, and the Sulphur, that is to say, the Quicke

silver

Quicke Sulphur.

As it is.

Brought from Quito.

Note.

silver the matter, and the Sulphur the former and maker. And so this which I saw, was like to a peece of Gold most fine.

They bring from *Nicaragua*, other Sulphur, but it is rus. *Evill Sul-*
set, like to Ashes, congealed without colour or brightnesse, *phur.*
which is found nigh unto the *Volcã* of *Nicaragua*, the which
being cast into the fire doth cast from it the smell of *Brim-*
stone, but it is a peece of earth, and in nothing is like to that
of the *Province* of *Quito*, more then in the smell, neyther
hath it that colour of Golde, nor that brightnesse that the
other hath which is of *Quito*.

The same being applied in things, that are convenient *The things*
for Medicine, worketh marvellous effectes: chiefly being *that it profit-*
grounde, and dissolved with wine, and applied in the night *eth in.*
to them, that haue their face redde inflamed that bee like to
Lepers, using it certeyne nightes, after they haue beene at
the scoole, it taketh the rednesse away, and healeth it mar-
vellously, of the which I haue great experience. It healeth
the *Skabbes*, beyng dissolved with oyle of *Roses*. Taking
the wright of sixpence in an *Egge*, it healeth the *Cholike*,
and the *Dalsey*. It is good for the paine of the *Stone*, and
being taken, it healeth the *Jaundies*.

It is hotte and drie excessively, which appeareth by the
friendship that it hath with the fire, for being touched with *The comple-*
it, it inflameth & maketh a flame. It is the principal mat- *tion therof.*
ter, of that *Diuelishe* inuention of *Gunpowder*, which hath
beene the cause of so many evils, and hurtes.

Of the Wood Aromatike.

Also the sayde *Barnardino de Burgis* shewed mee a
A Wood, which to my seeming, I thought to haue
beene the holy wood, that I meane of *Saint John de*
Puerto Rico, the whiche was of this manner, and

The first part of the thinges that

forme.

*The smell of
the wood.*

Being in the house of a principal Merchant of this city, making a Medicine in a Chimney, where they did burne of that wood, the smoke that came out of the wood did smell much, & gaue a very sweet sauour, of the which he maruelled much, & asked from whence they had cast thither that good smell. They of the house told him, that the good smell was of the wood that thay did there burne, and it was that which did cast that good smell. We tooke a sticke of the Wood, and from it plucked a slip of the same, which had no smell nor sauour, moze than other common wood had, then he tooke away a little of the rinde, and smelled vnto it, and tasted it, and he found a sweete smell most excellent in it, and a sauour no moze nor lesse then of Naces, or Nutmegges, and much moze sharpe, and moze sweete, and of a moze pleasant smell and tast, then any Cinamon that is in the world, and with moze liuelinesse, and sharpenes of tast then the pepper. I tasted it at the taking away of the rinde from the said wood, of the which he had a great peece of timber, and surely there is not any thing of so sweet smell and tast, of any thing which we haue that with so much pleasantnes of smell, and with such liuelines sendeth forth a sauour as this did penituate mee, insomuche that tasting a little of it, I carried all that day the sweete smell and sauour in my mouth, beeing meruellous, as though I had carried there a peece of Nutmegge.

Historie.

Of this wood they sayde, that a Maister of a Shyppe of his, did cut a great quantitie, comming by the *Hanana*, and in a Mountaine, they cut much of it, for the shippes provision, and that which did remaine they carried to the Owners house, & there wast it, as I haue said. Wherby I do consider howe many trees and plants there bee in our *Indias*, that haue great vertues for medicines, that in the fuel of the Chimney they spend wood, of sweet odoziferous sauour, the rinde of the which being made into powder, there might be

DONE

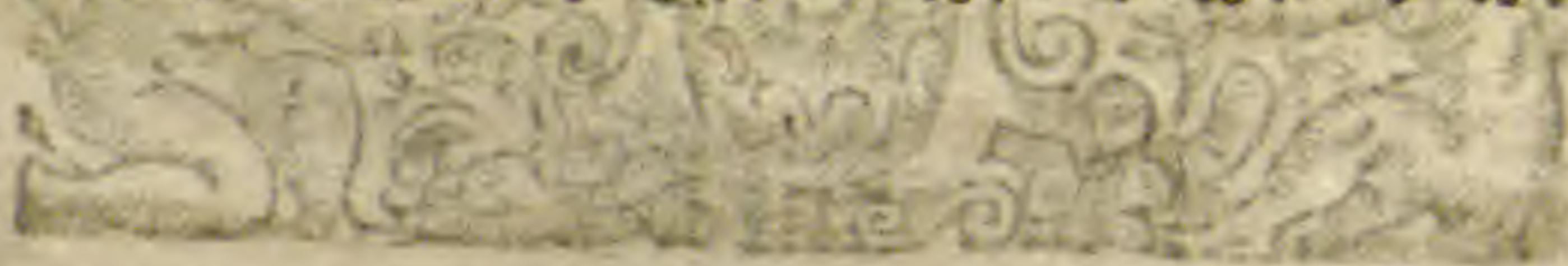
are brought from the West Indias.

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done very great effects with it for comforting the heart and the stomach, and principal members, without seeking after the spicerie of *Maluca*, and the Medicines of *Arabia*, and them of *Persia*. Seeing that in the fields untilled, and in the Mountaines and Desertes our *Indias* do yield them unto vs: the fault is ours that we do not follow after them, nor seeke to doe the diligence that is conuenient, for to profite our selues in these meruellous effects, the which I trust that time being the discoverer of all thinges, and good diligence and experience withall will discover unto vs to our greate profite.

The ende of the first parte.

God be praised.





The Second parte of
this Booke is of the things that are
brought from our Occidentall Indias,
which serue for the vse of Medicine, wherein is
treated of the *Tabaco*, and of the *Sassafras*, and of the
Carlo Sancto, and of many other hearbes & plants,
seedes and licoures, that newly are
brought from those partes, of great
vertues and meruellous
effectes.

Written by Doctor Monardus
Phisition of Seuill.



To his Maiestie.

Hese dayes past I wrote a booke of
 all thinges which come from your
 Occidentall Indias, seruing for the
 vse of Medicine, and surely it hath
 beene taken in that estimation, that
 the thinges which in it are intreated
 of doe deserue. And seeing the pro-
 fite that it hath done, and how ma-
 ny haue beene remedied and hea-
 led with those remedies, I dyd determine to proceede
 forwardes, and to write of the thinges, which after that
 the first part was written, haue come from those countries
 of the which I haue vnderstood, that no lesse vtilitie & pro-
 fite shal come, then of those which are past, for there shal-
 be discovered newe thinges and secrets, which will bring
 admiration, neuer to this day scene nor knowne before.
 And seeing that these medicinall thinges which we doe
 treat of, and the Realmes, and Countries from whence
 they come, belong vnto your Maiestie, and he also that
 writeth of them, is your Maiesties subiect: I doe de-
 sire your Maiestie, to receiue this trauell into
 your protection, and that the rewarde
 may be such, as for the like works
 dedicated to your Maiestie
 is accustomed to be
 giuen.

Your Maiesties Subiect
 Doctor Monardus.

The second part of the thinges that

*Of the Tabaco, and of his
great vertues.*



This Hearbe which commonly is called *Tabaco*, is an Hearbe of much antiquitie, and knowen amongst the Indians, and in especially among them of the newe Spaine, and after that those Countries were gotten by our Spaniards, being taught of the Indians, they did profite themselves with those thinges, in the woundes which they received in their Warres, healing themselves therewith to their great benefite.

Within these few yeeres there hath beene brought into Spaine of it, more to adornate Gardens with the fairenesse thereof, and too give a pleasaunt sight, then that it was thought to have the meruelous medicinable vertues which it hath, but now we doe use it more for his vertues, than for his fairenesse. For surely they are such which doe bring admiration.

It is growing in many partes of the Indias, but ordinarily in moyst and shadowie places, and it is needefull that the grounde whers it is sown, be well filled, and that it be a fruitefull grounde, and at all times it is sown in the hot Countries. But in the colde Countries it must be sown in the Moneth of Marche, for that it may defende it selfe from the frost.

*How it is
sowne and
how it groweth.*



The proper name of it amongst the Indians is *Picielt*, The name
 For the name of *Tabaco* is given to it by our Spaniards, by
 reason of an Island that is named *Tabaco*.

It is an herbe that doth growe and come to bee very
 greate: many times too bee greater then a Lemmon tree.
 It casteth forth one steame from the roote which groweth
 upright, without declining to any parte, it sendeth forth
 many

The second part of the things that

The Leaves.

many Bowes, straight, that well neere they bee equal with the principall steame of the tree: his Lease is wel neere like to the Lease of a Citron tree, they come to bee verie greate, and be of colour greene, the Plant is heauie, they be in the Garden as Cytrons and Oranges are, for that all the yeere they are greene, and haue leaues, and if any whyter they be those that are lowest. In the highest parte of all the Plante, there doth growe out the flower, the which is after the manner of white *Campanilla*, and in the middlest of Carnation colour: it hath a good shew when it is drie, it is like to blacke Poppie seede, and in it is shut vp: the seede is very small, and of the colour of ad arke Lawny.

The flower.

The seede.

The roote.

The Roote is great, conformable to the greatnesse of the Plante, deuided into many partes, and it is like to wood in substance, the which beeing parted, it hath the hearte within, like vnto the colour of Saffron, and beeyng tolled, it hath some bitternes with it. The Kinde commeth a way easilie, we knowe not that the roote hath any vertue at all: Of the Leanes onely we know the vertues, which we will speake of, although that I beleue that the roote hath medicinall vertues enough, the which time shall discover. And some will say that it hath the vertue of *Rubarbe*, but I haue not experimented it as yet, they doo keepe the leaues after they be drie in the shadow, for the effects that we wil speake of, and they be made into powder, to be vled of them in place of the Leanes, for it is not in all partes. The one and the other is to bee kept a great time, without corrupting. The complexion thereof is hot and drie in the second degree, it hath vertue to heate and to dissolve, with some bynding and somforting, it gleweth together & soldereth the fresh wounds and healeth them: the filthy wounds & sores it doth cleanse and reduce to a perfect health, as it shal be spoken of hereafter, and so likewise wee will speake of the vertues of these hearbes, and of the things that they are good for euery one perticularly.

The complexion.

The vertues in generall.

This hearbe *Tabaco*, hath perticular vertue to heale griefes of the heade. and in especially comming of colde causes, and so it cureth the headake when it cometh of a cold humour, or of a windy cause. The leaues must be layde hotte to the grieffe, and multiplying them the tyme that is needful untill the grieffe be taken away. Some there be that doo annoynt them with the Oyle of *Ozenges*, and so they performe a verie good worke.

In paynes of the head.

In any manner of grieffe that is in the body or any other part thereof it helpeth, proceeding of a cold cause, & applyed thereunto, it taketh it away, not without great admiration.

In any grieffe of the body.

In griefes of the brest it worketh a maruellous effect and in especially in those that doo cast out matter and rottennes at the mouth, and in them that are short breathed, & in anie other olde euilles making of the hearbe a decoction, or with Sugar a Syrope, and being taken in little quantity, it doth expel the Matters, and rottennes of the brest maruellously, and the smoke being taken in at the mouth, doth cause that the matter be expelled out of the brest of them that doo fetch their breath short.

In griefes of the Brest.

In the grieffe of the stomack, caused of colde, or winde, the leaues being put very hot, it doth take it away, and dissolue it by multiplying the vse, until it be take away. And it is to be noted, that the leaues are to be warmed better then any other, amongst Ashes or Embers very hotte, thrusting the hearbes into them, and so to warme the wel, & although they be layde to with some ashes, they make the worke better, and of more strong effectes.

In griefes of the stomack.

To warme the leaues amongst

Ashes.

In Opilations of the stomacke, and of the inner partes principally, this hearbe is a great remedie: for that it doth dissolve, and consume them, and this same it doth in any other manner of Opilations or hardnes that are in the belly, the cause being of a colde humour, or of windines.

In opilations.

The way how to applye it.

They must take the hearbe greene, and stampe it, and with those stamped leaues rubbe the hardnes a good while,

The second part of the things that

and at the tyme as the hearbe is in the Morter a stamping, let there be put to it a fewe droppes of Vinegar, that hys worke may be made the better: and after the place is rubbed where the paine is, then lay vpon it one leafe or two leaues of the *Tabaco* being hotte, and so let it alone til the next day, and then do the like againe, or in place of the leaues vse a Linnen cloth wet in the hotte iuice. Some there bee, that after they haue rubbed it with the stamped leaues, do annoint it with oynments, made for the like euils, and vpon it they lay the leaues for the iuice of the *Tabaco*. And surely with this cure they haue desolued great and hard opilattons, and very old swellings. In the grieffe of the stone of the kidneies and Veines, this hearbe woorketh great effects, by putting the Leaues into Ashes, or Embers, hotte, that they may warme wel. and then being laid vpon the grieffe, multiplying the vse of it as often as it is needefull. It is necessarie in the seethinges that are vled to bee made for Blisters to put into them with the other things, the Leaues of this hearbe, for that they shal profit much: and likewise for Fomentations and Plasters, that they shall make.

In the grieffe of the stone.

To put them in Glisters.

In grieffes of winds.

The euill of the Mother.

In grieffes of windes they woorketh the like effect, taking away the paines that come of the windieffe, applying the leaues after the same sort as is aboue saide.

In the grieffe of women, which is called the euill of the Mother, laying too one leafe of this hearbe *Tabaco* very hotte, in the manner as it is saide, it dooth manifestly profit and it must bee layde vpon the *Pauell*. And vnder it some do vse to put first of all, thinges of good smell vpon the *Pauel*, and then vpon that they lay the leafe. In that which they finde most profite, is to lay the *Tacamahaca*, or the oyle of liquid Amber, and *Balsamo*, and *Caranna*, or any of these vnto the *Pauel*, and to keepe it to it continually, that it may cleave vnto it, and this woorketh manifest profit in grieffes of the Mother.

In one thing, the women that dwell in the Indias do use *For an euill*
 leuate this hearb, that is in the euil byreathing at y^e mouth *breath.*
 of children. when they are ouer filled with meat, and also of
 olde people, anoynting their bellies with lampe oyle, and
 laying some of those leaues in ashes hotte to their bellies,
 & also to their shoulders for it doth take away their naugh-
 tie byreathing, and maketh them go to the stoole, applying it
 vnto the fundament at what time it is needfull, and if the
 leaues be ashed it is the better.

Wormes, of all kindes of them, it killeth, and expelleth *For wormes*
 them maruellously, the seething of the hearbe made into a
 Syrope delicately, being taken in very litle quantitie, and
 the iuyce thereof put on the navel. It is needfull after this be
 done to giue a Blister, that may auoide them, and expell
 them out of the guttes.

In griefes of the Joyntes comming of a colde cause it *In euil of the*
 maketh a maruellous worke, the Leaues of this *Tabaco* be *Joyntes.*
 ing laid hotte vpon the grieffe: the like doth the Iuyce layd
 vpon a little cloth hotte, for that it doeth dissolue the humors,
 & taketh away the paines therof. If it come of a hot cause it
 doth hurt, sauing when the humor hath bene hot. & the sub-
 till part is dissolved, and the grosse remaineth, then it doeth
 profite as if the cause were colde, and it is to be vnderstood,
 that the leaues being layde where as is grieffe of the sayde
 cause, in any part of the bodie, it profiteth much.

In swellings or in cold Impostumes, it doth dissolue and *In cold swell-*
 vnder them, washing them with the hot Iuyce, and laying *lings.*
 the beaten leaues, after they be stampd, or the leaues being
 whole of the said *Tabaco*, vpon it.

In the Toothache, when the grieffe commeth of a colde *For the tooth-*
 cause or of colde humors, putting to it a little ball made of *ache.*
 the leafe of the *Tabaco*, washing first the tooth with a smal
 cloth wet in the Iuyce, it taketh away the paine, and stay-
 eth it, that the putrifaction goe not forwarde: in hot causes
 it

The second part of the thinges that
it doth not profite, and this remedie is so common that it
healeth euerie one.

For Chil-
blaynes.

This herbe doth meruellously heale Chilblaines, rub-
bing them with the stamped leaues, and after putting the
hands and Fete in hot water, with Salt, and keeping them
warne: this is done with great experience in many.

In venoms &
venomous
wounds.

In venom and venomous wounds our *Tabaco* hath great
commendation, which hath bene knowne but a short time
since: for when the wilde people of the Indias, which eats
mans fleshe doe shoothe their Arrolues, they annointe them
with an herbe of Composition made of many poysons, with
the which they shoothe at al things that they would kill, and
this venom is so strong, and pernicious, that it killeth with-
out remedie, and they that be hurte die with great paines
and accidents, and with madnes, unlesse that there be found
remedy for so great an euill. A fewe yeres past they laid to
their wounds *Sublimatum*, and so were remedied, and surely
in those partes they haue suffered much with this veration
of poyson.

Sublimatum
in venomous
wounds.

A little whiles past, certain wilde people going in their
Bootes to S. John De puerto Rico, to shoothe at Indias, or
Spaniards (if that they might find the) came to a place and
killed certain Indians & Spaniards, & did hurt many, & as
by chaunce there was no *Sublimatum* at that place to heale
them, they remembered to lay vpon the wounds the Juice of
the *Tabaco*, & the leaues stamped. And God would, that lay-
ing it vpon the hurts, the griefs, madnes, & accidents wher-
with they died, were mittigated, and in such sorte they were
deliuered of that euill, that the strength of the Venom was
taken away, & the wounds were healed, of the which there
was greate admiration. Which thing being knowen to the
of the Ilande, they vse it also in other hurtes and wounds,
which they take when they fight with the wilde people,
nowe they stand in no feare of them, by reason they haue
founde

founde so great a remedie, in a case so desperats.

This Hearbe hath also vertue against the hearbe called *Against the*
of the Crossebowshooter, which our hunters doe vse to kill *hearbe of the*
the wilde beastes withall, which hearbe is Venom most *Crossebow-*
stronge, and doeth kill without remedie, which the Kinges *shooter.*
pleasure was to prooue, and commaunded to make experi-
ence therof, and they wounded a little dogge in the throate,
and put forthwith into the wound the hearbe of the Crosse-
bowshooter, and after a little whyle, they powred into the *Historie.*
selfe same wound that they had annointed with the Crosse-
bowshooters hearbe, a good quantitie of the Juice of Ta-
baco, and layde the stamped leaues vpon it, and they tied vp
the dogge and he escaped, not without great admiration of
all men that saw him. Of the which, the excellent Physiti-
on of the Chamber of his Maiestie, Doctor Barnarde in *Doctor Bar-*
the margent of this booke, that sawe it, by the commaun- *narde.*
dement of his Maiestie, writeth these wordes: I made this
experiences by the commaundement of the kinges Maiesty.
I wounded the dogge with a knife, & after I put the Crosse-
bowshooters hearbe into the wound, and the hearbe was
chosen, and the dogge was taken of the hearbe, and the Ta-
baco and his Ioyce being put into the wounde, the dogge e-
scaped and remained whole.

In the venomous Carbuncles, the Tabaco being applied *In venomous*
in manner as is aforesaid doth extinguishe y^e malice of the be- *Carbuncles*
nom, & doth that which all the workes of Surgerie can doe,
vntill it be whole. The same effect it worketh in bytings of *In bitings of*
venomous beastes, for it killeth & extinguissheth the malice *venomous*
of the venom and healeth them. *beastes.*

In woundes newly hurt, and cuttes strokes, prickes, *In woundes*
or any other manner of wounde, our Tabaco worketh mar- *newly hurte*
vellous effectes, for that it doeth heale them and maketh
them sound. The wound must be washed with wine, & pro- *The manner*
cure to annoynt the sides of it, taking away that which is *of healing.*
superfluous, & the powre into it the Juice of this hearbe, and
lays

The second part of the thinges that

lay vpon it the stamped leaues, and being wel bound it shall continue on vntill the next day that thou shalt return to dresse it. After the same fashion the patientes shall keepe good order in their meate, vsing the diet necessary, and if it be needefull of any euacuation by stoule, the cause being greate, let be done what shall be conuenient. And with this order they shall be healed without any need of any more Surgerie then this hearbe only. Here in this Country, & in this City they know not what other to doe, hauing cut or hurt themselves, but to runne to the *Tabaco*, as to a most ready remedie. It doth meruellous woorkes, without any need of other Surgerie, but this only hearbe. In restraining the fluxe of blood of the wounds it procureth most marvellous woorkes, for that the Iuyce and the Leaues being stamped, are sufficient to restraine any fluxe of blood.

Note.

In olde sores.

In olde Sores it is marvellous the woorkes and the effects that this hearbe doeth, for it healeth them wonderfully, making cleane and mundifying them of all humours that are superfluous, and of the rottennes, that they haue, & bringeth vp the flesh, reducing them to perfecte health, the which is so common in this Citie, that euery man doeth knowe it: and I hauing ministred it to many people as well men as women, in greate number, and being grieued often, and of twentie yeeres, haue healed olde rotten sores in legges, and other partes of the body, with this remedie only to the great admiration of all men.

*The order of
the cure*

The order of the cure that is to be wrought with this hearbe, is this following. For the old rotten sores although they be cankered, let the sicke man be purged with the counsell of a Physitian, and let him bleed if it be needefull and then take this hearbe and pounde it in a Morter, and wring out the Iuyce, and put it into the soze, and then after the maner of a playster lay the stamped leaues vpon it, which are the Leaues that the Iuyce is taken out of, and this doe once euerie day eating good Meates, and not ex-
ceeding

eeding in any disorder, for other wise it will not profit. And doing this it wil make cleane the euil flesh that is rotten, and superfluous, vntill it come to the whole flesh, & it is not to be maruelled at, if the wounde be made very great. For the euil must be eaten vp, vntil it come to the good, and in the same cure putting in lesse quantitie of iuyce, it wil incarnate, and reduce it to perfit health, in such sort, that it accomplissheth all the woorkes of Surgery, that all the Medicines of the world are able to doo, without hauing neede of any other manner of Medicine.

This woorked dooth cure old Sores, with very great admiration: and not only in men but in brute beastes also. As at this day in all partes of the Indias, where there are any cattell hauing wounds or gaules: and the countrey being hotte and moyst ouer muche, dooth soone rotte them, and very quickly they come to bee cankered, and for this cause many great cattell doe die: To remedy this and the wormes that doo increase in the sores, they had for remedy to put into the sores *Sublimatum*, for that in this remedy they dyd finde more benefite then in any other, that they had vsed. And for that the *Sublimatum* beares there so high a price, many times it was more worth then the cattell that it healed. For this cause and for hauing founde in the *Tabaco* so muche vertue too heale newe woundes and rotten, they did accorde and agree together to vse the *Tabaco*, in the healing of beastes, as they had done in the cure and remedy of men, powring the Iuyce of the *Tabaco* into the woundes, & washing them therewith, & laying vpon them the stamped leaues of the *Tabaco*, after that the Iuyce is taken from them. And it is of so great efficacie and vertue, that it killeth the wormes, and maketh cleane the soze, eating away the euill fleshe, and ingendering newe vntill it be whole, as in the other thinges which wee haue spoken of. The like it doth in the gaules of the beastes of *Cariege*, the iuyce being powred in, & the beate leaues wherout the iuyce

It cureth best the woundes that be rotten and cankered.

Sublimatum doth heale the sores of beastes that be cankered.

The second part of the thinges that cometh of the *Tabaco*, as it is sayde: although they be cankered it doth make them cleane, and incarnate them, and cureth and helpeth them. And so the Indians doo carrie it, when they iourney for this purpose and effect, and it procureth the like profite that the iuyce dooth.

Historie.

I sawe a man that had certeyne old sores in his nose, wherby he did cast out from him much matter, which dayly dyd rotte and canker inwarde, and I caused him to take at his nose the iuyce of this *Tabaco*, and so he did: and at the seconde tyme, he caste out from him, moze then twenty litle wormes, and after wards a fewe moze, vntyl that he remained cleane of them, and vsing it so certeyne dayes, hee was healed of the sores, that he had in the inner part of his nose: and if he had tarried any longer, I thinke that there had remained nothing of his nose, but all had been eaten away, as it happeneth to many, which we see without them. And being wytyng of this, a daughter of a Gentleman of this Citie, had many yeres a certeyne kinde of dry skabbes, or wel nere skuruis in her head. I had her in cure and did vnto her many benefits vniuersal, and perticuler: and also Masters of Surgery had done their diligence, and all did not profite.

Historie.

And a Gentlewoman, which had the charge of her, as shee heard mee speake one day much good of the *Tabaco*, that it was good, & profitable, for so many infirmities, she sent for it, and did rubbe hard the disease that the wench had, & that day shee was very euill as though shee had beene foolish: and y^e gentle woman did not let (in seing her after that sort) to rubbe her harder, and then the wench did not feele so muche griefe, but the dry skabbes began to fall, and the white scurffe of her head in such sorte, that it made cleane and healed her head, with vsing so certeyne dayes, so that shee was healed of her skurvie disease very well, without knowing what shee did.

One of the meruelles of this hearbe, and that whiche bringeth

are brought from the west Indias.

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bringeth most admiration, is, the maner howe the Priests of the Indias did vse it, which was in this manner: when there was amongst the Indians any manner of businesse, of greate importaunce, in the which the chiefe Gentlemen called *Casiques*, or any of the principall poople of the Countrey, had necessitie to consult with their Priestes in any businesse of importaunce: then they went and propounded their matter to their chiefe Priest, forthwith in their presence, he tooke certeyne leaues of the *Tabaco*, and cast them into fire, and did receiue the smoke of them at his mouth, and at his nose with a Cane, and in taking of it, he fell downe vpon the ground, as a Dead man, and remaynyng so, according to the quantity of the smoke that he had taken whē the hearbe had done his woork. he did reuiue and awake, and gaue them their answers according to the visions, and illusions which he sawe, whiles hee was rapte in the same manner. and he did interprete to them, as to him seemed best, or as the Diuell had counselled him giuing them continually doubtfull answers, in such sorte, that howsoeuer it fell out, they might say that it was the same, which was declared, and the answer that he made.

In like sort the rest of the Indians for their pastime, do take the smoke of the *Tabaco*, to make themselues drunke withall, and to see the visions, and things that represent vnto them, that where in they do delight: and other times they take it to know their businesse, and successe, because conformable to that which they haue seene, being drunke therewith, even so they iudge of their businesse. And as the deuill is a deceiuer, & hath the knowledge of the vertue of hearbes, so he did shew the vertue of this Hearb, that by the meanes thereof, they might see their imaginations, and visions, that he hath represented vnto them, and by that meanes receiue them.

To haue hearbes that haue the like vertus, is a common

*Hearbes
which haue*

The second part of the thinges that

mon thing, and in the booke of the Philition, *Dioscorides* dooth say, that one Dramme of the roote of *Solatro*, beeyng taken in wine, which roote is very straunge and furious, prouoketh sleepe greatlie, and maketh him that taketh it, to dreame of thinges variable, and dooth represent vnto him terrible imaginations, and visions. Others doe giue delectation and pleasure. Of the Anis seed they say, being eaten at the houre, when that any shal sleep, it maketh a pleasant, and delectable dreame. The Radish doth make them grieuous and verie heauie, & so likewise of many other hearbs, which would be ouer large to speake of, as of this matter, the auncient wryters report.

Diego Gratia de Guerta, in the booke that hee wryteth of the Spicerie and drugs of the Orientall Indias, reporteth that in those parts there is an hearb, which is called *Bague*, which being mingled with thinges of sweet smell, there is made of it a confection of excellent smell & taste: & when the Indians of those partes, will depriue themselves of iudgement, and see visions that giue them pleasure, then they take a certeyne quantitie of this confection, and in taking of it, they remaine depriued of all iudgement, and while the vertue of theyr Medicine dooth endure, they receiue muche delight, and see thinges, whereby they receiue pleasure, and be glad of them. There was a mightie Emperour, being Lord of many Realmes, sayde vnto Martine Alfonso de Sosa, who was vice Roy of the East India, that when he woulde see Realmes, and Citties, and other thinges, of the which he did receiue pleasures, that he should then take the *Bague*, made in a certeyne confection, and that in dooing so, he did receyue pleasures. The vse of this confection is very common, and very muche vsed amongst the Indians of those parts, and they do sel it in the publike market, for that purpose.

The Indians of our Decidentall Indias, doe vse the

vertue to
cause dreaming of
thinges.

Of the Bague which
they vse in
the Oriental
Indias.

the *Tabaco* to take away wearinesse, and so; to make light somnesse in their Labour, so; in their daunces they bee so much wearied, and they remaine so wearie, that they can scarcely stirre: & because that they may labour the next day, and returne to that foolish exercise, they receiue at y^e mouth and nose, the smoke of the *Tabaco*, and remaine as dead people: and being so, they be eased in such sorte, that when they be awakened out of their sleepe, they remaine without wearinesse, and may returne to their labour as much as before, and so they doe alwaies, when they haue need of it: so; with that sleepe, they receiue their strength, and be much the lustier.

The Tabaco doth take away wearines

The blacke people that haue gone from these partes to the Indias, haue practised the same maner & vse of the *Tabaco*, that y^e Indians haue, so; whē they see themselves weary, they take it at the nose, and mouth, and it happeneth vnto them, as vnto our Indians, lying as though they were dead three or foure houres, and after they remayne lightened, without wearinesse, so; to labour againe: and they do this with great pleasure, that although they bee not weary. yet they are verie desirous to doe it: and the thinge is come to suche effecte, that their Masters chasten them so; it, and doe burne the *Tabaco*, because they shoulde not vse it: wher-vpon they goe to the desertes, and secrete places to doe it, because they may not be permitted, to drinke themselves drunke with Wine, and therfore they are gladd to make themselves drunke with the smoke of *Tabaco*, I haue seene them doe it here, and it happened to them as is saide. And they say, that when they come out of the same traunce or dream they finde themselves very lusty, and they reioyce to haue beene after the same sort and maner, seeing that therby they doe receiue no hurt.

The Negros do vse it after the maner of the Indians.

These barbarous people do vse y^e like things to take away wearines: and not only this custōe is vsed in our Decidētal

The orientall Indians doe vse the Opio

Indias,

The second part of the thinges that

Indias but is also a common thing in the Oriental Indias. And also in the Portugall Indias, for this effecte, they doe sell the *Opio* in their Shoppes, even as they sell *Conserua*, with the which the Indians vse to ease themselves, of their labour that they take, and to be merrie, and not to feele paines of any greate labour of the bodie, or mynde that may come vnto them, and they call it there amongst themselves *Aphion*. This *Aphion* the Turkes doe vse for this effecte. The Souldiers and Captaines that goe to *Warres*, when they labour much, after the time that they be lodged, that they may take their rest, they receiue *Aphion*, and sleepe with it, and remaine lightened of their labour. The most principall people take *Bague*, and it hath a better taste, and a better smell, for there is put to it much *Amber*, and *Huske* and *Cloues*, and other spices. And surely it is a thing of admiration, to see howe these Barbarous people doe take such Medicines, and how many of them doe take them, and that they doe not kill them, but rather they take them for health and remedie, for their necessities.

Historie,
I sawe an Indian of those partes, that in my presence did aske an Apothecarie for a quart of *Opio*, and I demanded of him wherfore he would haue it? and he tolde me that he took it to put away wearines, when he felt himself ouer much grieued, and afflicted with labour, and he tooke the halfe of that which he caried, for the Apothecary gaue hym more then a pinte for twelue pence, and therewith he slept so soundly, that when he awoke from sleepe, hee founde himselfe verie much eased of his wearinesse, in suche sorte, that he might continue his labour. I meruelled at it, and it seemed to me a thing of *Hockerie*, seeing that five or sixe graines, bee the most that we can giue to a sick Person, howe stronge soeuer hee bee, which beeing very well prepared, doeth cause many times Accidentes of *Death*. And many yeeres after standing in the Shoppe of
an

an other Apothecary of this Citie, there came an other Indian, of the same Orientall Indias, and he asked of the Apothecaris for some Opio called *Aphion*, the which Apothecaris vnderstoode him not. And I remembering my selfe of the other Indian, caused him to shewe vnto the Indian Opio, & in shewing it to him, hee said that it was that which he asked for, and he bought a quarter of a Pint of it, and I asked of the Indian, wherefore he would haue it, and hee tolde me the same that the other Indian did, that it was because he might labour: and ease him selfe of his wearinesse, for that hee did beare burdens, and shoulde helpe to discharge a shippe: wherefore he sayde hee woulde take the one halfe, that he might therewith labour, and the other halfe after he had laboured, that therewith he might take ease, and rest. When I gaue credite to the first Indian, of that he sayd vnto me, and since I haue believed that which I haue seene and read, in those partes to bee a thing in common vse, for the like effectes. And truely it is a thing worthy of greate consideration, that five graines of Opio do kill vs, and thre score doe giue them health and rest.

The Indians doe vse the *Tabaco*, for to suffer drieth, and also to suffer hunger, and to passe daies without hauing needs to eate or drinke, when they shal trauele by any desert or dispeopled countrie, where they shal finde neither water, nor meate. They receiue thereof little balles, which they make of the *Tabaco*. For they take the leaues of it, and chew them, and as they goe chewing of them, they goe mingling with them certaine powder made of the shelles of Cockles burned, & they mingle it in the mouth altogether vntil they make it like dowe, of the which they frame certaine little Balles, little greater then Beason, and lay them to drie in the shadow, and after they keep them, and vse them in this forme following.

When they vse to trauele by the wayes, where they finde

*The Tabaco
taketh away
drought.*

*Little balles
for hunger
and drought.*

*The manner
how to vse
them.*

The second part of the thinges that

no water nor meate, they take a little ball of these, and put it betwene the lower lippe and the teeth, and goe chewing it all the time that they trauell, and that which they chew, they swallow downe, and in this sort they iourney three or foure dayes, without hauing neede of meate, or drinke, for they feele no hunger, drieth nor weaknesse, nor their trauel doth trouble them. I thinke that to iourney after this sort, is the cause they goe chewing continually the little balles: for they bring fleume into the mouth, and swallow it into the stomacke, the which doth retaine the naturall heate, which it doth consume, and so they maintain themselves ther by, the like wherefor we see to happen in many beastes, for that a great part of the winter, they be shut up in their Caves, and hollowe places of the earth, and passe their time there without any meate, for that they haue to consume the naturall heate, of the fatnes, which they had gotten in the Summer. The bears being a great and fierce beast much time in the Winter remaineth in his Cave, and liueth without meate or drinke withonely chewing his pawes, which perhaps he doeth for the sayd cause. This is the substance which I haue

gathered of this hearb, so celebrated and called *Tabaco*

for that surely it is an hearb of great estimation,

for the excellent vertues that it hath, as

we haue sayde.

Here

Heereafter followeth a further addition of the Fol. 42

Hearbe called Tabaco, otherwise called by the
Frenchmen *Nicotiane*. Which hearbe hath done great
cures in the Realme of *Fraunce* and *Portugall*,
as hereafter at large may appeare in this
Treatise following.



NICOTIANE, although it be *Nicotiane*
not long since it hath been known *the chiefest*
in *Fraunce*, notwithstanding de- *amog other*
serueth palme and pryce: and a- *medicinnall*
mong all other medicinnall hearbs, *hearbes.*
it deserueth to stande in the firste
rancke, by reason of his singuler
uertues, and as it were almost
to bee had in admyzation as

hereafter you shall understand. And for that none such as of
auncient tyme, or of late dayes haue wrytten the nature of
plantes, did neuer make mention thereof, I haue therfore
learned the whole historie touching the same, which I lear-
ned of a gentleman my very friend, & firste autho, inuenter,
and byinger of this hearb into *Fraunce*: wherfore I thought
good to publish it in wryting for their sakes, that haue so
often heard speaking of this saide hearbe, and yet neyther
knewe the hearbe nor the effects thereof.

This hearbe is called *Nicotiane*, of the name of him
that gaue the firste intelligence thereof vnto this Realme,
as many other plantes haue taken their names of certeyne
Greekes and Romaines, who hauyng beene in straunge
Countries (for seruice of their common Weales) haue
brought into their countries many plants, which were before
unknowne. Some haue called this Hearbe the *Quenes*
Hearbe, because it was firste sent vnto her, as hereafter
shall be shewed.

Nicotiane
wherfore so
named.

The Quens
Adothers
hearbe.

The second part of the thinges that

shalbe declared by the Gentleman, that was the first inuēter of it, and since was by her giuen to diuers for to sow, whereby it may be planted in this lande. Others haue named it the great Poysons hearbe, for that he caused it to multiply in Fraunce, more then any other, for the great reuerence that he bare to this hearb, for the diuine effectes therein contayned. Many haue giuen the name, *Petum*, which is indeede the proper name of the Hearbe, as they which haue trauelled that Countrie can tell. Notwithstanding, it is better to name it *Nicotiane*, by the name of him that sent it into Fraunce first, to the ende that he may haue the honour thereof, according to his desert, for that hee hath enriched our Countrie, with so singular an Hearbe. Thus much for the name, and now hearken further for the whole Historie.

The grand Poysons hearb

Petum.

Maister Nicot Embassadour for the king in Portugall.

Maister John Nicot, Counsellor to the King being Embassadour for his Maieutie in Portugall, in the yere of our Lorde. 1559. 60. 61. went one day to see the Poysons of the King of Portugall: and a Gentleman being the keeper of the said Poysons presented him with this hearb, as a strange plant brought from Florida. The same Maister Nicot, hauing caused the said hearb to be set in his Garden, where it grewe and multiplied maruellously, was upon a tyme aduertised by one of his Pages, that a young man, of kinne to that Page made a say of that hearbe, brused both the hearbe and the Iuyce together, upon an vicer, which he had upon his cheeke nere vnto his nose, comming of a *Noli me tangere*, which began to take roote already at the gristles of the Nose, where with he founde himselfe maruellously eased. Therefore the saide Maister Nicot caused the sick young man to bee brought before him, and causing the said hearb to be continued to the sois eight or ten daies, this saide *Noli me tangere*, was utterly extinguished and healed: and he had sent it, while this cure was a working to a cer- tayne Physician of the King of Portugall one of the greatest

Experience of the *Noli me tangere.*

fame

came to examine the further working & effect of the said *Nicotiane*, and sending for the same young man at the end of ten dayes, the sayde Physician seeing the visage of the said sicke young man, certified that the saide *Noli me tangere* was vnterly extinguished, as in deed he neuer felt it since.

Within a while after, one of the Cookes of the sayde Embassadour hauing almost cutte of his thombe. with a greate Chopping knyfe, the Steward of the house of the sayde Gentleman ran to the saide *Nicotiane*, and dressed him therewith five or sixe tymes, and so in the ende thereof hee was healed: from that tyme forwarde this hearb began to bee famous throughout Lisheborn, where the court of the king of Portugall was at that present, and the vertue of this saide hearbe was extolled, and the people began to name it the Ambassadors hearbe. Wherefore there came certeine dayes after, a Gentleman of the Countrie, ffather to one of the Pages of the ambassadour, who was troubled with an vicer in his Legge, hauing had the same two yeares, and demaunded of the sayde Embassadour for his hearbe, and vsing the same in such order as is before wrytten, at the end of tenne or twelue daies he was healed. From that tyme forth the saide of that same hearbe increased in such sort, that many came from all places to haue some of it. Among all others there was a woman that had her face couered with a Kingwoyme rooted, as though she had a visour on her face, to whome the saide L. Embassadour caused the hearb to be giuen, and told how she should vse it, and at the ende of eight or ten daies, this woman was thoroughly healed, who came and presented her selfe to the Embassadour, shewing him of her healing.

After there came a Captayne to present his sonne sicke of the kings euill to the saide L. Embassadour, for to sende him into Fraunce, vnto whome there was a saue made of the sayde hearbe, which in fewe dayes did begin to the we

*Experience
for woundes.*

Lis:bor.

*The Amba-
sadors
hearbe.*

*Experience
of an olde
vicer.*

*Experience
for the Ring-
wormes.*

*Experience
for the kings
euill.*

The second part of the thinges that

great signes of healing: and finally he was altogether healed therby of the kinges euill.

The Lady of Montigue ded of a Noli me tangere in her Brest.

The L. Embassadour seeing so great effectes proceeding of this hearbe, and hauing heard say that the Lady Montigue that was, died at Saint Germans, of an vlcer bred in her brest, that did turne to a *Noli me tangere*, for the which there coulde neuer remedy be found: and lyke wise that the Countesse of Ruffe had sought for al the famous Physicians of that Realme, for to heale her face, vnto whom they could giue no remedy: he thought it good to communicate the same into France, and did sende it to king Frauncis the seconde, and to the Queene Mother, and to many other Lords of the Court, with the maner of ministring the same, and how to apply it vnto the said diseases, euen as he had found it by experience, and chiesly to the Lorde of Iarnac, Gouernour of Rogel, with whom the said Lorde Embassadour had great amity for the seruice of the king. The which Lorde of Iarnac

How the Nicotiane was brought into France.

Distilled water of Nicotiane, singular good for short breaths.

told one day at the Queenes table, y he had caused the snide Nicotiane to be distilled, and the water to be drunke, mingled with water of *Exphrasie*, otherwise called *ciebryght*, to one that was short breathed, who was therewith healed.

The figure of Nicotiane.

This hearbe hath the stalks greate, bearded and slimie, the leafe large and long bearded slimye, it groweth in branches halfe fote to halfe fote, and is very ful of leaues, and groweth in height foure or fve foot. In hot countries it is nyne or tenne monethes in the yeere laden, in one selfe tyme, with leaues, flowers & Coddes, ful of rype graynes, which is when they are waxed blacke and to be ripe, which is when they are yet greene. It sproutes forth nere the roote muche, and reyueth by a great quantitie of buddes, notwithstanding the graine is the least seede in the worlde, and the rootes be like small threeds.

Ground fit for Nicotiane.

Nicotiane doth require a fat grounde finely digged, and in colde Countreyes very well dunged, that is to saye, a grounde,

ground, in the which the dung must be so wel mingled and in cozpozated, that it be altogether turned into earth, & that there appeare no moze dung.

It requirith the south Sunne, and to be planted by a wal, which may defende it against the North winde recovering the heat of the Sunne against it, being a warrant vnto the said hearbe against the tossing vp of the winde, because of the weaknes and highnes thereof.

It groweth the better being often watered, and reuiueth it selfe by reason of the water in time of droughts. It hateth the colde, therefore to pzeferue it from dying in the Winter time, it must either be kept in caues made of purpose with in the said gardens, or els covered with a double matte, and a Penthouse of Keede made on the Wall ouer the hearbe, and when the South Sunne shineth, the doze of the place must be opened where the hearbe is on the Southside.

For to sow it, there must bee made a hole in the ground with your finger, as deepe as your finger can reache, then cast into that hole 40. or 50. graines of the sayde Seede together, stopping againe your hole, for it is so small a Seede, that if there bee put in the hole but thre or foure graynes thereof, the earth would choke them, and if the weather be drye, the place must be watered lightly during the time of fifteen dayes after the sowing thereof: it may also be sown like vnto Lettis and other such hearbes.

And when the hearbe is out of the ground, for so muche as euerie graine thereof will bring forth his Twigge, and that the little threeds of the Roots are the one with in the other, you must make with a greate knife a greate compasse within the earth rounde about the sayde place, and lift vp the earth together with the Seede, and cast it into a payle of water so that the earth be separated, & that the little twigges may swimme about the water, then shal you take them without breaking, the one after the other,

*The Sunne
fr: for Nico-
tiane.*

*To water
Nicotiane.*

*How to keep
Nicotiane in
water.*

*The sowing
of Nicotiane.*

*To remove
Nicotiane.*

The second part of the thinges that

and you shal plant each of them again by themselves, with the selfe same earth, and shall set them thre foote from the wall, leauing foure foote space from one *Nicotiane* to another, and if the earth which is nere vnto the wall, be not so good as it ought to bee, you shall prepare and amende it as aforesaide, helping the sayd *Nicotianes* so remoued by often watering.

The time to sowe it is in the middell of Aprill, or at the beginning: As touching the vertues, it will heate *Nolis me tangere*, all olde Sores and cankered Ulcers, hurts, King-wozmes, great Scabbes, what euill soeuer be in them, in stamping the leaues of the said hearbe in a cleane Morter, and applying the hearbe and the Iuyce together vpon the grieffe, and the parties must abstaine from meate that is salt, sower, and spiced, and from Stronge wine, except it be well watered.

The lease of this hearbe being dried in the shadow, and hanged vp in the house. so that there come neither Sunne, winde, nor fire therunto, and being cast on a Chaffyng dish of Coales to bee burned, taking the smoke thereof at your mouth through a tonnel or cane, your head being wel couered, causeth to auoide at the mouth great quantitie of slimy and flegmatike water, wherby the body wil be extenuated and weakened, as though one had long fasted. thereby it is thought by some, that the drop sicke not hauing taken roote, will be healed by this Perfume.

Howeouer the inhabitantes of Florida doe nourish themselves certayne times, with the smoke of this Hearbe, which they receiue at the mouth through certayne coffins, such as the Grocers doe vse to put in their spices. There be other ointmentes prepared of the saide hearbe, with other simples, but for a truth this only simple hearbe, taken and applyed as aforesaide, is of greater efficacie, notwithstanding one may make therof an ointment, which is singular, to cleanse, incarnate, and knit together all maner of woundes,

The time to
sowe *Nicotiane*.
Vertues of
Nicotiane.
Nolis me
tangere.

Perfume of
Nicotiane,
good to make
one void wa-
ter at the
mouth.

Ointment of
Nicotiane.

woundes: the making of the sayde Dyntmentes, is thus. Take a pounce of the freshe Leaves of the sayde Hearbe, Stamp them, and mingle them with newe Olace, Rosine, common oyle, of each thre ounces, let them boyle altogether, untill the Juice of *Nicotiane* be consumed, then adde therto thre ounces of Venise Turpentine, straine the same through a Linnen cloth, and keepe it in Bottes to your vse.

Loe, here you haue the true Historie of *Nicotiane*, of the which the sayde Lorde Nicot, one of the Kinges Counsellers first founder out of this hearbe, hath made mee priuie aswel by woorde as by writing, to make thee (friendly Reader) partaker thereof, to whome I require thee to yeld as hartly thankes as I acknowledge my self bound unto him for this benefite receiued.

M

The



The second part of the thinges that

The Sassafras.



*Of the tree which is brought from
the Florida, called Sassafras.*



From the Florida which is the firm
Lande of our Occidentall Indias,
lying in xxv. degrees, they bring
a Woodde and Rote of a Tree
that groweth in those partes, of
great vertues, and great excellen-
cies, healing therewith greivous
and variable diseases.

*The History
of the Sassa-
fras.*

It may be three yeeres, past,
that I had knowledge of this Tree, & a Frenchman which
had bene in those partes, shewed me a peece of it, and told
me meruels of the vertue thereof, & how many and variable
diseases were healed with the water which was made of it.
I gaue at that tyme no credit to him for that in these things
of Plantes, and hearbes, which are brought from other pla-
ces, they say much, and knowe little, vnlesse it be by a man
that hath experience of them, with care and diligence. The
tree and the partes thereof lyked mee well, and I iudged
that, which now I doe finde to be true, and haue seene by ex-
perience. He told mee that the French men, which had bene
in the Florida at that tyme, when they came into those parts,
had bene sicke the most of them, of grieuous and variable
diseases, and that the Indians did shewe them this tree, and
the manner how they should vse it, and so they did and were
healed of many euilles, which surely bringeth admiration,
that one only remedy should worke so variable and so mir-
uellous effectes.

After that the Frenchmen were destroyed, our Spa-
niardes beganne to ware very sicke, as the Frenchmen
had doone, and some which remained of them, did shewe
it

Historie.

The second part of the things that

it to our Spaniards, and howe they had cured themselves with the water of this marvellous Tree, and the manner which they obserued in the vsing of it, shewed to them by the Indians, who vsed to cure themselves therewith, when they were sicke of any grieffe.

Our Spaniards began to cure themselves with the water of this Tree, and it wrought in them great effectes, that are almost incredible: for with the noughtie meates & drinking of the rawe waters, & sleeping in the dewes, the most part of them fell into continuall Agues, of the which many of them came into opilations, and from the opilations they began to swell, and when the euill came first, immediatly it began to take away the lust that they had to their meat, and then happened to them other accidents, & diseases, as suche like Feuers are accustomed to bring: and hauing there no remedie to bee healed, they did what the Frenchmen had counsailed them, doing that which they had done, which was in this forme.

They digged vp the roote of this tree, and tooke a peece thereof, such as it seemed to them best, they cutte it small into very thin and little peeces, and cast them into water, at discretion, as much as they saue was needefull, lytle moze or lesse, and they sodde it the tyme that seemed sufficient for to remaine of a good colour, and so they dranke in the morning fasting, and in the day time, and at dinner and supper, without keeping any moze weight, or measure, then I haue sayde, nor moze keeping, nor order then this, and by this they were healed of so many grieffes, and euill diseases, that to heare of them what they suffered, and how they were healed, it bringeth admiration, & they which were whole, dranke it in place of wine, for it dooth preserve them in health: as it appeared very well by them that haue come from thence this yeare, for they came all whole and strong, and with good colours, whiche dooth not happen to them that come from these partes, and from other

*They which
were whole
dranke it.*

other conquestes, for they come sicke and swolne, without collour, and in short space the most of them die. And these Souldiers doo trust so much to this Wood, that I beeyng one day amongst many of them, informing my selfe of the things of this Tree, the moste parte of them tooke out of their Pockets, a good peece of this Wood, and sayde: Maister, doo you see heere the Wood, that euerie one of vs dooth bying to heale vs withall, if we fall sicke, as we haue been there? and they began to prayse it so much, and to confirme the maruellous woorkes of it, with so many examples of them that were there, that surely I gaue great credit vnto it, and they caused me to beleue all that thereof I had hearde, and gaue me courage to experiment it, as I haue done, and as we shall see in the meruelles which wee shall write of it. And now we come to the description, and forme of this tree.

The description of that Tree.

The Tree from whence they cut this Wood, whiche they newly brought from the Florida, called *Sassafras*, is a Tree that groweth to bee very great: there be of a middle sorte, and lesser sorte. The greater sorte is of the bignesse of a Pine Tree, of a meane height, and wel nere to the making of it, for it is straight, & casteth out no more but one branche of Bowes, after the manner of a Palme Tree, onely in the highest part, or sendeth out bowes after the maner of a pine Tree made cleane, making of the Bowes which it casteth forth, a forme of roundnes. It hath a grosse rinde of a tawny colour, & vpon that another thin rinde, of the colour of ashes, and vpon the inner parts thereof, the Trees and bowes be white, and nere like to Tawny. The tree and bowes are very light, the rinde being tasted, hath an excellent sweete smell, and it is somewhat like to the smell of Fenell, with much sweetenesse of taste, and of pleasaunt smell, insomuch that a little quantity of this Wood being in a chamber, filleth the ayre contained in it, and the rinde hath some sharp-

The second part of the thinges that

nesse of taste, the inner part hath little smell, the higher part that containeth the bowes hath leaues the which be greene after the manner of a Figge tree, with thre poyntes: and when they are little, they bee like to the leaues of a Pearre tree, in onely shewing their poyntes. They bee of colour a sadde Greene, and of a sweet smell, and muche more when they be dry. The Indians vse to lay them beatē or stamped vpon bruises, or when any man is beaten with dry blowes: and being dried, they are vsed in medicinall thinges. They lose not their leaues, they are alwaies greene, if any do drie and fall, there springeth other, it is not knowen that it hath any flowre or fruite.

The roote.

The rootes of this Tree be grosse, or slender, conformably to the greatnesse of the Tree: they bee light, but not so much as the body of the Tree, and the bowes, but for the greatnesse it is notable light.

Note.

The roote of this Tree is very superficiall, spreading in the vpper face of the soyle or ground, and so they dygge them vp easilie: and this is a common thing in the Trees of the Indias that most of them haue their rootes of small depth, and if they carry any plantes from Spaine to plante els where, if they do not set them of smal depth in the ground they beare no fruite.

The best is the roote.

The best of all the Tree is the roote, and that woorketh the best effect, the which hath the rinde cleauing very fast to the inner part, and it is of colour Tawnie, and muche more of sweete smell, then all the tree, and his Braunches: the rinde tasteth of a more sweete smell, then the tree, and the water being sodden with the roote, is of greater and better effects, then of any other parte of the tree, and it is of a more sweete smell, and therefore the Spaniards vse it, for that it woorketh better and greater effectes. It is a tree that groweth neere vnto the Sea, and in temperate places, that haue not much drought, nor moisture. There be
Mountaines

Mountaines growing full of them, and they cast forth a most sweet smell, so that at the beginning when they saw the first, they thought that they had bene trees of Cinamon, and in part they were not deceived, for that the rinde of this tree hath as sweete a smell as the Cinamon hath, and doth imitate it in colour and sharpnes of taste and pleasantnesse of smell: and so the water that is made of it, is of most sweete smell and taste, as the Cinamon is, and procureth the same workes and effectes as Cinamon doth.

The Sassafras as good as the Cinamon.

The tree groweth in some partes of the Florida, and not in others, for that it is in the porte of Saint Olen, and in the Port of Saint Bathew, and not in any other partes: but when the Souldiers did waie sicke, in places where this tree grew not, either they carried them to bee healed to the sayde places, or they sent them the Trees, or their Rootes chiefly, and there with did heale them. The best of the tree is the roote & after them the bowes, and next the tree, and the best of all is the rinde. The completion and temperature of the tree and of his bowes, is hot & drie in the seconde degree the rinde is somewhat more hot then the rest, for that it entret into the thirde degree, of heats and drieth, and this is manifestly seene in the water, and so they that shall neede of it must procure to haue the rootes or bowes, which haue the rinde, for that which is without it, doth not worke so good effectes.

The completion & temperature of the tree.

The name of this Tree, as the Indians terme it, is called *Pauame*, and the Frenche Men call it *Sassafras*. I knowe not wherefore our Spaniards call it after the same manner, being taughte by the Frenche Men, although that some doe corrupte it, and call it *Sassafragia*, by the name that we haue from thence, & they of these parts doe call it *Sassafras*.

The name.

The vse of the Roote, or of the Wood of this Tree the which we haue treated of here, is by the way of seeing.

The vse by seeing.

thing,

84. 107
The second part of the thinges that

thing, & in this forme the Indians did shew it to the French men, and they vnto vs: and as the Indians haue neither weight noz measure, they haue not kept in those partes any order in the making of the water of this wood, for that they do no more there than put a peece of the wood, or of the roote at their discretion made in peeces, into the water as they do thinke best. And they seeth it after their maner, without consuming more quantitie, then when they see that the seething is sufficient: so that all they which haue come from those partes are very variable in their manner of seething, which is no small confusion to them that shall vse it, and likewise to the Physitiõ that shall minister it: That which I do herein, I will write. I looke vpon the complexion, and temperature of the sicke person, that shall take and vse this water as also the maner and quality of the disease, and conformably I make the water, & giue it to the sicke person, giuing to the Cholerike lesse seething, and lesse quantity of Wood, and to the Flegmatike more seething, and more quantitie of Wood, and to the Sanguine meanably: and so after this sorte too their infirmities, according to the qualities of them, for that if it bee not done according to this order, they cannot choose but make many errors in the vse of this water, and also it is conuenient that for the most parte they keepe the vse of the diet & government which is necessarie for the disease which they pretend to cure. Let none thinke, that to take this water without order & good consideration, as many doth, there shall followe health: but vnto them rather taking it without measure & without order it shall do vnto them much hurt: wherby it seemeth to me that when this water shall be ministred, aswel in the diseases that it cureth as in any other whatsoeuer they be it is necessarie that they goe to some learned Physitiõ, that may dispose the maner and making of the water, and the order which they shall obserue in taking of it, for that in the Water it shoulde bee taken

*Varitie of
seething.*

*How the au-
thour doth
order it.*

taken otherwise then in the Sommer. And otherwise it must be given to the leane person, then to the strong, and in an other manner it must be taken of the Cholerike, then of the fleugmatike, & one order is required in the cold region, & an other order in the hot. Wherby it appareth, that it is convenient to keepe order, measure, & forme in the taking of it, for that there goeth no lesse with it then health & life, considering that we see it haue no price in the world, & not to let it alone to the iudgement of him that knoweth it not.

It happened to a gentle woman, vnto whom for certaine *Historie.* indispositions of the Mother, proceeding of greate colde that she had taken, I counselled her & she should take this water of the wood of *Sassafras*. And I gaue her the order that shee should vse, in making & taking of it, which was as much as was convenient for her disease, and seeming for her. But she tooke muche of the wood, more then I willed her. & seething the water more then I commaunded her, she thought that she should heale the sooner. And as shee tooke it certaine dayes with this strength, she was burdened in such sort with a very great Ague that not onely it stood her vpon to leaue the water, but it was needefull to let her blood five times, and put her life in aduventure, & so procured infamy to the remedie. After she was whole, and had preuailed, she returned & tooke the water with the order that I had first told her, and she healed very well of her disease. It is time nowe that we come to the vertues of this wood so excellent, whereof let vs speak particularly of euery one of them, as we haue known and experimented them.

In generall our Spaniards in those partes of the Flo- *The vertues*
rida, where they haue bene and now are, doe vse this aforesaid *thereof.*
saide water sodden at their discretion, for all manner of diseases, without making exception of any. And being sicke of any manner of euil which commeth vnto them, sharpe, or long, hot, or colde, greuous or otherwise, they cure them all by one maner of fashion, & they heale all with one maner of
water

The second part of the thinges that
water, without making any difference, & the best is that all
be healed therewith, & in this they repose so much trust, that
they feare not the euils which are present, nor haue any care
of them that be to come, and so they vse it for an vniuersall
remedie, in all manner of diseases.

*It healeth
opilations.*

In one of the thinges that they haue found moste profite
in this water, was in Opilations, in the interior parts,
of the which they came to be swolne, and to bee full of the
Dropsie the most parte of them. For of the long and
large heates which they had taken, they came wel nêr ge-
nerally to haue these diseases. And with this water both the
swelling and the opilation went away, and therewith they
came to bee made whole of the Quotidian Agues, which
the most part of them had. For in going thither the moste
parte of them fell sicke, of these long and importunate fe-
uers, in the which I haue experience by this Water, be-
ing taken as it ought too bee, for it woorketh maruellous
effectes, and haue healed many therewith. For the principal
effect that it hath, is to comforte the Liuer, and to dissolue
Opilations, and to comfort the stomack. which are the two
principal things, that are most conuenient for the Whisit-
on to do, that the sick may be healed of the like diseases. For
in these euils it is not to be feared that the humors be cor-
rupted.

*It comforte
the Li-
uer and the
stomack and
doth dissopi-
late.*

And if the principall members be hurt, one of the thinges
that these medicines which are brought from our Indias
do principally, when the water of any of them taken, is to
comforte the Liuer and to amende it, that it may ingen-
der good humors, for is this be not done, the cure is in vaine
And so our Sassafras hath a maruellous property, to comfort
the Liuer, and to dissolue the Opilations, in such sort that it
doth ingender allowable blood.

Historie.

I healed a young man which had an opilation of cer-
tayne Tertians. And thereof he was all swolne, in such sort
that he was well nêre full of Dropsie. And with purging
him

him many tymes with Pilles of *Ruibarbe*, and by taking of *Dialaca* amongst the sayd Purgations, and drinking the water of this *Sassaffras*, continually without drinking of any other thing he came to be healed very wel, and was clere of his swellinges, and opilations. And he did not let to drink it vntill he remained perfectly whole.

The manner of curing with this water made of the *Sassaffras*, for the Tertian Agues & long Feuers, I will shew you, and what hath passed in this yeere, that I wrote this. There haue been many people diseased with the tertian agues, so importunatie, that no manner of Medicine was sufficient to take them away, & to roote them out, insomuche that we let many alone, with onely good order, and good government, without helping them any more. They were opilated, and had euill colour of the face, and some of them were swolne.

And at that tyme it was, when the Captayne generall *Peter Mel-
Peter Mellendis* came from the Florida, and brought him *Mellendis* in common, this wood of the *Sassaffras*, and when euery man did so much praise it, many of them that had Tertians, took water of the *Sassaffras*, keeping the order that the Souldiers gave them, and surely I saw in that great meruelles, for that they healed many with the vse thereof. Not onely of the tertians that so much did molest them. But also of the opilations and euill colour that they had. And seeing this, I caused other to take it, and without counsell durst not do it. And it did very wel with them, but it must be wel seen vnto how it should bee giuen, and to whom, that the cause may carrie with it both order and measure.

That which ordinarily was doone: was to giue one cuppe full of the Water well sodden, in the morning with Sugar or without it, and after to drinke the water continually. that which was more simple then the firste, and as the Physician shall iudge to be most conuenient for him that is sicke, keeping the conditions in the taking of

*How this
water must
beginne.*

The second part of the things that
this water that we shall speake of.

Digression.

And surely it is a thing that giueth great contentment to
heale onely with the dzinking of a water, it being of a sweet
smel, and good of saour which is taken, and dzunk without
any maner of grieffe, and so to do that woozke, which sharp
medicines and syzupes of euill saour and taste cannot do.
And such as did dzinke wine, did water their wine with it,
and they found themselues well with it.

*To giue appe-
tite to eat.*

In one thing it was seene greatlie to profite, which is in
the vse of this water, in them that haue lost the lust of their
meate, insomuch that it is restozed to them, & the lothsonnes
taken from them, by y^e vse of it, so that many did amend and
come to their health quickly. And the vse of this water doth
cause lust to meate. The Souldiers do comend it with such
admiration, that some came to leaue it, and not to dzink it,
foz because that it caused them to haue so great hunger, that
they could not withstand it. And because there was no such
abundance of meats wher with they might satisfy their hun-
ger, which the water was cause of, they would not dzink it,
as not hauing sufficient foz their maintenaunce, foz they did
all vse it foz a dzinke insteede of wine, and it was a great re-
medie foz them, that by it they became whole, as appeareth
by them which came from those partes whereas they doo
vse it.

*How a Physi-
tion of the
Hauana
doth vse it.*

In the Hauana there is a Physitian, whom they take
foz a Man of good vnderstanding in these causes, who dyd
cure many of them which came in the flecte from the new
Spayne sicke, with onely the vse of this water, without gi-
uing or making foz them any other Medicine. And it
did very well with them, foz that many were healed there-
with, and he gaue them to dzink as much as they would, al-
the day, and at dinner and supper, and in the morning hee
gaue a Cuppe full warmed, to them that could not goe
to stoule with a little Sugar not very white, and it wrought
very well with them, foz their going to stoule. And to other
be

he gaue Medicines of this water only and Hony, & it made a good worke. I cured heere some that were in cure in the Hauana. And being ordered in this maner, they which came not wel healed thence, were here fully healed.

In griefes of the head, and in paines thereof being verye olde, which proceed of any cold cause, the taking of this water hot in the morning well sodden, & at dinner and supper, and in the day time simple with good gouernment as well in the meate that is eaten, as in the rest of all other things, and dooing this for many daies, it cureth and healeth them maruellously. It is couenient for him that shall do this, that he purge himselfe first, and in the tyme that he must take it, that he receiue certeyne Pilles of *Hiera simplex*, & he hath no neede to keepe himselfe close neither in his chamber nor in his bed. Use that shal take this, it is enough that hee go wel clothed, and that he keepe himselfe from the colde and ayre, and that he vse to eat good meates.

*In the head-
ache.*

In griefes of the brest caused of colde humors, this water doth profite much, and openeth the waies of the brest. It consumeth moysture and cleames, it stayeth the flure, & the running which cometh from the head to the brest. It must be taken in the morning, and drunke continually simple, for besides the ordinary drinke in the morning, it must be drunke simply for a long tyme. For these simple waters as they doo their worke by little and little, so it is needful that they be continued for a long season. It is good that there be put some Sugar too it, that it may make the better worke.

*In euils of
the brest.*

In griefes of the Stomacke, when the cause is colde or windie, after that the vniuersall euacuations be made, taking this water in y morning strong, & as it is saide simple, at other tymes, it taketh them away and healeth them, chiefly if there be any olde griefe, for that I haue giuen it for this effect, to men that many yeres did suffer most grieuous paynes in the Stomacke, and with taking the water in

*In griefes of
the Stomack.*

The second part of the thinges that

the morning hot for certeine daies, and continuing with the simple water for a long time, and taking once euery weeke pilles of *Hiera simplex* many people were healed therof very wel. And thus we haue declared how that the vse of this water restoreth the appetite lost, and giueth lust to meate.

For the weakenes of the Stomack of them which do not digest their meate, and for them which do vomit their meate.

In the weakenes of the stomacke, and in the lack of naturall heate, where that which is eaten is not consumed, it worketh great effects, and helpeth digestion. It consumeth windes, which are the cause of indigestion. It taketh away a stinking breath, and from them that do vomit their meate, it taketh away that euil custome, so that they eat litle, and vse continually to drinke this water without wyne. And above al other thinges, it maketh a good breath, and a good smel at the mouth.

In the grieffe of the stone.

In the disease of the Stone of the Kidneys and reines, the vse of this water hot when they haue the grieffe doth greatly profit, & much more vsing it continually simple by it self, or with wine, for that it dooth preserve that the paine come not so continually nor so grievously. And also it maketh him that doth vse it, to cast out much Sande, where the stones bee ingendred. And also it causeth the stones that are in the reynes to be cast out, and staideth the ingendering of them, for that it consumeth the fleames, of the which they be principally ingendered, and the windes that be many times the causes of the paines.

It causeth to cast out gravel & stones.

For whome the vse of this water is not convenient.

To them which haue the buoning of the Urine, & to such as haue great burning at the time that they make their water, doo feele great heate, vnto such is not convenient the vse of this water, for because it is hot.

Of the wood for the stone.

Al such should vse of that wood, which I haue written of in the first part of this Historie, which is excellent, for such as suffer the lyke burnings and paines. For the stones and sandes, for al such evils comming of heate, the work is meruellous that it dooth, sauing that if there be any stone in the Bladder

Bladder, from which place proceedeth the like burning, for in such a case none of these waters doe take effect: but only the Surgions Kaser when the Stone is greate, is that which doeth profite, as I haue seene in many. And while it is sayd it is a stone, it is no stone, death hath come vnto them that had it, whome if they had beene opened in time, might haue liued many yeares, as we haue seene in diuers of sixty yeres and moze who haue bin opened, and liued vntil they came to eightie yeares and moze.

And I aduertise you, that this wood, which I call of *The Wood of the Azine*, and the stone, doth make the water blew, for if the urine wil it doe not make the water blew, it is not the right wood, *make the water blew*. And now they bring a wood, which maketh the water yellow, *water blew* and this is not it which doeth profite, but that which maketh the water blew, and this hath the conetousnesse of them caused, that bring it, because they haue seene that it is wel solde in this City, for the manifest profite that it doeth in these griefes of the Azine, by tempering the Keines, and the Liuer, and procuring many other benefits, & they bring of all the wood that they finde, and sell it for wood of the stone. The same hath happened in the *Mechoacan*, which when it came to be worth twentie Ducates the pound, they laded so much from thence of it, some not being ripe, other not being right, that when it is come hither it worketh not the effecte, that the good and well seasoned was wont to doe.

Wherefore it is needfull to see to that which is taken, *False Mechoacan*. that it bee the same, and that it bee well seasoned. That which is verie whyte, is not such as the yellowe is, in mine opinion, for that which is yellowe, wee see that it maketh the better woork: it may be that the verie whyte is not of it, or hath not the perfection that the good hath. And comming to our water of *Sassafras*, it pro- *It promoketh* uoketh Azine, it maketh them to Azine well. which haue *Urine*. the impediment of it, chiefly if it come by humors of colde causes.

The second part of the thinges that

causes. I did know a Priest, which came in this flecte from the Florida, who being in those parts, did make water very euill, and cast from him stones, sometimes with verie much grieffe, and some of them did put him in hazard of his life, & when he was in the Florida, as hee dranke of the water of *Sassafras* ordinarily, as many other did in the place of wine, hee auoided many great & smal stones, without any paines, and after that hitherunto hee hath founde himselfe whole, and very well of this euill, by drinking the simple water of this wood ordinarily, and watering his wine there wyth. Many doe drinke of this water for the same purpose, and they cast out much Sande, and doe finde themselues cured therewith.

In the which
be lame.

In them that bee lame or creeple, and in them that are not able to goe, nor to moue themselues, as for the most part that infirmitie commeth of colde humours: but taking this water hot in the morning, and procuring sweate all that he can, eating thinges of diet, and drinking the simple water continually, and vsing it many dayes: we haue seene many healed. And it is to be noted, that in taking of this water, there is nothing to bee obserued, as in other waters, but when they shall take it hotte, if any sweate come, to keepe it, and after this they may rise and goe well clothed: it is not needefull of any thing els, but of thys and good order, and to eat good meates, and if they sweate not, it maketh no great matter, but if they sweat not, they shall be healed: I knowe a Captayne, one of them which came from the Florida: and he certified mee that hee was so weake in all his body, that his Souldiers carried him vppon their shoulders, for that in any other maner he coulde not stirre, and hee was in a place where the tree of *Sassafras* was not, and he sent for it and toke the water, and therewith sweat for certaine dayes, and after ward he tooke it simply, and he was restozed to his perfect health, and I did see him whole, and well.

In the toothache, this wood being broken and chewed with the tooth that is grieved, and leaving that which is chewed in the hole of the tooth, which is grieved, if it haue any hollownesse, and although that it haue none, yet it taketh away the paines meruelously, with experience done upon many.

In the tooth-ache.

In the euil of the Pore, it worketh the same effectes that the rest of the waters, of the holy wood the *Coina*, and the *Sarcaparilla* doeth: taking it as these waters bee taken with sweates, putting vp more or lesse, the decoction of the water, and the quantitie of the wood, as the complexion is and the disease of him that shall take it. For that in coulde humours flegmatike, it maketh a better worke, than in them that bee Cholericke: and so in the Pore that bee of a long time it maketh a better and greater worke, than in them that be of smal continuance: and more where there be knobbes, and moisture of matter, & olde griefes of the head, with the order as is aforesayd. And in these euils the simple water is continually taken for a great time, and it worketh great effectes, chiefly in them that bee leane, which bee altogether weakened & debilited, with the vse of many Medicines.

In the euil of the Pore.

The simple water.

Many which haue the Gout, haue vsed, and doe vse to drinke of the Water of this tree, some of them taking it hot, as wee haue sayde, and others simple continually by it selfe, and watering their wine therewith. That which I haue seene, is that which is in the olde kinde of Goutes, doth neither good nor euil, and if it doe any good, it is to comfozte the stomacks, and to dissolue windines, & to giue them some lust to their meate, & the rest of the benefite that it bringeth is to them that haue bin sicke but short time, if the cause proceede of cold, vnto whom it procureth notable profite, but if the humour and cause be hot, it doeth them no good, but hurteth them, inflaming and causing them to haue greater paines.

In the which haue the gout and the euil of the Iointes.

The second part of the thinges that

For them
that haue
foule hands.

In one thing I haue scene it in many people to bring notable profite, with the continuall vse of this water, & it is in them which haue foule diseased handes, which cannot exercise them, as they were wont to doe. I healed a Gentleman which could not write, that when he went to write his hand fell downe by little and little, and the penne also, after he had begun to write not past five or six letters. And he took a Cuppe full of that, which was last sodden in the morning, and after he dranke it, hee continued two houres in his bedde, and after he rose and went about his busines. And he did eate at his dinner good meates, and at his supper used diet, and dranke the simple water of the self same *Sassafras*, and he was healed very wel: having spent a great somme of money on Physitions and medicines, which did not profite him any thing, until he came to be remedied in the order as is aforesaide.

The water
hot maketh
a man goe to
the stoole.

Many did certifie me that, which nowe I finde by experience and learned of them that were sicke in the *Havana*, and could not goe to the stoole, that the Physition which is there, did cause them to take in the morning fasting a good Cuppe full hotte of the water of the *Sassafras*, and it did soften the belly, and they went to the stoole very wel, which we haue scene heere to be true by experience. And there was a Soldiour which certified mee, and prooued it with others of his companie, that having stooles by indigestion and rawnesse of stomacke, for want of heate, it took them away, with taking of one good cuppe full of this water euerie morning fasting, and so with drinking it continually but that which he dranke euery morning, he dranke it cold, and yet neuerthelesse hee was healed very wel of the fluxe, which he had many yeares.

For the going
to the stoole
by indigestio

In the euill of
Women.

The euill of
the Mother
& Windines.

In griefes of women the water of *Sassafras* doeth greatly profit, and in especially in that which is called the euill of the Mother: and where there is windinesse, it consumeth & dissoluetly it, and also any manner of colic of the belly, and it dissolb

dissolueth the swelling of it, curing any manner of disease which proceedeth of the Mother. And this is so experimented, and so put in vse that many haue bene healed with this water, that neuer thought to haue recovered health. And in the withholding the Monthly course that cometh, not to women, this water maketh a marvellous worke, by prouoking and making it come in them that wholie doo lacke it, taking one Cuppe full of this water in the morning & drinking it ordinarily at dinner, and at supper, and in the day tyme being moze simple, then that in the morning, vsing good regiment, and dosing other thinges which may helpe the water, that it may be prouoked. And vnto them also to whome it dooth not come well, it byingeth manifest profite, taking the water in forme as is aforesayde, keeping them the tyme that they take it, from such thinges as maye offende them: and being vsed it dooth disopilate, and make a good colour in the face, as it is seene by the experience of them that doo vse it, hauing neede of it. Let them beware if they haue much heate, or bee of a hot complexion, in suche case let them moderate the quantitie of the wood, and the seething of the water, as is conuenient, and this is easie to be done, by seeing how it goeth with them at the beginning, with the vse of it, and according thereunto they may rise or fall, as it seemeth to be necessarie.

Some women doo vse of this water. for to make them with childe, and in some it hath wrought the effects as it is wel known. That which I can say is that a gentle woman, being manye yeeres married, without hauing children, took this water, for that her husbande vsed it for certeyne euilles of Apilations, and of an Age we that helde hym, with certeyne fittes of a double tertiane which he had, and hee continued with the taking of it in the Morning hotte, and at Dinner simple, and at Supper, and in the day tyme, keeping a good gouernement, whereby it came to passe,

*In stopping
the courses of
Women.*

*Where as is
much heat
this water is
not conueni-
ent.*

*To make wo-
men with
childe.*

The second part of the thinges that
that she was with childe, and brought forth a sonne.

Note. And I vnderstande that one of the principall vertues
that this water hath, is to dꝛye away the Mother for thys
effect: for the most parte of women that haue no childzen, is
for the greate colde that is ingendered within the Mother,
which doth hinder the cause of generation, and as the wa-
ter ryset, hit consumeth it, comfortyng the place and dissol-
uing the windes, that are the let of it: I am sure that it will
manifestly profite, as we haue seene in them which do not
bring forth childꝛe for hauing too much heate and dꝛieth, to
whome permit not the vse of this water, for because it will
not profite them, and if they do take it and feele hurt therof,
let them not put the fault in the water, but in their complex-
ions, seeing that it is not conuenient for them.

*This water
doth make
fatte.* The vse of this water dooth make fatte, and this is cer-
tainly knowne, for we haue seene many leane and sick, that
haue taken it, and haue healed of their euils, and haue reco-
uered much more flesh, & better colour, as those people that
come from the Florida, doo praise it very much: & they all
say, that the vse of this water doth make fat, and it happe-
neth so to many, and not onely it healeth them of their disea-
ses, but also maketh the remaine with a good colour. And so
it seemeth by them that come from that country, for that they
come all fatte, and of a good colour, who I beleue as they
were very sick, so that they were very leane & yellow: whē
they were healed of their infirmities which they had, they
gathered flesh, and became of a good colour, ingendering
in the Liuer good bloud, by the whiche the members were
better maintained, than when they were sick. And surely it
is a greate thing that this water should woork this effect,
considering that it is hot and dꝛie, if it were not for the cau-
ses that are aboue said. And I haue seene many that entered
in, to take the water of the wood, leane, and with an euill
colour, to come forth strong and fatte, and of a good
colour,

colour, eating no other thing then *Kelinges*, *Almondes*, and *Wifket*.

In pestilent and contagious diseases, which we have seen in the time of the Pestilence past, there were many that desired to drinke it, to preserve them from that euill: And we did see that none of them which vsed it, were wounded of the disease that then raigned. Many did vse to carry a peece of the Rinde of the *Wood*, with them to smell to it continually, as to a *Domander*. For with the smell so acceptable it did rectifie the infected ayre: I carried with mee a peece a greate tyme, and to my seeming I founde great profite in it. For with it & with the chewing of the rinde of the *Cidron*, nor of the *Lemmon* in the morning, and in the day time, to preserve health it hath a great strength and property. And it seemeth to mee, that I was deliuered by the helpe of God from the fire, in the which we that were *Whisitions* went in, blessed bee our Lord *G D D* that deliuered vs from so great euill, and gaue vs this most excellent tree called *Salsafra*, which hath so great vertues, and worketh such maruellous effects as we haue spoken of, and more which tyme will shewe vs, whiche is the discoverer of all thinges. It shall doo well to shewe the quantity of the wood, and also the quantity of water, wherein it shalbe sodden, & to prescribe a rule in weight and measure, in effects and temperatures, for them that are hot, and others that are colde.

*In Pestilent
and corrupt
ayres.*

I will tell you the order that ought to bee kept in taking the water of this excellent wood, which must be made conformably to the disease of him that shall take it, and according to the quantitie and complexion of the sicke bodie. For vnto the *Cholerike* Person the water ought to bee giuen lesse sodden, and with lesse quantity of *Wood*, and to the *flegmatike* more sodden and with more quantity of wood. So the diseases should be considered of. Vnto them that are very cold the water ought to be giuen more sodden, and with more quantitie of *Wood*. And vnto them that

*How this
water ought
to be made
in generall.*

The second part of the things that

bee not so colde, but do participate of some heate: the water ought to be given lesse sodden, & with lesse quantity of wood. The like shal be done in the hot or cold times, & in the age of the person, or the most causes making to this respect & proportion. And for the more light, I wil here set down the manner how this water ought to be used, the which will serue to shew how that they may rise or fall therein, conformably to the opinion which shal seeme good to every one. For in these infirmities that be very cold, they must set by y^e water in quillates, both in seething and also in quantitie of the wood. And in the diseases that are not so colde, or that doo participate of any heate, they must set the water lower, in Quillats seething it lesse, & putting in lesse wood: the manner and order of the preparing it is this.

*The manner
to make it in
perticular.*

You shall choose the freshest wood that may be had, and that which hath a rinde. For that wood which hath not the rinde is not good, nor taketh effect, you must procure that it be of the roote, for that is the best of the tree for these effects and cures, and for the diseases which we haue spokē of. And if in case there be no roote, then the bowes are the best that growe in the higher part of the Trees: and in case the bowes lacke, then is the tree good, & if so be that the one and the other haue the rind of the roote, let there be taken lesse in quantity thereof, & more of the bowes, & much more of y^e tree, which must be double to the quantity of the roote. Nowe let vs speake of the bowes as of a thing in the middell, betweens the roote and the tree, beeyng that which continually they doo bring, of the which you shall take halfe an ounce, and cut it as small as may be. And it must be put into three Pottelles of water in a newe Earthen Pot, and there lye a sleeping two howres: and after it must bee sodden at a fyre of Coales, untill the two partes bee consumed, and the one remaine. And after it is colde, let it bee strayned, and kept in a glassed vessell, and upon those smal cuttings of wood that haue beene already sodden, let there be

*The order
how to make
the strong
water.*

*The simple
water.*

be poured other three Bottels of water, and let it seeth until halfe a Bottell be consumed, and no more: after that it is colde, let it be strained and kept in a glassed vessell. Let the first water be taken in the morning fasting, half a pint hot, and then keepe your selfe warme, and procure sweate, then change your selfe into hot clothing, and wipe your selfe from the sweate. And eate of a Hen roasted & drie fruite, and conserua and drinke of the second water at Dinner and Supper and in the day time. And then rise and goe well clothed and fly from al things which may offend you. And at night make a light Supper, and eate drie fruite and Conserua, but eate no fleshe at night, and drinke of the second water. And this you may doe for as many dayes as you finde your selfe grieued: and if you finde your selfe well with the vse of this water taken in this maner, proceed forward untill you be whole, & if not, then continue in taking of the strong water every third day, & drinke of the simple water continually. after this order it may be giuen in al diseases, that we haue treated of, and it will profite. But many will not submit themselves to this labour, which truely is the best of all others, and that which is most conuenient. They may make the simple water in this forme.

Let there be taken halfe an ounce of the wood, little more *The simple* or lesse with the conditions aforesaid, and let it be made in- *Water.* to small peeces, and seeth it in three Bottels of water, untill halfe be sodden away, rather more then lesse. And of this water you may drinke continually, at Dinner and at Supper, and in the day time, and surely taken in this order, it doeth and hath done maruellous woorkes, and most great Cures, in long diseases, and importunate, taking it and keeping a good gouernement in your Meate and other thinges prohibited. And howsoeuer it be, being drunke so simple, it procureth great profit. They that cannot forbear the drinking of wine, may water their Wine therewith,

for

The second part of the thinges that

foz it will rather make it of a better taste and sweetnesse:foz this water hath a most sweet smell, and taste, & aboue all, it worketh maruellous effects, as we haue scene and do see in diuers and sundry diseases, in the which ordinary remedies of phisicke doe not profit, with the greate examples which we haue heresof.

Note.

And it is to be considered, that principally it doth profite in long and colde diseases, & where there is windines, and other euils, that run this course, which shalbe knowne fozth with by him that shal haue need of it, & vse it. And one thing is to be vnderstood, that vsing it in the order as is aforesaid, although that he which taketh it haue no need thereof, it can do him no hurt, but rather if it be wel considered, it will manifestly profite him in the time that he shall take it, yea, although he leaue the taking of it when he seeth that he

findeth not the profite which hee desireth, noz

that it hath done him any hurt or harme

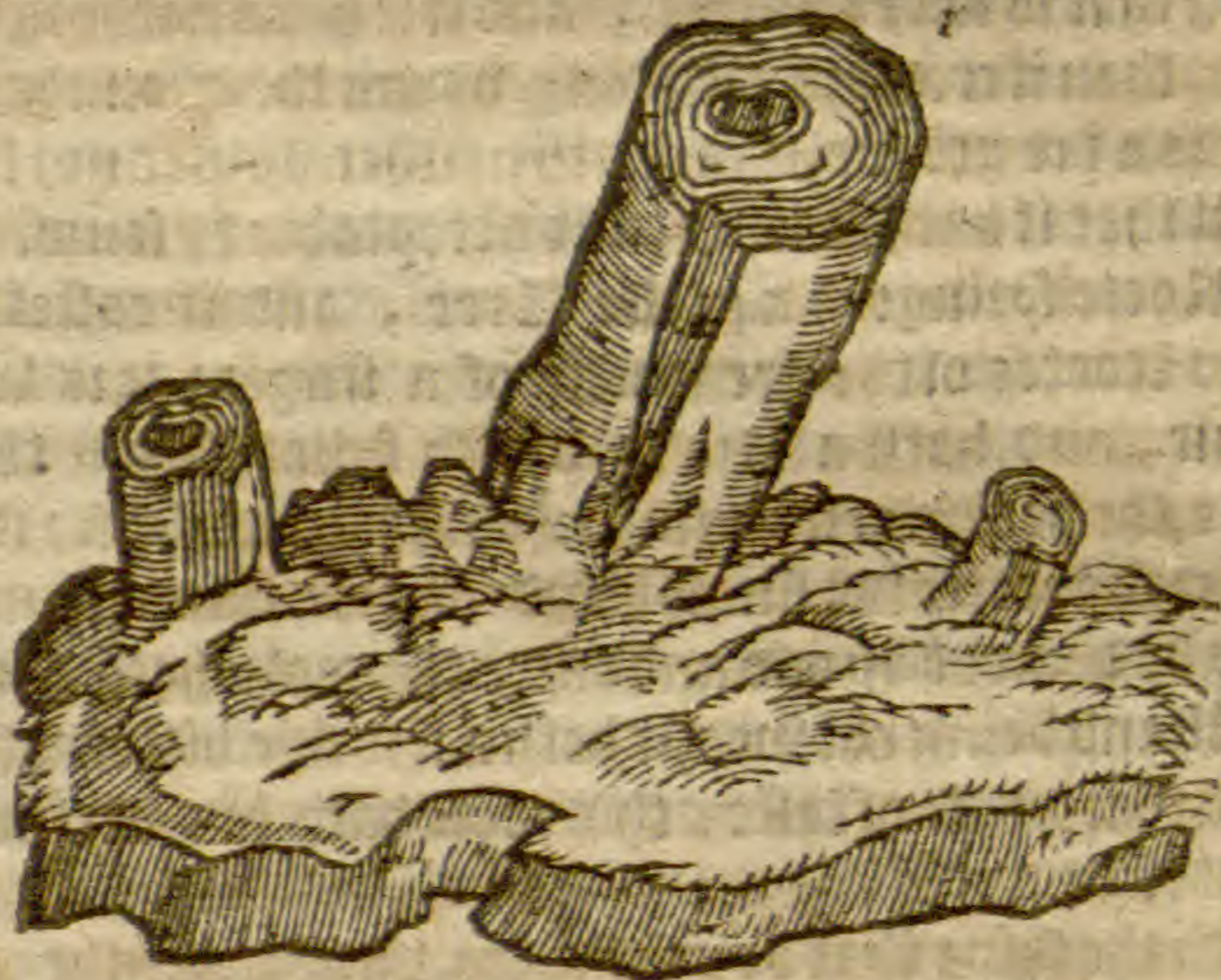
during the time that hee hath ta-

ken it.

Carlo-



CARLO-SANCTO



¶ *Of the Carlo Sancto a roote brought from the new Spaine.*



They bring from the newe Spaine within this thre yeares a maruelous roote and of greate vertues, which is called *Carlo Sancto*, the which a Father of S. Francis order discovered and published in the prouince of *Mechoacan*, being taught by an Indian of that Countrie that was verie wise in such things and a

The roote of Carlo Sancto.

man of great experience in the vertues of them. In the first part we haue declared y^e there be many medicinable hearbs which haue great secrets, and vertues. This our *Carlo Sancto* groweth in that prouince, in places which are verie

Where it groweth.

The second part of the thinges that

- The forme and figure.* temperats, which be not drie nor verie moist. The forme and figure therof is like to our wilde Hops of Spaine, for it carrieth a leafe as they doe, and it runneth by by any other thing that is neere unto it, and if it haue nothing to leane unto, then it creepereth all a long vpon the grounde: the colour is a sad greene, it carrieth neither flower nor fruit, the smell that it hath is little, and acceptable to some. Out of the Rote springeth a grosse Tree, and it casteth forth other Rotes of the greatnesse of a finger: it is white in colour, and hath a Rinde which falleth from the inner parts, the hearte of it is maruellously wrought: for it is compounded of certaine small boordes verie thinne, and they may be deuided by one and one, the roote hath a pleasant smell, and being chewed, it hath a notable bitternesse, with some sharpnesse of taste: this roote hath his vertue in the Rinde.
- The colour.*
- The smell.*
- The roote.*
- The heart is marvellous.*
- The vertue is in the rind of the roote.*

In the ships that be now come, there came the example of it, & now there is more knowledge of the vertues thereof then befoze there was. Many of them that came in this fleet from the newe Spaine, doe speake much good of this roote. But he that speaketh most of it, is a Gentleman that came from *Mechoscan*, & brought a good quantity of it with him. What as he reporteth, & also what we haue experimented of it, we will speake of: and also the complection and temperature thereof, which is hot, & drie, in the first part of the second degree.

In Rumes & runnings of the nose. The principall effect that this Rote doth profite in, is in Rumes and runnings of the head, for it causeth them to flowe out of the mouth and bringeth them from the head, by chewing a little of the Rinde of the roote, a good time, but it must be taken in the morning fasting, & it boydeth out much fleume, & humors from y^e head, that would go to the stomack and other partes, but befoze this bee done, it is conuenient, that the patient be purged.

It prouoketh vomit. Some that chew it, which can safely vomite, doe vomite with

With the wing of it, & it causeth them to cast out much Choler and fleume, and much moze it maketh the vomit, if they take the decoction of it, for it maketh the humoz to come by, whiche is in the stomack with much easinesse. The roote comforteth the stomack, and also the Gummies by chewing of it, and it fortifieth the teeth, and dooth preserve them from wormes, and that they rotte not, nor corrupt. It maketh a good smell in the mouth, and because it is better, it is couenient after that you haue chewed it, that you wash your mouth with wine, that the bitternes may bee taken away.

It comforteth the teeth, stay, & keepe them from worme eaten.

In the infirmities of women chiefly, where opilations are, and lacke of Purgation, the powder of the rinde of the Roote dooth dissolve them, and taketh them away, and maketh their purgation to come downe wel with the vse thereof. It must be taken with wine, or with water sodden with Coriander, and Cinamon, which they must drinke, whiles they doe take it: it dissolueth windes, and comforteth the stomack, whiles they vse it, they must annoynt their Bellies with the oyle of Liquide Amber, and Dialtes of equall partes, and first they must bee purged, and take heede that they keepe all good order, and good government.

In diseases of Women it prouoketh Purgation. It dissolueth windes and comforteth the stomack.

In the euils of the hearte, chiefly being ioyned with the Mother, the saide powders and the water sodden with the rinde of the Roote, doo worke verie greate effectes. They must take the powder in the order as is aforesaid: and the weight of twelue pence of the Roote, cut small and sodden in one Pottell and a halfe of water, untill halfe be sodden away: and then they must cast into it the weight of two Shillings of the ryndes of Cidrons beeing drie, and the weight of twelue pence of Cinamon made in powder, and giue it certeyne seethinges with them, and then strayne it: and they must take euery morning a small beuell of fire Dunces of this seething with Sugar, because it is some-

In the euill hearte.

The second part of the thinges that

what bitter, or without it as you please: & it is to bee noted, that befoze you begin to vse it you must make the vniuersal euacuations, which shalbe conuenient.

*In the euill
of the Pone.*

This Gentleman sayth which brought this roote, that it profiteth muche, in the disease of the Pore, taking it in powder, or in the seething of it: which I haue not experimented, for that we haue so many remedies for thys euill, that we haue made no experience thereof: hee sayth that it is to be taken without keeping, moze, then when they bee taking the water, or powder, and that then they keepe good order and good gouernment in their meates, and in al other thinges.

*In the falling
sicknes.*

In the falling sicknesse, a strong disease, and well neere incurable, they say that it hath a great prosperitie and worketh greate effectes: taking the powder of the rinde of the roote, with wine or with water, as is most conuenient for him that shall take it. I counselled one heere, who was moze then fortie yeeres of age, and had had it of long tyme, to take it, and hitherto he hath not felte moze then to vomit with the powder, when he taketh it, and he casteth vp much Choloz and his faintnesse is not so great as was wont to be. It seemeth to me, that it cannot take it away. For it should worke that effect in them, that do not passe twenty and five yeeres, who vnto that time haue remedy. I will proue it vpon such: it would be no little good, that it might work the effect that is spoken of it.

*In griefes of
the head.*

In griefes of the Head, they vse this roote in those partes, as a great and sure remedie. I will tell what hath passed. The first time that I sawe this roote, was in the power of one which was sicke, who came from Mexico, and he brought it for a greate thing, saying: that he healed therewith and tooke away the paines of the head, which he had certeyne dayes, and he asked me if that he should vse it. I tasted of the roote, and it seemed to mee as I haue sayde,
and

and I counsell'd him that he should use it as they had willed him to do in *Mexico*, and so he did chewe it in the morning, and it tooke away the paines of the head, which a long time had molested him.

After this, a passenger tolde mee, which came in the Shippe, where the Gentleman was that brought a quantitie of this roote, and he chewed it wel, & did disleume therewith, and immediatly it tooke away the paine, & he shewed me a litle that remained therof, which was the same that I saw, and since that, some haue used it, and it hath done very well with them.

In the toothache, they that haue brought it into Spaine do much esteeme of it. And being in the lodging where this man was which brought the roote, the host of the house certified me that having the toothache very grievous, it tooke it away from him with chewing the rinde of the Roote, on the same side where the toothe was which grieved him, disleuming therewith as much as he could. And I being one day in the Custome house curing a Venous which was there, an other of the same Nation complained vnto mee of the toothache, and was caused to be brought some of the saide Roote, and in the presence of as many as were there, he chewed the rinde of this roote, having very greate paynes, and he auoided much Fleume, & in disleuming it began to take away the paynes, and befoze he went from thence he was thoroughly cured. Certeine daies past I had a grieffe in one tooth, so that it payned me all one Night, and parte of one day, and I gathered in a garden which I haue to my house, certeine leaues of *Tabaco*, and also the aforesaid roote, and I chewed both together, and disleumed, and the paines went from me, & returned no more to me, having more then fixe monethes after I was payned therewith. This is the effecte, that I haue obtained of this *Carlo Sancto*, whiche being so little tyme knowne, is sufficient. The Tyme wil discover the rest, and as we shall vnderstande more of it, so

*In the tooth-
ache.*

The second part of the things that
we will give notice therof.

*Of Beades, which be called
the Beades of Saint Elen.*



*The beades of
the rootes of
Saint Elen.*

*The forme of
them.*



From the Florida they bring certeine round
rootes which are called the Beades of S.
Elen. And they take this name by reason y
they grow in a place of y country that is so
called: they are great large rootes; deuiced
into severall peeces, and cuttinges, euery

peece by it selfe, they remaine rounde as Beades, which be-
ing bozred in the middelt, they make of the Beads for to pray
vpon, which the Souldiers do hang about their necks, for a
thing of great estimation. They drie them, and they are as
harde as a bone, on the outwarde parte they are blacke, and
within white, and the rinde is toynd in such sorte, that the
harte and it is made all one, they are wrought after they be
dry, and this Roote beeing tasted, hath a swæte smell, with
a good taste. And it seemeth by the taste that it is a kinde of
Spyce, for it is like to *Galanga*, they are of the thickenesse
of a mans thumbe, somewhat lesse, the Plant hath a great
stalke: the Bowes doe spread by the grounds, and cast out
the leaues broade and greate, and very greene. It groweth
commonly

The plant.

commonly in moist places, the complexion thereof is hot in the ende of the second degree, and more drie then in the first, the vertues thereof are these,

The Indians vse the hearbe beaten betweene two stones when they pretend to wash themselves, rubbing all their bodie with it: for they say that it knitteth their flesh together, and comforteth them with his good smell. And this they do for the most part euerie day, for the great profit that they finde in it.

The hearbe stamped.

In griefes of the Stomacke, the Indians doe vse it by taking the powder of it, and our Spaniards also take it, for the same purpose, receiuing it in wine, being ground small, of the which I haue seene notable experience in some.

In griefes of the stomake.

In the griefe of the Stone of the Kidneis or Reines, the powder of this roote worketh a known effect. For that some haue taken this roote made into powder in wine, hauing the grief, and it hath taken it away. And I marvel not at all that his manifest quantitie is sufficient, to work the like effectes.

In the griefe of the Stone in the kidneis or Reines.

In griefes of the Urine of them that cannot pisse wel, by taking the powder it doth profite, and expell it. A thing vnder- stood of many that haue come from those partes, for that they haue proued it in the like euils, and here hath been seene the same experience. And one that had a Stone which hee coulde not auoide from him, vned certaine daies the powder of this roote, and did easily auoide the same. A Soldier brought Beades at his Necke, made of these rootes, and met with mee one day, and asked mee if I knew those Beades, and of what they were made, & he said it was tolde him that they were rootes of *Gentiana*. But I declared vnto him that the Beades were made of certeine rootes, that were in the port of Saint Elen, & that they were not made of *Gentiana*. And then he told me great vertues of them, and the effectes very rare that the vse of the had wrought which I did beleaue: for it seemeth well, in the roote that they haue
greate

In griefes of the Urine.

The second part of the thinges that
great medicinall vertues, according to their fashion, and
sweete smell, and by that which I had experimented of
them.

Of the Guacatane.



The descrip-
tion of the
Guacatane



They haue brought in these Shippes an
Herbe from the newe Spaine that the
Indians call *Guacatane*, and it is lyke to
our wilde Time, sayng that it hath no
smell, it is a little herbe whitish, I know
not whether it carry flower or fruyte,
the Herbe I haue without the roote: the
name that it hath amongst the Indians, is as aforesaid, and
the same name the Spaniards also haue giuen it. The In-
dians doe vse it for their infirmities, wherof we wil speake,
and for the same the Spaniards doe vse it likewise there in
the Indias, and they also which haue brought it hither, with
notable profite.

In the disease
of the Piles.

In grieffe of the Pyles they vse it in this manner: they
grinde or stampe the herbe verie small, and wash the
Pyles with wine, in the which there is sodden this herbe,
and

are brought from the West Indias.

and if there be heate in them, they seeth it in water, & with that hot seething they wash them, and then they dry them softly, and cast the powder of this hearbe vpon them, & surely the effect that it woorketh is maruellous. Thus after I saw the good effects thereof, I much esteemed the hearbe. Whensoever you haue any grieffe of colde or of windinesse in any parte of the body wheresoever it be, apply Turpentine vnto all partes, wheresoever the grieffe is, and cast the powder of this hearbe being smal ground vpon it, and lay a Linnen cloth vpon that, that it may cleave fast as a Plaster in such sorte, that it be not taken away, vntill the grieffe bee gone. And of this there is manifest experience, by them of the Indias, and also by vs of Spaine.

In griefes of cold and windines.

The powder of this hearbe cast vpon little sores, and especially in the secret places doeth mundifie, and heale them.

(.)

Q

Of



end of

The second part of the thinges that

Of a certaine kinde of Barley.



70

They



They bring likewise from the new Spaine, a kind of Barly which they call small Barley: they give it this name, for the likeness which it hath unto our Barly: for it casteth out an eare like unto it, and in the baynes, the seede is shut, but it is different from it

in qualities and vertues: for that this small Barley, is the strongest poyson, which at this day in hearbe, or plant hath bene scene, in so much that it worketh the same effect, which *Sublimatum* dooth. And wheresoever it is needfull to burne, or eat away dead or rotten flesh, putting the powder of thys seede thereto, it will doo the like worke that any burning Iron shall doe. It extinguisheth and killeth any Canker, howe strong soever it be, it killeth and expelleth Wormes, wheresoever they be, it eateth flesh which is nought and rotten, taking it from the sores, and making them cleane from such euill flesh.

It is most strong and mightie poyson.

It killeth the Canker.

It killeth wormes.

It eateth rotten flesh.

The Indians for that they had no *Sublimatum*, nor other remedies whiche wee haue, when they should vse the lyke, they had and haue this seede most strong, and surelie so it is, and they doo vse it as a remedy most strong, and of great efficacie. Thys powder must bee layde too, by lytle and little, more or lesse, conformably to the greatnesse of the euill, applying things defensiu, which is vled to be laid too, when as the like remedies are vled.

How it must be ministred

In olde filthy sores where

In olde sores and filthy, where it is needfull, that noughtie rotten fleshe bee eaten away, with taking of thys Seede, and grinding it, and dissoluing it well with water of Planten or of Roses, wetting in the cleare water that shall remaine vpon it, some small clothes, or in place of the small clothes, lint of fine linnen cloth, weat in the water, it cleanseth the soze, eating the euill fleshe in such sorte: for howe euill, olde, and filthy soeuer that the soze

it is needfull that they bee cleansed.

The second part of the thinges that

bee, it leaueth it cleane, and being laide to the flesh, it dooth
foder and heale them, and after this is done, you must vse
Medicines which haue vertue to ingender flesh. And the ef-
fect of this seede is no more then to mendifie, & make cleane,
and to take away the superfluitie of the wound.

*In beastes it
woorketh the
same effect,
and better.*

The self same effect that this seede woorketh in vs, it woorketh
in beastes also, which for the most part haue very euill
sores, that bee cankered, and full of Moyses, the seede
beeing laide vnto them, if the cause bee so great, that it doth
require it: or the water of it, as it is sayde maketh the lyke
woork, as we haue spoken of, and better, vsing alwaies
the defensives as is conuenient. where such Medicines bee
applyed, for that it is a Medicine most strong, and it hath
neede of them all.

Historie.

I will shew you what happened to me with it. An Indi-
an brought me this seede with many other hearbes, and go-
ing about to discover them and being come to this seede, I
toke a graine and put it into my mouth, to proue it. He that
brought it as one which knew it wel, kept back my hand, &
would not suffer me to proue it: & for all that I parted with
my teeth one graine, which is no greater then one graine of
hempe seede, but some deale lesser, and beareth some likeness
of it: at the tyme that it came to the point of the tongue, the
seede being parted, made me a blister vpon it, which dured
with me certeyne dayes: I commended it to the Deuil, and
then I beleued what they had certified me of it. I began to
make experience of it, and it worought more effectually then
was spoken of it. It is hot in the fourth degree, and more if
there be any more degrees.

*An hearbe
which healeth
the euill
of the brest.*

Also I haue an Hearbe which being sodde and the water
of it taken hot, healeth the euills of the brest: I know not the
name of it, but in the remembrance of them which came, it
was written.

*An hearbe
which*

And another which enforceth to cast out the dead
Childe of the belly: of this the Indians haue greate expe-
rience

rience for this effect, and once in these Countries, it hath profited.

They brought me two dry hearbes, which I would haue beene glad to haue seene Greene: the one of these being in the field in all his force, if a man or woman do put their hands vpon him, forthwith he falleth down dead vpon the ground. And the other lying abroade vpon the ground, in touching it to gather it, it shutteth it selfe together as a Cabadg of the Country of *Murcia*, Things marvellous, and of much consideration.

I haue blacke Clebora, brought from the Province of *Mechoacan*, lyke to that of *Spayne*, and working the lyke effect.

Certeine dayes past, a young man which tooke counsel of me that came from the Province of *Quito*, and being with me, there came vnto me a neighbour of mine, saying, that his Daughter was verie sicke of the *Flux*, and I had her in cure, and her disease increased with blood requesting me that I should goe to visite her. The Indian which was with me asked me if they were stooles of blood, I said yea: and he saide vnto mee that he would giue her a thing, that being made into powder and taken, would take them away forthwith, & that in the Province of *Quito* it had been experimented many times. The father of the sick maiden, went with him to his house, and he gaue him certeyne peeces of a fruite, which seemed to bee of a greate tree: of the one parte they were very smooth, and of colour yeallowe, and of the other they were very sharpe and very redde, insomuch that they seemed of a purple colour. They were ground smal, and he gaue the powder to the sick woman, with the water of the hed of Roses, once that eueing, & an other time in the Morning. and immediatly the *Flux* did cease & from that time waxed better, whereby she came to be whole.

And as for y man I neuer saw him, after he gaue it to her,

maketh a woman to caste from her a dead childe. Two marvellous hearbes.

Blacke Elebore.

Historie.

The second part of the thinges that
although I procured it with greate diligence. I know not
what it was, nor what he was that gaue the fruite, and in
this sorte there bee many other thinges in our Occidentall
Indias, which haue great vertues, and great Medicinall
secretes, which shall bee knowne every day moze, and con-
tinually be discovered, that we may profit our selues by the.

Digression.

Of all these thinges we haue seene manifestly the profit
that they haue done, and what by them hetherto hath been
wrought. Seeing then that these maruellous woorks al the
world hath proued, healing with them diseases which all o-
ther Physick could not heale, as it is manifestly seene, in all
y do vse the with great vtility & profit, for the which al men
are beholding to my diligēce, & care. And for that as I haue
written of them, in the first part of this medicinall historie,
which hath bene well noted in the worlde, for the things y
are treated of therein, and for that you may see the fruite that
this my labour hath brought forth, I will set downe here a
letter which a gentleman of the Peru sent me wel nēer two
monethes since, by the which you shall see by reason of that I
wrote in the first part, how they haue discovered the *Bezar*
stones in the Peru, which with suche great estimation they
bring from the India of Portugall, and how by the relation
and order whiche I wrote, they came to the knowledge of
them. A thing truely of greate price, and woorthy to bee
much made of it, seeing that it is a thing so marvellous
and of so greate value, and are founde in our Indias,
and are so easie to be had, and so true, that we haue not any
neede to doubt of their effectes and vertues, whiche is not
so of them that they bring from the Orientall Indias. For
if there come tenne that are true, there come from thence
an hundred that are false. Wherefore they that buy them
ought to looke well vnto it, that they are not deceiued. But
those whiche are brought from our Indias, are all of one
sort, for they differ not, but only in greatnes or smallnes. The
effects

effectes which they worke be admirable, for that their vertues are mightie against all venome and Pestilent Agues, and venomous humors, as in the thirde parte, **G D D** willing, wee will treat of the maner of them. The effect of the letter was this. There came a Paket of letters rolled in a seare cloth, so well ordered, that they myght passe to anie part being neuer so farre. Which being opened, I founde a small Chest made of a litle peece of Tozke, of a good thicke- nesse, ioined together, which was woorthy to be seene, and in the holownesse of it came the hearbs, and the seedes that the letter speaketh of, euerie thing witten what it was, and in one side of the Tozk, in a hollow place, there came three *Be- ras* Stones, cloased with a Parchment, and Ware, in good order. The letter was witten in a berie smal hand, and some what harde to reade, and the super-
scription was witten thus as

followeth,

To



which I have founde to men of learning, and I have
 your

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The second part of the thinges that

*To the right worshipfull, Master
Doctor Monardus, Phisition of Seuill.*



Ight worshipfull and famous Doctor, it will seeme a newe thing to your worship, that I being not learned, nor of your profession, doe wryteto you in thinges of your facultie, being a Souldier that haue followed the warres in these Countries all my life: I haue done this, because I am affectioned to your worship by reason of a booke whych you haue compiled of the Medicines which are in these partes, and of the vertues and benefites, that by them haue beene receiued, which are so great that I cannot declare them, as they deserued. And by meanes of your booke we haue order how we shoulde vse the remedies which wee haue here, for before we did vse them without rule or measure, so that neither they did work effect, nor with them the people were well remedied, which now is to the contrary, & by meanes of your bookes, there hath been people remedied, that neuer thought to haue had remedie nor health. It is more then 28. yeares vnto this day, that I haue gone wandring by all these Indias, where are many thinges of those, which your worship doth write of in your booke, & other things also which haue not beene brought thither, for because the Phisitions that come to these partes, are nothing curious. They apply not their eye to the vniuersall wealth, but to their owne particular, for they come onely to enrich themselves, and for the most part they be ignorant people which passe in those Indias: they doe not esteeme of the good which they might doe. And though that I haue no learning, I am affectioned to men of learning, and so I am to
your

your worship, for that I vnderstoode of your bookes, and for the fame that you haue in these partes, which is greate, although I knowe you not, yet I was willing to take these paines, which is a contentment to mee. You write in your book, giuing knowledge of the *Bezaar* stone, & set downe the signes of the beasts which haue them: which being considered, we haue happened vpon a kind of beastes that liue in the mountaines of this countrie, which are much like to sheepe or kiddes which your worship speaketh of, which are in the Indias of Portugall, which breede and haue these stones, of the which there are many in this countrie, in the mountaines, and colde countries. They are for the moste of a darke red colour, they are fed with healthfull hearbes, whereof is greate plentie in the Mountaines where these beasts do feede: they be verie swift, insomuch that they cannot bee hunted, but with the hande Gunne: they haue no hornes, and in that onely they doe differ from them of the East India, for in all the rest they are the same.

The 15. day of Iune in this yere of 1568. I & certain gentlemen my friends went to the mountaines, to hunt, & we were a hunting five daies, and we killed some of those beasts, which I haue spoken of. And as wee went for this purpose, thinking that they were of the kind, of them of the East India: we caried your book with vs, and wee opened one of them, the greatest that wee hunted, and oldest wee coulde finde, & we found no stones in his bellie, nor in any other parte of him, nor any other thing, whereby we beleued that they were not the same kinde of beasts with those of the East India. And wee asked of certaine Indians that went to serue vs, where these beasts had their stones, & as they are our enemies, and would not that we should know their secretes, they answered vs that they knew nothing of these stones, vntill one boy which was amongst them being an Indian of the age of 12. yeares, seeing that wee were so desirous to knowe the same, shewing vs the secret of the

*How they
haue founde
the Bezaar
stones.*

A Letter.

cause and where the beast had the stones, that we had there dead, and they were in a certane little purse that the Maw of the beaste hath, which is where the Hearbes that they feede on are, when they returne to chew their Cudde. And forthwith the Indians woulde haue killed the Boy, for the aduise that he had giuen vnto vs, because the Indians doe esteeme much of these stones, & they offer thẽ vnto their Gods, or to their praying places where their Idols are, vnto whom they offer the things that are most precious. And so they do offer these stones, as a thing of great estimation, and also gold, siluer and precious stones, beasts & children. And afterwarde wee vnderstood that those Indians which went with vs had sacrificized the boy, whom with our hunting wee had forgotten, and they carried him away from vs by those Mountaines, where we neuer more sawe him. And it is a thing to be considered that in all partes of the Indias, there haue not byn founde any of these beastes, vnles it were in the high lilles & mountaines of this realm of the Peru. For I haue gone ouer all the countries of Mexico, and by al the prouinces & realms of the Peru, & Islands of Marenon, and by the Florida, and by many other partes of our Occidentall Indias, & I neuer saw any of those beastes, but in those mountaines of the Peru. Sir, with all diligence in the world as much as I coulde obtaine, & know of Indians beeing friendes concerning the stones which they take out of those beastes, is that they are maruellous good against all venime, and against all sortes of poyson, as well in meates as in any other sort, & in the euils of the heart, & to expell and to kil wormes, & in wounds poisoned, which are made with mortall hearbes, which the wilde Indian people doe vse. And the powder of this stone put into these woundes, is a greate remedy, & so the Indians say, that the stone is good against the hearbe, which is the mortal hearb, that they themselues do vse to kill one another withal, and also to kill vs. For they haue killed many of our Spaniards therewith, dying madde, with greate accidents, without finding

finding or knowing anye remedie. It is true that in Sublimatum, some haue founde remedie, by putting it into the wound. But if the hearb be fresh & laid newly vnto it, it profiteth little, and they die without remedie. We tooke out of the first beast which we killed, from that little purse wher-vnto he doth returne to chew his Cudde, when he lieth on the grounde, nine stones, and it seemeth that by reason the hearbes which they feede vpon be of so great vertue, the iuyce of them going to that place by the order of Nature, these stones are ingendered, which haue so great vertues. We opened others of them that were dead, & in euery one of them wee founde stones, more or lesse, as they were of age, and it is to bee noted, that these which do feede in the high hills bee those which do ingender the stones that haue vertue. For they which feede in the plaine countries, as they eate not, nor are maintained by the good hearbes of the high Hylles, so the stones that they haue, although that they receyue some vertues, yet they are not so good as of those which are fed in the moūtaine. We haue begū to vse these stones conformably to the order which your worship doth giue in your booke, ministring the quantitie that you command, & for the diseases which you speake of, and wee haue seene suche effectes in them, that haue made vs to meruell, and they haue healed such diseases, that it is wonderfull to be spoken. Vnto the Lady Katherin Deuera, the sister of the Lord President, & to the Lady Mary de Ribera & to Diego de Andrada, & to Diego Dela Isla, & to Mariana wife to Maister Iohn Plutino, and to the father Ioseph Martines, and to the father Diego Fernandes, Priestes, and to manye others, these stones haue brought great profite helping them of euill diseases, whiche it woulde bee too long to write of. It is sufficient to say that they bee stones of great vertue, and as a newe thing they take them in powder: all such as haue diseases whiche cannot bee healed by medicine, and manye thereby are recouered. Wherefore GOD bee praised, who hath giuen them such vertues, as

A Letter.

haue beene vsed since that hunting, that I haue spoken of which were the first that haue bin discovered in the world, for the vse to heale diseases: and we do trust that with them will bee done maruellous woorkes, according as they haue begun to do them, & al this is owing to your worship, seing that by your booke we had knowledge to seek them, & to discover them, and to take them out of these beastes which had them so hidden within them, that surely there is much owing to your worship, for discovering vnto vs so great a treasure, as this is, which is the greatest that hath bin found in these parts, whereby our nation is much bounde to you, and likewise all the world, because al men shal profit by the and the rest of the secrets which you haue set down in your booke, which bringeth vnto vs great profit. And in recompence of the benefit which I haue receiued, I send heere to your woorship a dozen of stones, by the returne of John Anthonie Corso, the rich Marchaunt, which if they come thither, your worshippe may make experience of them, in many infirmities, for you shall finde great effectes in them. By the same returne also your woorship may aduise mee of them, and any thing that shall please you to commaund me, I will do it, as one that is most affectioned to you, because you are curious and learned, and for dooing so much good to the world, in those thinges which you haue written and published. Heerewithall I sende you a small Chest, in the which come certeyne Frisoles, which you may commaund to bee sown in the begynning of Marche, that the cold doo not hurt them, which sende foorth a plant like vnto beanes, but somewhat lesse, which haue certeyne vaines where the seed is. Halfe a dozen of them eaten with salt, and being of the tast of greene beanes, they purge valiantly and euacuate the water of him which hath the Dropfie, without paynes. The selfe same effect it worketh if that they be dry, making the into powder, & taking the with wine, & it is needful that meate be made in a redines: for if they work too much, by taking more then they should be, with eating
any

any thing incontinent, the worke wil cease.

Allo I sende you an hearbe which groweth in these *An hearbe*
 plaine Countries, clounge to the grounde like vnto grasse, *for the*
 which is of great Vertues for many infirmities, cheefelie *Reumes;*
 for the which are grieued with Reumes and Fleumes
 in the throate, taking them away easlye with great bene-
 fite, and in this, and griefes of the head and Reumes chew-
 ing it, they do disfleume verie much: they call this hearbe
 after my name, because I vse it for the lyke euilles for that
 an Indian did teach it mee, which knewe much of the ver-
 tue of hearbes.

Allo I send your worship a fruite a of a tree which is of *A fruite of a*
 great profit, and these trees be not founde in any Countrey *tree of great*
 but in this, they are of the greatnesse of an Oke, of those *vertues;*
 in Spaine: it hath many vertues, for the rinde beeing made
 in pouder, and cast into any sore which is needefull to bee
 made cleane, it maketh it cleane, and afterward causeth the
 flesh to grow, and healeth it. And rubbing the teeth with
 this pouder, it maketh them cleane very wel, and being laid
 vppon the Gummes, if the flesh be taken away it dooth in-
 carnate them, and if the teeth be loose, it maketh them fast:
 Seething the leaues of this tree well in water, and washing
 with the water thereof any manner of swelling, which
 hath any sore, or that is thereof cankered, it taketh away
 the swelling, and impostume. And making some small li-
 nen cloathes wet in this seething, and laying them warme
 vpon the Medicine, which is laide vpon the sore, or vppon
 the pouder that is made of the rinde: it maketh the sores
 to heale more quickly, causing that there come no hu-
 mour to them. Out of the saide tree commeth a Rosine
 which is of sweete smell, and serueth to perfume in many
 diseases of the head, and to make plaisters for many euilles:
 and heere I send it to your worshippe. Of the fruite the In-
 dians make a certeyne drinke, which is for them verie
 healthfull. Your worshippe may commaunde them to bee
 sown, for I would bee glad that they should grow, for it

A Letter.

will bee a thing of muche delight, for the profite that it bringeth in Phisicke, and for the noueltie of the tree, for at all tymes it hath a verye good smell. I brought into thys Countrey a blacke woman, which I bought in *Xerez de la Frontera*, and there did appeare vppon her when shee came hether certeine olde sores in her legs, which were of long continuance, and comming to the Ilande of the *Margareta*, and being verye sorrowfull for the sores which my blacke woman had, an Indian tolde mee that hee would heale her, and seeing that shee had no other remedy, I deliuered her to the custodie of the Indian, that hee myght heale her for mee, and immediately hee tooke a fruite, which is common in that Countrey, and all people in generall doe eate it, which is of the greatnesse of an Orenge, and it hath a stone like vnto a Peache. This stone the Indian did burne, and made it into powder, for the stone is harde, and cannot bee grounde, without burning of it: and hee caste the powder of it into the sores, which shee had full of much rotten flesh, and very filthy, which with the powder, were made cleane and verye well, and it tooke out all the rotten flesh to the bone, and after it was cleane with lynte and a lyttle powder layde too it, they began to be filled with new flesh, vntill they were full of fleshe, and shee was healed very well. And it is to bee considered, that the little kernell of the stone hath so much venom, and malice in it, that if anie person or beaste doo eate it, hee dieth forthwith without remedye, as though hee had eaten anye manner of venom corsiue, as *Sublimatum*, or any other poyson.

*A cure with
the sweate of
blood,*

In the Towne of *Posco* where I dwelt certeyne yeres, there was an Indian, which did cure the Indians, and the Spaniards of any maner of grieffe or disease that they had, with annointing their Ioyntes and the partes which dyd grieve them, with the iuyce of a certeyne hearb, and forthwith hee wrapped them in many cloathes, & they did sweat at the ioyntes pure blood. And also in the sicke parte where hee did lay the iuyce, and as they went sweating hee made cleane

cleane the blood with a Linen cloth, vntill hee perceyued that they had sweat sufficiently, and with this he healed many diseases that were incurable. And I am able to say, that many did thinke that they had waxed young agayne, and were more stronge and young than they were before. Hee fell sicke, and for all that we could not with giftes and faire wordes, and fierce wordes, and theatings, hee woulde neuer tell vs what hearbe it was, nor shewe it to any man in this countrie. There is founde a kinde of tree, that is of softe Timber, the Indians will make no fire of it, although you kill them. For that they saye, if any of them come neere to the fire that is made of this tree, or receiue the smooke of it, he remaineth impotent, for women. And they haue this so certaine in persuasion, and it is so verified, that you shall not make them to come neare the fire, that is made of that tree, for any thing in the worlde, for they are so carnall that they will none of this.

They heale in these countries any swellings which are in the feete or legges, caused of colde humours, with an hearbe called *Centella*, which beeing stamped and laide to the swelling, there arise certaine Blisters, by the which there commeth foorth greate quantitie of water & humors, vntill it leaue the Foote, or the Legge drye. I haue scene greate experience by these euacuations, amongst the Indians, for they vse them much, and I haue scene some Spaniards vse it, and were healed of the like diseases.

In the yere 1568. in the Prouince of *Chile*, they dyd cut off from certain Indians being prisoners, the calues of their legs, to eat them, and they rosted them for that purpose, and that which is of more admiration, they applyed vnto the place where they were cut, leaues of certaine hearbes, and there came not out a drop of blood, and many did see it. And this was done in the Citie of *S. James*, in the presence of the Lord *Don Gracia de Mendesa*, which was a thing that made all men maruell at it.

Centella, an hearbe good for the swelling of the feete or legs.

There

A Letter.

There are to be found here verie few hearbes and trees lyke vnto those of Spayne, for that the earth doeth not beare them: but in the newe Spayne there are more of them than in any other parte of the Indias. For when it was conquered, they founde many trees and hearbes and Plantes lyke vnto those of Castile, and birdes and beastes likewise. Wee haue heere Snakes which bring admiration to such as see them, for they be as greate as men, which are for the most parte tame, and do no hurt. Here are Spiders as great as Oranges, and verie venomous. It raineth Todes as greate as those of Spaine, which the Indians doe eate roasted, for they are a people which eate all kinde of venomous beastes. There be so many buytres, which breede in many Ilandes, that are in the sea, neere to the lande, that they eate vp the Cattel, and suche numbers of them that it is wonderfull, and as the keepers of them bee blacke so they care little for them. One thing doeth make mee maruel, that the kine which are bread in the mountaines, being brought to the plaine grounde, doe all dye. I sawe a friende of mine that brought 300. Kine to bee wayed, and they staid a tyme before they were wayed, and by litle and litle, in one moneth there remained not one, but all dyed. And that which is more to bee maruelled at, is, that they died all trembling, and consumed. Some there be that doe attribute it to the mountaines which is a countrie moste colde and it raineth euery day, and in the plaine Countries where there is no rayne, but it is hotte, and as they moue from one extremitie to an other they die, that truely is a thyng worthie of consideration, to see howe that in the space of eight Leagues, little more or lesse, which are of plaine grounde from the coast to the Mountayne, by a long vale of more then one thousande Leagues, it neuer rayneth in them, and in the mountaynes it rayneth euerie day.

Your worship shall vnderstande, that the eight day of
October

October in this yeare, there came hither a Cosen of mine, called *Alonso Garcia*, a good Souldiour, who telleth vs that he hath founde an hearbe which is good agaynste the venomous hearbe, which the wilde people doe vse. Which hearbe doeth kill without remedie, and these valiant people of the Indias doe vse it in their warres. And lykewyse those that dwell from the Charcas towardes Chile, and liue like vnto wilde people, maintayning themselves onely by hunting, and fleshe of mankinde, who haue kyllled with their arrowes which are poysoned with these venomous hearbes, an infinite number of Spaniardes, whyche they saye beenot good to eate, for that their fleshe is harde, so that when they kill them, they keepe them to wax tender, three dayes or foure dayes. But with this hearbe that is now founde, the hurt shall bee much remedied, that they doe make. Howbeit our people doe not much feare them, but onely the hearbe which they shoote withall, for that it maketh them to dye by madnesse, without any remedie. And nowe with the recouering hearbe which they haue founde, they are all gladed. They say it is an hearbe that carrieth verie broade leaues, which are like to the Leaues of Planten of Spaine: which being beaten and layd to the wounde that is poysoned, kyll the venome, and immediatlye take away the accidentes, which the venome of the hearbe procureth. They take it for a great matter in that Countrie, that they haue founde such a remedie. And you shall vnderstand that the counter hearbe was found in the same Countrie, where the hearbe of poyson was: and I thinke it be also in other partes; but there where the hurt is done, our Lords wil was to discover the remedie.

I note vnto your worship these thinges, to the ende by them yee may consider, how many more hearbes, and plantes of greate vertues lyke to those, this our Indias haue, which we haue not yet attained vnto, for as the Indians are a naughtie kinde of people, and our enemies, so

*Against the
herb which
the Indians
doe vse.*

A Letter.

they will not discover one secreete, nor one vertue of any one hearbe, although they shoulde see vs dye, and although you should plucke them in peeces: for if wee doe knowe any thinge concerning these, which I haue spoken of, or of others, they are knowen of the Indians, as they bee accompanied with Spaniards, to whome they doe discover them, and vtter all that they knowe. I will write no more, because I knowe not if this letter shall come to the handes of your worshippe, which if it do, and that it please you to aduertise mee thereof, I will write vnto you more at large, and of more particularities of this countrie, and of the vertue of other hearbes, and beastes, and other thynges, which I knowe will giue contentment to your worshippe, seeing that you are so curious to know these thinges.

Our Lorde keepe you. From Lyma in the Peru

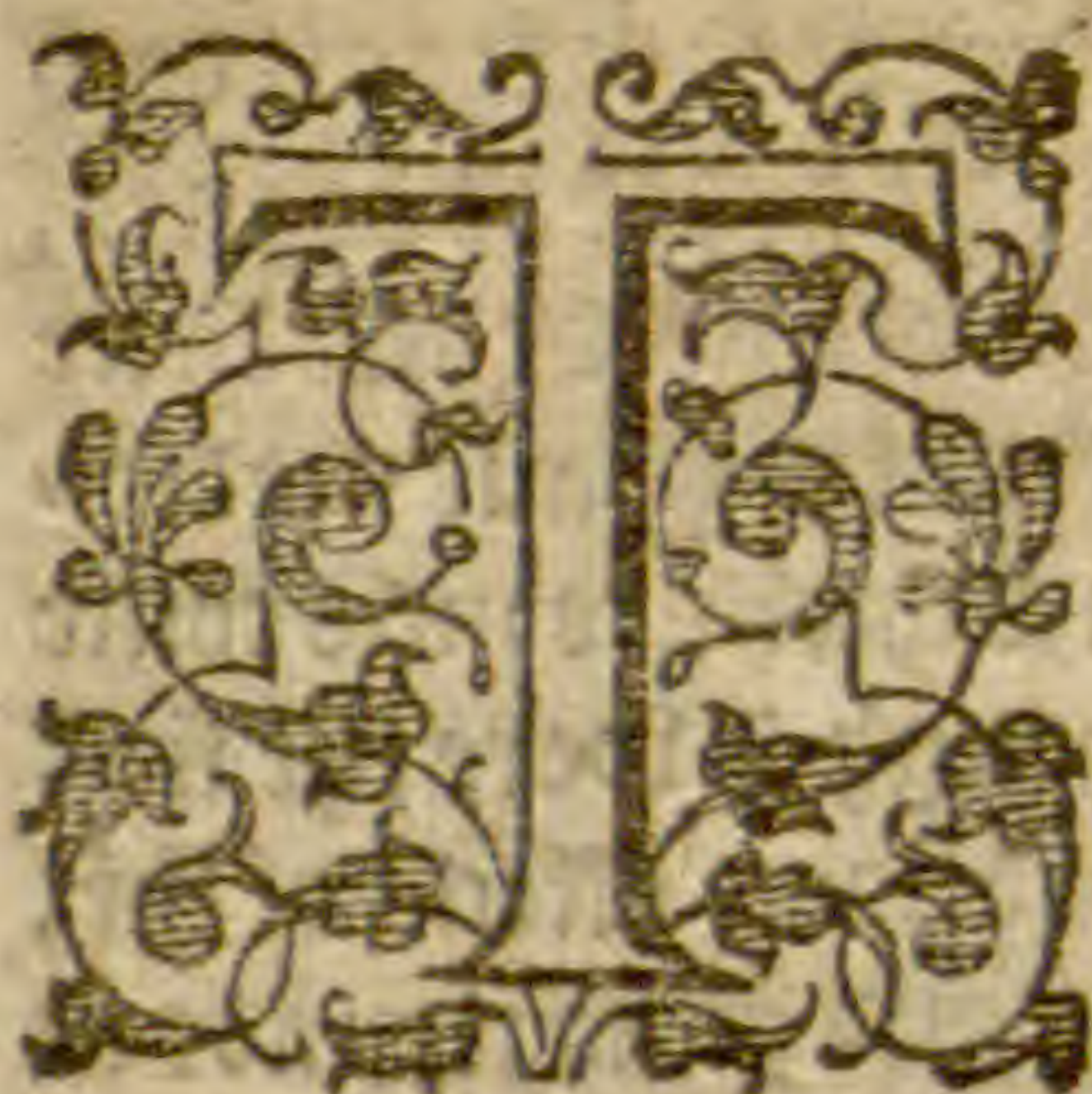
the xvi. day of December, in the yeare

of our Lorde. 1568. I kisse

the handes of your
worship.

*Peter de Osma, and of
Xara, and Zeio.*

The



The Gentleman of the Peru, which *The cōsen-*
 wrote to mee thys Letter, al- *dation.*
 though I knowe him not, seemeth *of him that*
 y^e hee is a man curious, and affecti- *wrote this*
 oned to the like thinges, & I haue *Letter.*
 him in greate estimation. And
 that the Office of a Souldiour
 is to handle Weapons, and to
 shedde blood, and to doo other ex-

ercises apperteining to souldiours: Hee is much to be esteer-
 med, that he wil enquire after & search out hearbs, & plants,
 and study to know their properties & vertue, wherin he may
 well bee likened to Dioscorides, who went to exercise wea-
 pons in the hostes of Antony & Cleopatra, & whether soeuer
 he went, did seeke these hearbs, trees, plantes, beastes and
 Mineralles, and many other things, of the which he wrote
 these sixe books, which are so celebzated ouer al the world,
 wherby he got the glozy & fame, which we see hee hath: and
 there hath remained moze fame of him by writing the, then
 if he had gotten many citties by his warlike acts. And ther-
 fore I esteeme muche of this Gentleman, for the labour
 which he taketh, in learning & enquiring after these natu-
 ral things. And I am bounden much vnto him, for the good
 opinion which he hath of me: and also for that hee hath sent
 me. For surely it is to be taken in very good part, and I wil
 prouoke him by writing vnto him againe, to sende vs moze
 thinges. And for that it is a greate thing to knowe the se-
 cretes and meruelles of nature, and of the hearbs which he
 hath sent me, I will make experience of the, and search out
 their vertues & operatiō, & as for the scedes I will sow them
 at their time. The Bezaar Stones seeme to be different from
 those that are brought from the Orientall Indias. In their
 utter showe they bee darke Lawne and glistering, vnder-
 neath two Shirtes or Capes, they haue a whyte colour,

The second part of the things that

and being tasted and used between the teeth they are pure Earth. The stone hath neither savour nor taste, rather it doth coole then heate, and they be ordinarily as great as beanes, or bigger. For the most part there are both great and little of them, and it seemeth well by them that they have medicinal vertues: many persons bring them, which are now come in this Fleet, who came to mee as though I were the first discoverer of them. They declare marvellous effects of the, that it seemeth wonderful. I brake one and gaue it made in to powder, to a boye, of whome it was sayde that venom had bene giuen to him. I cannot tel whether any other benefits done vnto him, or that healed him, but he was well recouered. I wil vse it in other infirmities, & what I finde of their operation, and the rest of the medicines, which shalbe newly discovered, I wil shew in the third volume, which I will write of this Medicinall Historie, wherein shalbe exprested thinges marvellous, and great secretes of Physicke, that may giue contentatiō to al men, and much more to the sick, that shalbe healed with them. Of one thing you must be aduertised, that which is here written, part of it we haue learned of them that haue come from those partes, and brought knowledge of them hither: and parte is attributed to theyr complexion, and qualities, what they may do: and part we haue experimented: and in all haue this consideration, that al these things which are brought from our Indias, be for the most part hotte, and so that you vse them in this qualitie, in all causes wherein they shalbe neede-

full. And it is needful that there be some ad-

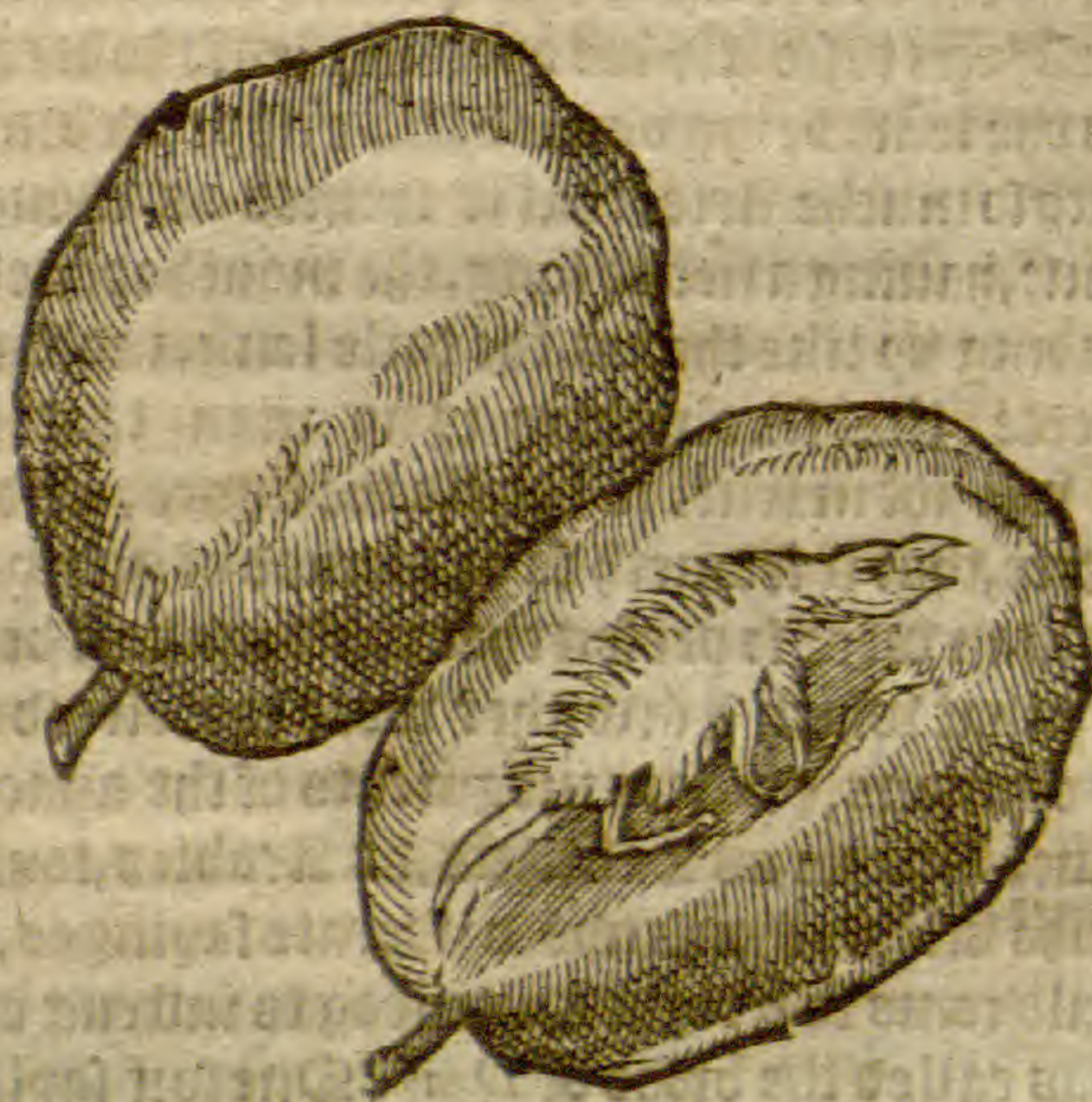
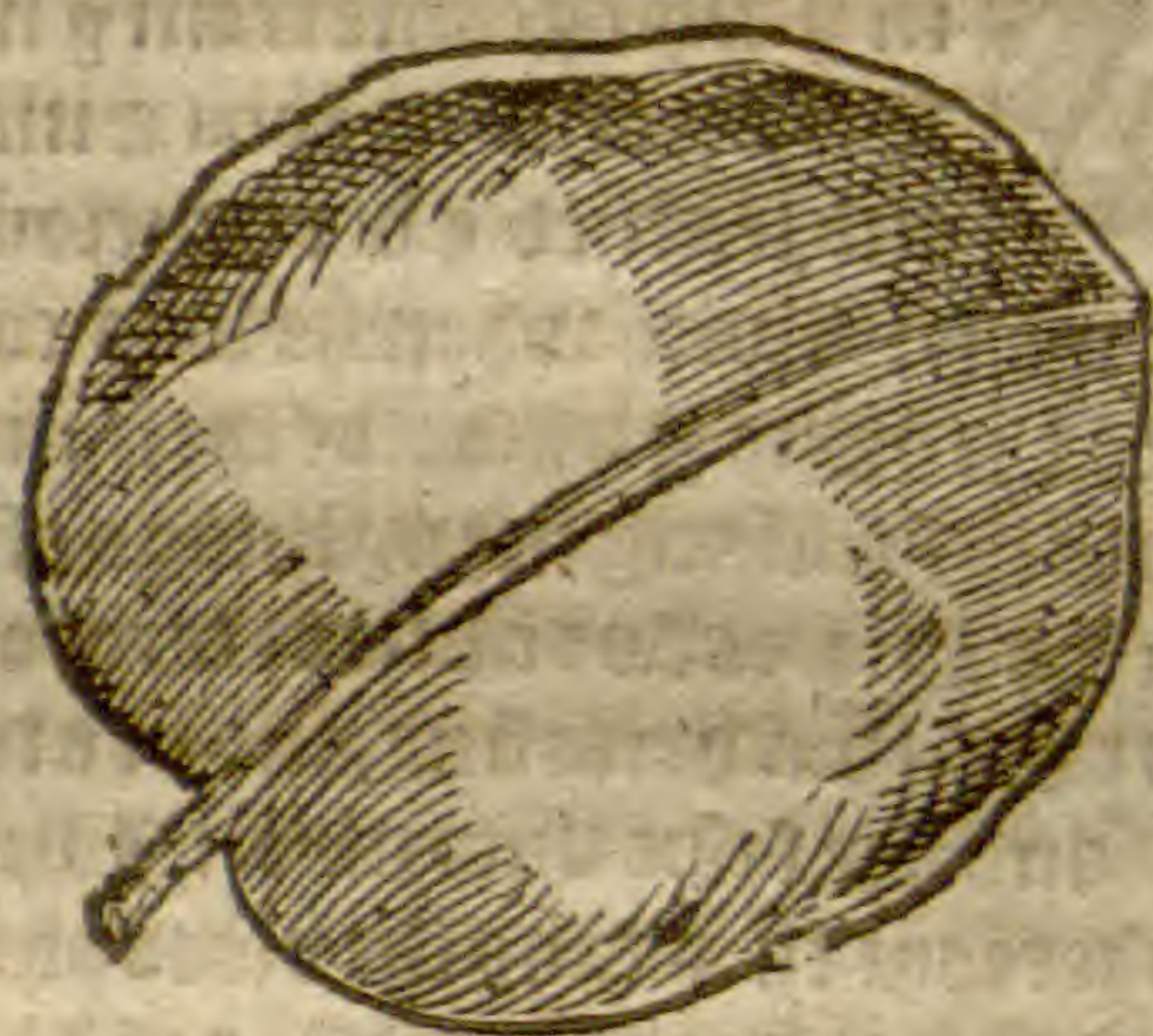
uertisement giuen hereof, since the

use of the thinges dooth so

impozt it.

Of

Of the Dragon.





Of those things which had beene brought from the newe Spayne, in the two flectes which nowe are come, and also from the firme lande. The Bishop of Cartagena Of the blood of Drago & the fruste thereof.

Variety of opinions among the auncient writers about the blood of Drago.

After I had writtten the discourse aforesaid, the two flectes returned, the one, frō ȳ firme land, & the other from the newe Spaine: and in ȳ which came from ȳ firme land came ȳ Bishop of Cartagena a man most religious and learned & very curious in these things, who sought me farthwith when he was come, for ȳ he was affectioned to the booke I made of these matters. I went to visit him, where speaking many things of herbes, & plants, which be in his Dioces, we came to treat of the blood of *Drago*, which is taken out verie fine, and in al perfection in that Countrey, and hee saide unto mee: I bying the fruite of the tree whereout they take the blood of *Drago*, which is a maruelous thing to see, for that it is of ȳ likenes of a beaft. I was desirous to see it, & we opened a leafe where the sward was, and the leafe being opened, there appeared a Dragon made with so much Arte, that it seemed as though it had beene aliue, hauing a necke long, the mouth opened, the eyes stels standing by like thorns, the taile long, and standing vpon his feete, that surely there is no man that shall see him that wil not maruel to behold the figure, made with so much Arte, that it seemeth to be framed of Iuozy, and that no crafts man were so perfect that could make it better. And beholding that which I saw, ther were reppesented to me very many opinions, & diuers iudgments of the auncient writers, as wel Greeks as Latines, as Arabies, touching the same, who utter a thousande desperate sayinges, because they would come to ȳ right knowledg to instruct vs, wherefore it was called the blood of *Drago*. One sort saying that it is reported that a Dragon hauing his throate cut, the blood is gathered, and confectioned with certeyne thinges, and for that cause it is called the blood of *Drago*. One sort say that it is the blood of an Elephant, strangled, with other thinges: Others

Others, that it is a kinde of red *Dker*: others, that it is the iuyce of *Sideris*, an hearbe verie little, and his iuyce very Greene; others that it is the iuyce of the roote of an herb called *Dracontio*, and for that cause they cal it the blood of *Drago*: this doe the auncient wryters say with many other vanities moe, which are large to write.

The new wryters following the same ignorance that they are wont to doe in thinges which be doubtfull, because the property of him that is doubtful, is to say nothing a new vnlesse it be that which is cleare and manifest, for in doubtfull and hard thinges they leaue them as they finde them & haue varied al one frō another, as the ancient wryters did, but the time which is the discoverer of al thinges hath reuealed vnto vs, and taught vs, that it is the blood of *Drago*. And the cause why it is so called, is for the fruite of the tree, which casteth from it a droppe, after the manner of blood, which is the fruite that wee haue spoken of, a formed *Dragon* in shape as nature would bring forth, so that it took very plainly the name of that tree. For it is a common thing, that trees beare the name of their fruits, by meanes wherof this marvellous tree receiueth his name. And seeing the fruit which it carried was made so perfect a *Dragon*, it took from vs so many doubts & confusions as we see the old wryters to haue wrytten of, & the late wryters also. And from hence forwarde we shall be certified that it is the blood of *Drago*: seeing that the fruite doth giue name to the tree, & to the Gumme, & to the drop that cometh out, which is brought most excellent from *Carragena*, and is made by inciſion, giuing certaine cuts in the same Tree. Which being a tree of much greatnesse, it hath the rinde verie thinne, that with any manner of thing it is opened, and likewise there is another sorte made, but it is not so good, but after the maner as the *Uurpentine* is made, in *Cathile*, for that it is solde in *Loanes*, anothe one is called the blood of *Drago*, of the droppe, and

It is called the blood of Drago because of the fruite which is a Dragon.

the

The second part of the thinges that

the other the blood of *Drago*, in bread.

The vertue
of the blood
of *Drago*.

The one, and the other haue vertus to retaine any maner
of the fluxe of the bellie, layde vppon the bellie, or giuen in
glitters, or taken by the mouth. Made into powder, it statheth
the running of the head, and to the lower parts applied, in
any maner of fluxe of blood, it doth retaine and stanch it. It
sodereth and gleweth wounds together, which be fresh and
new made. It letteth that the teeth fall not out, & it maketh
the flesh to grow on the bare gums. It is a meruellous co-
lour for Painters. And besides this it hath many other ver-
tues. I do meane to sow some of the seed, to see if it wil grow
in these partes. It is thought that the blood of *Drago* is tem-
perate with little heate.

It is temperate

Gumme to
purge them
which haue
the Goute.

There was a gumme giuen vnto mee which they bring
from the firme Lande of the *Peru*, where with they purge
them, which haue the Goute in those partes, they put of
it as much as a Put into distilled water, and let it stand
all the night to sleepe, and in the morning they straine and
wring it, and take the water, which must bee the quantitie
of two Dunces; and the patient must remaine without
meate, till the middell of the day, and there with they purge
the humour, which causeth the Goute. I saw a Gentleman
who came in this last Fleet, vse it, which hee brought for
remedie of this euill, who was full of the Goute, and
with vsing this euacuation, hee findeth himselfe well, and
the Goute doeth not come to him, as it was wont to doe,
for that it came to hym veris cruelly, and often: and he
gave mee as muche as a small Putte, and would giue
me no more, and I gave it in the order aforesaide, to one
which had the Goute, and he had three scoles wyth it.
I know not how it wil proue, it were needfull to haue more
quantitie, for to procede forwarde, in more experience
thereof: but it will be brought hither by others, as they
haue done many other thinges. It hath a good taste in the
taking

taking, so that it hath neither smell nor saour, it maketh his worke without paines. It is hot in my opinion, in y^e first degree. I know not what maner of thing the tree is, where out they take it, so hee which brought it, knoweth not so much himselfe.

Of the Armadilio.



Lhis beastes portraiture I took out of an other naturally made, which was in the Counting house of *Gonsalo de Molina*, a Gentleman of this Citie. in the which there is greate quantitie of Booke of diuers Authours, and the fashion & forme of many kindes of beastes and birdes, and other curious things, brought from the *Oriental Indias*, as also from the *Decidentall*. and from other parts of the worlde. And great varietie of coynes and stones of antiquitie, and differences of armes, which with great curiositie, & with a noble minde he hath caused to be brought thither.

The second part of the thinges that

The history
of the Ar-
madillo, a
beast.

They bring also from the firme land a bone, which is of the taylor of a strange beast, which is all covered ouer with small shelles, even vnto the fete, like as a Horse is covered with armour: whereby he is called the *Armadillo*, that is to say, a Beast armed. He is of the greatnesse of a young pigge, and in the snoute he is like vnto him: he hath a great and long taylor like to a Lizard. He hideth or dwelleth in the Earth, as a Pole doeth, and they say that he is maynteyned thereby, so; abzoade out of the earth, they see him not eate any thing.

He hath his
vertue in the
bone of the
taylor.

He hath his vertue onely in the Bone of his taylor, which being made small into powder, and taking so much thereof, as the hedde of a great Pinne, made in little Balles, putting it into the eare, hauing griefe therein, it taketh it away maruellously, & also if there be any noise or sounding in the head, with any deafnesse, it worketh a great effect in many persons that haue used it, & they haue bin healed thereof. And the Lord Bishop certified me, that he had seene it proued many times, with great admiration, so that it is a thing to be maruelled at, as hauing vertues in a place so hidde. There be of these beasts, in the India of Portugal, they be called armed beasts, so; that they are, as I haue said armed with scales and shelles.

It taketh a-
way the dis-
ease of deaf-
nes, and
the noyse
which is in
the head.

Stones of the
Caymanes.

There are brought from the Countries of *Nombredios*, and *Cartagena*, and from other partes of the firme Lande, certaine stones, which be pure Purple stones of a brooke or Riuer, which are founde in great quantitie in the Bayes of *Caimanes*, that are called *Lagartos*, which are a kinde of Beastes verie greate, which inhabiteth the Lande, and the Sea, from whence they goe to the land, and take out their younglings, as the *Tortugas* of the Sea doth: they are furious beastes with a great number of teeth, and with so greate a Mouth, that they swallowe downe a whole Indian. They abyde ordinarily in little Brookes of great Riuers, and some of them in the Sea, at the entrie

entrie thereof. They are of a marvellous greatnes. There be some of them which are in length two and thirty foot: they kill them with fish hooks, for with a handgun it is very difficulte, because of the hard skin which they haue: they lie alwayes with their mouthes open. There is founde in their mawes, when that they kil them, the quantity of a great basket full of smooth stones, and it is not knowne to what end they eat them, whether it be to haue their maw or stomach occupied, or for ballett as a ship hath. The Indians keepe these stones, & the Spaniards also, for such as haue Quarterne Agues, for putting two stones of them vpon the two temples of the head, the quarterne Ague is taken away, or the heate is notably lightened, and of this they haue experience in those partes: and in the ship where one came, who gave mee two of them, I learned that he put them to a boy, being a little Page of a ship, who had the Quarterne Ague, and it was taken away therby, & proceeding forward he lightned himselfe three or foure fits after that the stones were laid to him. I also haue experimented it, & haue applied it twice to a litle girle that hath a quarterne ague, and it seemeth that she feeleth not so much heate, when she hath them laid vnto her, but they haue not taken away the quartern, although I haue applied them vnto her twice, I know not howe it will prooue hereafter.

In all the Seas of the Indias, or in the most of them, there bee certeyne fishes very greate, which are called *Tiburones*, or Dogge Fishes: which are very strong and rauening, they fight with the Zeales in the Sea, and are fierce in their woorkes, and aspectes. These they take with greate fish hooks, and bring them to the land, or hoyle them into the Whyppe, and cutte them in peeces. In the heades of them, whiche are very greate, there are founde certeyne stones, of a white colour, verie greate three or foure of them, or more: and some of them of more

*Tiburones
haue stones
in their
heads.*

The second part of the thinges that

For the grief
of the stone
in the kidneys

waight then two pound: hollowe in some partes, and verie white: they are al somewhat heavy. Of these stones they haue in the Indias great experiēce: giuing them made into powder, vnto those that suffer the grieffe of the stone in the kidneys, and to them that cannot pisse, and to them that cannot cast out the stone of the kidneys, and of the Bladder, beeing of such greatnesse that it may not passe out. This is a thing amongst the Indians very common, and well knowne: and likewise amongst the Spaniards, which dwell in those partes: and they which come hither auerre it plainly and affirme it to bee so, I haue tasted it, & it seemeth a thing vnsauerie, but I haue not proued it, noz applied hitherto, in time it shal be done, and we wil giue some reason thereof.

Turpentine
of Cartagena.
Better then
ours.

They bring also from the newe Kingdome and from the prouince of Cartagena, a certein Turpentine, very clere, and of sweet smel, much better then that they cal *de Veta*. Which they bring from Venice: it hath all the vertues that the good Turpentine hath, & it worketh the selfe same effectes, & better, and with great efficacie and readinesse.

Meruellous
for woundes.

Heere hath beene vsed of it in woundes, and it is a thing maruellous to see the good worke which it dooth, especially in woundes of ioyntes and Sinewes, & of Legges wherein I haue seene great works done with it. And it doth mundify being mingled with other things, all kinde of old sores, and it is an excellent thing washed, & prepared, for the faces of Ladies which haue neede of it.

Caranna of
Cartagena.

Howeuer they bring from the selfe same parts *Caranna*, of Cartagena purified so clere that it is like to Cristal, and surely it is better, and it is applied vnto much better effecte then that which hetherunto vs hath come, and maketh better workes, and is of a more sweet swel, and more excellent in operation.

are brought from the West Indias.
Of the Flower of Mechoacan.

Fol. 75.



Any persons of them which came
nowe in thys last flecte from y^e
firm land, brought very good *Me-*
choacan, better then that of y^e new
Spayne, gathered in the Coaste
of Nicaragua, and in Quito: yea,
since the *Mechoacan* was discou-
red, in the newe Spayne, they
haue founde the selfe same heareb

Mechoacan
of the firme
Land.

and Kooke in those partes whiche I doo speake of. And
they vse it to purge, and it doth meruellous works, and they
vse it in those countries, and in al the firme land, as they did
vse that which was brought from the newe Spayne, with
maruellous successe.

From the Cape of Saint Glen, whiche is in the same
coast, they bzing an other kind of *Mechoacan* but it is verye
strong, and beeing taken it causeth greate accidentes of vo-
mites and faintnesse, with many stooles, and foz this cause
they cal it *Escamones*, & no man vscth it, because it bzingeth

Furious
Mechoacan.

The second part of the thinges that
 the accidents aforesaid. It carrieth a lease lyke the *Mechoa-*
can it self, although somewhat lesse, and mingleth it self run-
 ning vp by whatsoeuer it cometh vnto. And it carrieth a les-
 ser roote with some sharpnes of tast, wherby it is manifestly
 secne how much disputation dooth serue to the purpose, for
 the place where it groweth. Wherby it is proued that this
 roote may worke more or lesse.

And I beleue that the first *Mechoa-*
can that came into
 these partes, was gathered in a good place, and that whiche
 they now bring, they gather it in other places more moyst,
 which take away from it the vertue & worke. They sow it
 now in the Coast of the firme lande in their Gardeines and
 Orcharde: they make conserua of the roote, in many man-
 ner of wayes, for the taste is sweete, and it may be eaten for
 daintinesse. And as the roote is without taste, so it taketh
 sugar very wel, in what maner of sorte soeuer it be confited
 or wrought.

Conserua of
Mechoa-
can.

The descrip-
 tion of *Me-*
choacan.

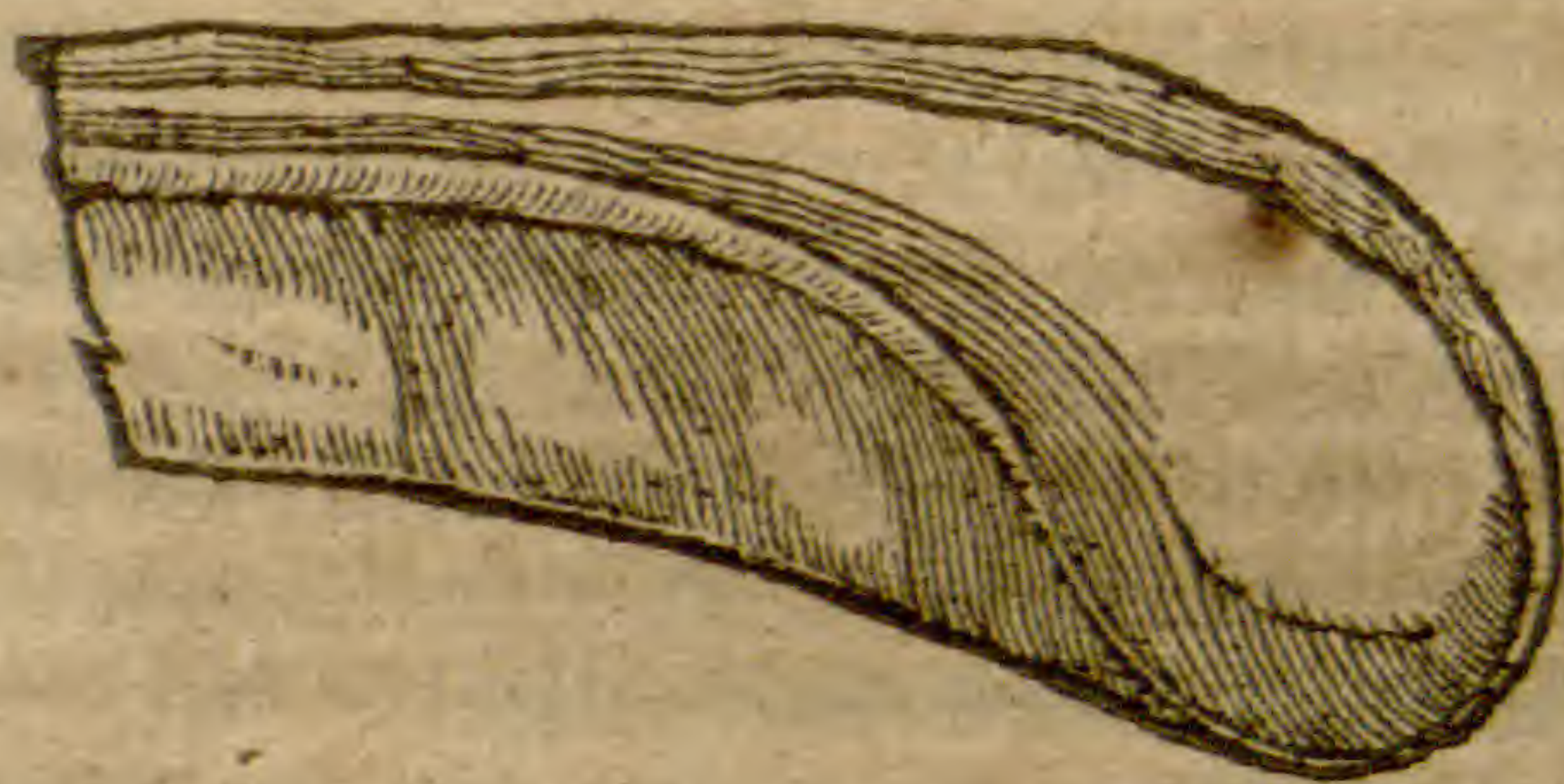
They do bring hither the fruite and the flower, as whole
 as it is in the plant, and the leaues & bowes. The flower is
 like to the flower of Dzenge trees, of five leaues, some what
 greater, they be in colour tawny, they cast forth in y^e middle
 a blister, of the greatnesse of a Nut, with a litle daine, small
 and some what white in colour, which is deuided into two
 partes, by another lyttle beyne, very thinne, and in eue-
 ry part it hath two graines, like to peason, very little, and
 when they be drie, they be blacke. There is not in the tast of
 them any sauour, and being soluen in a soft moyst grounde
 they grow very wel. And it is an hearb worthy to be seene,
 for that it runneth vp, ioyning to any maner of thing that it
 leaneth vnto. It beareth the lease al the yere long, the rest of
 the working and the maner of the taking of the roote, we
 haue spoken of in the first parte, where you may see it, who-
 soeuer wil vse it. There is made of it Conserua, as of Par-
 malade, couered with Syrope, and made after the maner
 of a Jelly of the iuyce therof and Sugar. And in all sortes,
 it

are brought from the West Indias.

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it purgeth gentlie without molestation.

Of the fruite of Balsamo.



In the firste parte speaking of Balsamo, we said that it should be made two manner of wayes, the one by incision, and of this there commeth little into these partes: And the other by Decodion, and this is that which commeth in such plenty into Spaine.

Of Balsamo made by incision.

What which is made by incision commeth not into this countrie, so; it is a thing verie harde or difficult to make, and to gather. Nowe in these shippes which come from the firme lande, there commeth a good quantitic of Balsamo, made by incision, and is made of trees such as are in the newe Spaine, whereof the Balsamo commeth, which is made by seething. This is a tree verie greate that carrieth many Bowes, from his firste growing, coming forth of the same tree: and it hath two kindes, one of them grosse as of a Cozke tree, and the other thinne, cleaving to the innermost part of the tree, Betweens these two kindes the Balsamo is taken out, by

The description of the tree of the Balsamo.

The second part of the thinges that

by incision, which commeth forth like to a white teare or drop, most cleare, with a marvellous sweet smell, declaring wel the marvellous effectes and Medicinal vertues that it hath of the which wee haue treated in the first parte. And that *Balsamo* which is made by seething, as wee doe there shewe, we see the marvellous effectes that it worketh, with so great and marvellous vertues, that it bringeth admiration to the whole world, with many other marvels which herunto we haue seene, that be there spokē of. And greater wil these wookes bee, that shall bee done with the *Balsamo* which they now bring, made by incision: seeing that one drop of this is moze worth then two Gallons of the other, as it is manifestly seene by vsing of it.

The *Balsamo* of the *Indias* which is made by incision, is better then that which was in *Egipt*.

And surely that which was in *Egipt*, and failed so many numbers of yeares passe, I beleue that it had not moze vertues then this. And I am sure that this is of greater vertue and effectes then euer that was of. I haue the fruite of this tree, which is little, according to the greatnesse of the tree, and it is a grayne as great as a white Pease the taste of it is a little bitter, it is shut into the ende of a little *Cod* of the length of a finger, being narrowe, whyte, and thinne, of the thicknesse of vi. d. It carrieth no moze but one graine in the ende, which is the fruite that the *Indians* doe vse, to perfume them withall: In griefes of the head, and in *Keumes*, surely the *Balsamo* is a marvellous thing: and it sheweth well in it selfe what it is, according to the wookes thereof.

In griefes of the head.

Turpentine or *Oyle* of *Deabeto*.

They bring mozeouer from the firme land a *Turpentine* or *Licour*, which is called *Deabeto*, and it is gathered from certaine trees of mixture, they bee not pine trees, nor *Cipre*, for they be higher then our *Pine* trees, they are as straight as *Cipresses* trees. In the highest parte of the tree, it bringeth forth certaine bladders of two sortes, the which are great and smal, and being broken, there commeth forth of them a marvellous *Licour*, which falleth drop after drop,

droppe, and the Indians gather them with great deliberation, and they receiue the same droppes which bee in the bladder into a shell, and alwaies haue shelles lying vnder the bladders, whereout they distill, and it is a thing done with such leasure, that many Indians doe gather very litle all the whole day.

The Locour serueth for all things that the *Balsamo* doth, *The vertue thereof.* it healeth verie wel woundes, it taketh away cold griefes, and windie. Some do take it for the griefs of the stomacke, caused of colde humors, or of windines, with a little white wyne. And it is to be vnderstoode, that the *Balsamo* which is made by seething, or that which is made by insition, and this or any other manner of Licour of these of the Indias, which is to be taken by the mouth, ought to bee taken but in litle quantitie, which must not be more then foure or five droppes, and it must not be taken in the Palme of the hand as it is sayde, but putting a little wine or Rose water into a spoone, and pouring vpon that the droppes of *Balsamo*, and putting the spoone well into your mouth, and letting the licour fall in, so that it touch not the tongue. For take with it, or touching it the saour and tast is not remoued away in a long time: it procureth an euil taste, in such sort, that for this onely cause many doe abhorre it, and wil not take it, and from others it hath taken away the lust of their meate, by receiving it and touching it with the tongue.

Note.

U

Of

The second part of the thinges that
Of long Peper.



Long Peper.



Also they bring from *Cartagena*, and from the coaste of the firme Lande, from *Nata* neere to *Veraga*, a certaine kinde of Peper which they call long Peper, which hath a sharper taste, then the Peper which is brought from the *Orientall Indias*, and biteth moze then it, and is of moze sweet taste, and of a better smell, then that of *Asia*, or the Peper of the *East India*: it is a gentle Spyce, to dresse meates withall, and for this all the people in that country doe vse it.

Historie.

A Gentleman gaue me a platter ful of it, for hee brought a great quantity of it for the seruice of his *Witchin*, because they

they vse it in place of black Pepper, and they take it to be of a better tast, and moze healthfull. I haue tasted it, and it byteth moze then the blacke Pepper doth, and it hath a moze sweete taste then it hath. I haue caused it to be put into drest meates, in place of the Oriental Pepper, & it giueth a moze gentle taste vnto the meates that are drest there with.

It is a fruite that casteth out a high plante, of the greatnesse of a grosse Packetreed, and the lower parte neere to the roote, is as great as a litle sticke, that is very small: and vpon it are ioyned the litle graines, very neere together, as though they were wrested one within the other, which causeth the greatnesse whereof wee spake: and beeyng taken away from the litle sticke, the sticke remaineth bare and whole: and it is greene being fresh, but the Sunne ripeneth it, and dooth turne it blacke, and so they bzing it into these partes. It groweth in the Coast of the firme lande in *Nara* and in *Cartagena*, and in the newe kingdome: in all these partes they vse it, as I haue saide. It hath the Medicinall vertues, which the Oriental Pepper hath that we vse. The complexion thereof is hot in the third degree.

*The descrip-
of it.*

And going to visite a Childe, the Sonne of this Gentleman, which gaus me this pepper, being diseased in the face in the face, I commaunded him to bee let blood, and that to his face they should apply some litle cloth with Rose water, and the hearbe *Mora*: hec saide to me that hee liked the letting of blood well, because the boye was of Sanguine complexion, but as for that which should be laide to his face, hee had wherewith to heale it in short time: and he commaunded to bee brought forth, a thing like vnto a cake, as greate as a meane platter, the outside was blacke, and within yeallowe, and being brought well neere two thousand leagues, it was moyste, and hee dissolued a lyttle of it with Rose Water, and layde it to the boyes face. I was desirous to know what it was, & he said, that when the work was seene what it would do, he would tel me wherof it was compoun-

Historie

The second part of the thinges which

ded. The next day I returned to the sicke, and his face was so amended, that I marvelled at it, and immediately he was washed with Rose water, a little warme, and hee remained as though he had not had any euill therein at all.

Of what it
was made.

The cake was made of certeyne Wormes, which the Indians take out of the ground, and they make them fatte, giuing them to eat leaues of a certeyne kinde of corne, that they haue there called *Maiz*, and after they are fatte, they put them into a frying panne of earth, and seeth them therein, and as they take of the skumme, they straine it, and seeth it still vntyl it be thicker then an oyntment, after the fashion and manner as he had it there.

Rootes a-
gainst venom
& venomous
things.

They bring also from the *Charcas* certeyne Rootes, that bee like to the Rootes of *Flower de Luce*, sauing that they are smaller and they smell muche lyke the leaues of a Figge tree: and they cal these Roots in the *Indias* a remedy against the venomous hearbe, soz beeing made into powder, and taken with white wyne. it is a thyng of great strength, and of the greatest vertue, that is there agaynst venome, of what manner or qualitie soeuer it be, so that it be not corsiue as *Sublimatum*, or the like: and as for those kinde of popson, with onely drinkeing of muche Milke they bee remedied.

Milk good a-
gainst poison.

This Roote beeing taken, causeth the venome to bee cast out, which is eaten or drunken, or any manner of venomous humour, comming of any euill degree, or cause whatsoeuer, which is as wel done by vomit, as by sweat. If there bee any small Wormes, or long Wormes in the bodye, it killeth, and expelleth them: and if you haue any suspition, that there haue been giuen you any venomous morsel, whether it bee venome or witchcraft, it expelleth it: in whiche there is so muche trust in those partes, that they take it for a maruellous remedie, for the thinges aforesayde. The roote being tasted, it hath a sweete relashe, with
some

some sharpnes. It seemeth to be hot in the second degree.

From the coast of *Nicaraga*, and of *Nata*. they which come in these last ships, from the firme land, bring a certain kind of purge with them, that surely by the tast is easy to be taken, and it worketh wel, and without any paine, & principally it purgeth Choloz. It is the fruite of a tree very great, after the maner of *Thornish Chestnuts* which haue within them *Chestnuts*, sauing that they prick not but be plaine, within those prickles, ther be some like to *Chestnuts*, made cleane without shale, wel neere square which deuide themselves asunder, by means of a little skin, euery one into two partes, and so they are couered with it, and when they be taken, & occupied, that little skin is plucked away & they are made cleane frō it, for that beyng taken with it, it procureth most dangerous accidentes, and vomites, & much faintnesse and infinit stooles: and without it the *Chestnut* is a purgation very gentle, and they purge easily and without paines: if they be tolled, then they will purge lesse: if they be greene they eat them: or being beaten in a Morter, they take them with Wine, or with the broth of a Henne, if they bee drie, they make powder of them, any manner of fashion. They doo their works wel, and with mach assurance, keeping the order that ought to be kept by them which bee purged, & the humors being prepared, as is conuenient. They are hot in the first degree.

Of the Sarcaparillia of Guaiaguill.



In the first part we declared, how that they brought *Sarcaparillia* from *Perna*: which were vble in some persons, & it worketh great effects. And because there was but little of it, & soon done we returned to y^e of the *Honduras* which is y^e we haue spent hitherto. And

Of the *Sarcaparillia* of *Guaiaguill*.

The second part of the thinges that

now they bring it not onely from the *Peru*, but also from the Province of *Quito*, and from all that coast: and the best and that which worketh great effectes, is that which they bring from *Guaiaquill*, from whence that came, which I have declared, that they brought, and that now they bring, although it be but litle, for that they bring it so far, as from the *Peru*.

Where it
groweth.

This *Sarcaparillia*, groweth at the sides, of a River, which cometh from the Mountaines of the *Peru*, which is nere to a place called *Chimbo*, and the Indians of that place call it *Mayca*. It is a River in the which runneth much water, & somtimes it swelleth with great increase of waters, and filleth all the Valleies nere unto it with water, they call it *Guaiaquil*. For that in the playne Countries, it passeth by a place called *Saint James of Guaiaquill*, and runneth from the East unto the West, and falleth into the Sea, by a place toyning to the olde porte, by the place which they call *Guainacana*. On the banckes of this River, there groweth great quantitie of *Sarcaparillia*, and also in the Valleies of that Province: and that which groweth on the Bancks, is watered with the River, and that like wise in the Valleies, which are nere to it, with the coming down of the freshes, & the waters when they spring of the increase of much rain. They call the Indians of those partes *Guaincauilcas*, where they have a custome to plucke out their teethe by way of sacrifice, and offer them to their Idols: for they say that they should offer the best thing that a man hath, and that in man they finde not a better thing, nor more necessary then the teeth.

A strange
custome of
Indians.

The river of
Guaiaquill a
marvellous
water.

This River which is called *Guaiaquill* hath greate vertues, lying nere too all suche as inhabite those partes, as well Indians as Spaniards, and with the water of it they heale great diseases, and for this cause the people come more then six hundred leagues thither to heale themselves

selues with it. Some there be which are healed by washing themselves in it, and drinking of the water: others there be which are healed by taking of the *Sarcaparillia*, which groweth there, & it is understood that the vertue which it hath is taken of the water of the riuer: it is much used by the Indians, and by many Spaniards, which washe themselves many times therein, taking in the morning as much thereof, as they can many times drink, they both pisse much & sweat much, and with this they be healed: and it is very much like to the bathes of *Luca* and of *Pucol*, & many other which are in *Italie*. And as they use the water of the fountaine of *Licia*, that healeth so many diuers diseases, in like maner they use the water of the Riuer of *Guaiaguill*, and with bathing themselves in it, and drinking much of the water they bee healed.

The other manner of curing, which you haue in that riuer, is the use of the *Sarcaparillia*, which groweth there, and is like too *Biers* of *Spayne*, greate and thicke: the rootes of them are the *Sarcaparillia*, which is somewhat grosser then that of the *Honduras*, and is of colour a *Lion* tawny, and somewhat sad, there be some of the rootes so larg and deep, that it is needfull to digge the length of a man to get them out: this *Sarcaparillia*, they use in that Riuer two manner of wayes, the one is as the Indians doe use it, and as they used it of olds time. When it was discovered and firste used as the Indians did first use it, they taught it to our Spaniards, which is to take the kinde of the *Sarcaparillia*, without the heart, and if it be greene, it is needfull to lay it in water, but if it be drie, it is needfull to lay it in water a long time as it requireth to bee made softe. And then there must bee taken a good quantitie of it, and afterwarde this kinde of the *Sarcaparillia* beeing greene, or watered, must be cut in small peeces, and beaten in a *Morter*, putting to it water in suche sorte, that the iuice may be taken out of it, of the which they take in the morning

The use of
the *Sarcaparillia*.

How to use
the *Sarcaparillia*.

How they do
make it, and
use it in
Guaiaguill.

ning

The second part of the thinges that

ning as much as they can drinke at once, or at diuers times, and after they cast themselves into a sweat, and they sweat so much, that it runneth by the bedde in great quantitie. After that, they take cleane cloathes, and eate of a Venne, but they drinke of no other thing but of that iuyce which they tooke out of the rinde of the *Sarcaparillia*, as well at Dinner as at Supper, and they must eate veris little at supper, and likewise at dinner. And they must procure to keep themselves from the Ayre and from the colds all that they can, although in that Village of *Guaiacull*, wherein bee about fiftie houses, or few more, the most of them are Cotages, & of little safegarde, and the Wallles be made of Canes, and there be no Chambers on high, but onely be low: they dwell all in places of little defence. Seeing in this order and small comforte for lacke of Conserua and drie fruite, which were necessarie, yet in eight or nine dayes they are made whole of all the diseases, that are healed with the *Sarcaparillia*, and of many others which shoulde bee verie large to speake of. It is sufficient that there goe no man from thence which returneth not whole, although hee had neuer so greuous a disease, so that they be not sharpe Agewes: For in that place the cure hath no place, or in any other sharpe disease. All other diseases it healeth with maruellous successe, as it is seene by the great number of people which come thither, and goe away whole of the diseases, which they bring thither. But it is needfull that he which doth enter into this cure be stronge and not weake, for if he be weake, he cannot suffer so great sweat, without great perill of his person.

Another way
to take it.

For these euilles they haue another manner of Water, that is, takyng foure Dunces of *Sarcaparillia*, rather more then lesse, for that there they vse neither wayghte nor measure, but dos put all at discretion, and they take away the rynde from the *Sarcaparillia*, and breaks it, without putting it in Water, if it be greene, and if
if

if it be drie, then they breake it & put it in water, untill it be made soft: this rinde being without the heart, they seeth in 4 Bottels of water, little more or lesse, and they seeth it until halfe the water be deminished, rather more or lesse: and of that Water they drinke as muche as they can in many times, or at one time, and forthwith they betake themselves to sweat, & although the sweat not so much, as they sweate with the first water, yet they will heale, they moue their clothes, they eat of a Bullet they keep themselves from the colde and ayze, and at Dinner and Supper, they vse the self same water, for that in one day they consume one seething: this people take it in this manner fiftene or twenty daies, & in this sort also they are healed of al their euils & diseases, to the great admiration of the people. And for the vse of this *Sarcaparilla*, they do not except any disease, vnles it be feuers or sharp diseases: these people purge not at the beginning, as we do here, nor in the middle, nor in the end of the cure, for there is no other Purgation nor Medicine, but certayne women which be there, that giue the water: they are women Purgations, and therefore they take away, and put to as it seemeth good vnto them.

That which I doe note in this businesse, is that they seeth the *Sarcaparilla* without the heart: & that they vse not but of the rinde, which seemeth to be very well done, & verie conformable to good Physicke, for the partes of the rindes which bee harde, should be taken away, as things superfluous and without vertue & profit, which rather do let and disturb, that it cannot work that effect which is desired in it, & the vertue is in the rinde: and this is that which we doe commonly vse when we wil profite our selues by it. and so from henceforward, when I shall ordaine this water for any that haue need of it, I will vse the rinde onely.

And this I ordaine it at this present. Which is to take foure ounces of *Sarcaparilla*, and to take away the hearte, and

The manner
how to make

the water of
the rinde of
and *Sarcaparilla*

The second part of the thinges that
and the rinde being washed, to cast it to steep in foure Pots
tels of water, for the space of one natural day & after to seeth
it till halfe be consumed: and if you feare heate in the sicke
body, to put to it an ounce of Barley, with the huskes taken
away, that it may seeth with it, and if there be much heat in
place of comon water let it be made with the water of *Suck-*
ry, & the Barley and it will be a thing most temperate, & in
this sort it will worke marvellous effects, as we haue expe-
rienced in many.

Note. That which is this cause I haue considered, and where
with I haue profited my selfe, is that they drinke as muche
as they can at one time, or at many times, which surely wor-
keth great effect in prouocation of sweate. For they sweate
much by drinking of much water, and they heale better, and
more quickly, & that which otherwise should be done in ma-
ny daies, is done in fewe, & with more certainty to remaine
whole. Surely these be two thinges which do import much,
the one to vse the rind without the heart, & the other to drinke
much water in the morning, at once or at many times, that
thereby it might prouoke much sweate.

Note. In the rest, let euerie one vse the diet that he can suffer,
keeping the vertue, for that is it which healeth the diseases.
Wee see howe that in the Bathes of Italie, and Almaine,
the sicke people do take of that Minerall water, twenty or
thirtie little Cupfuls before they eate, and he mingleth all
together with the humour which is the cause of the disease,
by the which he doeth heale eyther by swette, or by Urine
and with this they be healed of so many infirmities, as we
see witten by graue Authours. And so I beleene, that
this newe vse will doe to them, that take it and vse it to
their great benefit, and profit, & that they shal be better hea-
led, and more easily, and in lesse time, by vsing it in the or-
der aforesaide.

From the newe kingdome they bring also a Kynde, that
they

they say is of a tree very greate, which carrieth leaues after the forme of a Varte, and beareth no fruite. Thys tree hath a grosse Rynde, very drie and harde, wherein and in the coloz it is very much like to the *Guaiacan*. In the vtter partes it hath a little thin skin whitish, beyng broken throughout, the rynde is thicker then a finger, dry and weighty, which being taken, hath a notable bitternesse, like to *Gentiana*. With some sweet tast, for at the end of the chewing of it, there commeth from it a good smell. The Indians doo greatly esteeme of thys rynde, and they vse it in all kindes of fluxe of blood, or otherwise: the Spaniards being much troubled with this infirmitie, by the aduise of the Indians haue vled of this rinde, and many of them haue been healed.

They take of it as much as the quantitie of a litle beane, made into powder, and they take it in red wine, or in water made for the purpose, as the heate and disease is. It must bee taken in the morning fasting, thre or foure times, vntill in the rest, y^e gouernment that is couenient for them, that haue the fluxe. And it is so good, that they which come from those partes doo highly commend it: and they vying it as a thing wonderfull for the remedy of this disease. I esteeme of it as of no small thing, considering that the disease is harde to be healed. I had a peece of the rinde giuen about thre or foure dayes past, of which I wil make experience, to moze things and will giue knowledge of all in the third parte, God willing, where I will write of the selfe same matter. I haue made experience of it twice already, with marvellous successe, for that it hath taken away the fluxe, which hath continued of long time.

The use of it

Of Amber Grise.

The second part of the thinges which



Being in company with John Gotois
erres Telo, a Gentleman very excel-
lent, and Treasurer of the Contra-
tation house, a passēger which came
from y^e Flozida, gaue him a peece of
Ambar Grise very excellent saying y^e
he brought it from y^e Flozida. I took
it, and brake it, & it was perfect grise
of a verie good colour, and in the
bttermost part it was blacke, and I asked him that brought
it, where he had it: he sayd, that he gathered it in the coast of
Flozida, and that they haue it cōmonly of the Indians, that
gather it in that Coast, and they take much pleasure in it
with great delight, and contentment annoynting their fa-
ces with it, and other partes, for the good smell which it
hath. And surelye it maketh mee maruell to see, that in
our Occidentall Indias, there is so excellent *Ambar*,
and that the time hath discovered it vnto vs, and that there
hath come from those partes not onely so greate riches, of
Silver and Golde, Pearles, and other pzeious stones, but
that also nowe they bring vs suche excellent *Ambar Grise*, a
thing so esteemed in the world, & so muchē used for the health
of the body, and so necessary to cure and to heale withall, so
many and diuers infirmities, as we will speake of being a
thing which for the delicacy of mankind is an ornament, &
cōtentment which very much serueth for vse. I do vnderstand
also that other passengers brought of the like *Amber* & some
in muchē quantitie, of which I was very glad, and the first
peece that I sawe was very suspicious vnto me, & after that
I had seene more, then I belieued that there was of it, in
those parts which is found cast vp vnto the coast.

Some there bee which thinke that it is the seede of a
Whale, as it hath beene an ancient opinion, which is false.

*Ambar is
not the seede
of the Whale
but a Gum.*

as Simeon Archiatros a Greeke author doth shew, saying
 that the *Ambar* in diuers places dooth spring, they bee by
 fountaines from whence it dooth spring, as those of Pitch
 Licour: the worst is that whiche these fishes doo taste, and
 swallowe downe, &c. The same it seemeth *serapio* doth un-
 derstande, and besides this Simeon a Greeke, and Actio, I
 finde no other Greekes that make mention thereof, but it is
 treated of by the Arabies with as great ignorance and con-
 fusion as may bee scene. Whosoever by them will verifie
 what *Ambar* is, it is to bee determined bypon, that it is a
 kinde of Pitch that cometh forth of springs & fountaines,
 that are made in the depth of the Sea, and coming forth
 to the ayre the Licour being grosse doth congeale, and waxe
 hard, and is made the *Ambar* which we see, as many things
 else which are in the lower parte of the Sea, are soft & ten-
 der, but being brought out into the aire are made harde. As
 we see in the Coral, which in the lower partes of the Sea is
 soft and tender, and by bringing it into the aire is turned in-
 to a stone: and the *Ambar* whereof the Beads are made, in
 the lowe partes of the Sea is white, and being come forth
 into the aire, turneth hard and stony, and is pitch, which com-
 meth forth of a fountaine, which is in the Germane Sea,
 wherby the barbarous opinions are confounded that say the
Ambar is the seede of the Whale. And the cause whereof
 this ignorance came, was this, for that *Ambar* was founde
 in the Whales, and other fishes, and therefore men said that
 it grewe of it one nature in their mawes, and as this Pitch
 riseth up to the highest partes of the Sea by reason of the
 lightnes thereof, the Whales do deuoure it, thinking that it
 is a thing to bee eaten, and so men finde it in their Mawes.
 For if it were seed, it would be found in other parts of their
 bodies, where it is natural to all beasts. In my time was ta-
 ken a Whale, in the coast of the Canaria that had more the
 one hundred pound weight of *Ambar* within him, and after
 that

Simeon a
Greeke au-
thor.Coral.
Ambar con-
geled.Amber
found in the
Whales maw

The second part of the thinges that

Whales of
The Coast of
the Ambar.

that they killed many and found none.

They that come from the Florida say, that there bee Whales by those coastes, and that they haue killed some of them, and founde neyther *Ambar* noz other thing in their *Blawes*, moze then fishes: & also in the yong Whales which are very greate, although they haue killed them, that they found nothing in them, soz that the Indians doo fish soz the, and take them with the greatest cunning that may be imagined, which is after this maner. One Indian taketh a long cord, and strong, made with certeine ginnes, and shippeth himselfe in a little Boate, and maketh toward the Whale where he seeth him comming with his yong Whales, and goeth to one of them and leapeth vpon him, and casteth his snare vpon his snout. The strong young Whale when he feeleth this, he goeth downe to the depth of the Sea, and the Indian hampered fast with him, soz they are greate swimmers, and can abide long in the water: and the yong Whale as hee hath neede to breathe returneth vpon to the height of the Sea. And in the tyme that he cometh vwarde, the Indian carrying with him a sharpe wedge, and putting it through his nose where he breatheth, he striketh the wedge into him with his fist, in such sort, that the yong Whale cannot cast it from him, and when hee cometh vpon high the Indian giueth him corde, and taketh his boate, and goeth after the yong Whale, and as he cannot breathe, he choketh him easily, and he cometh to the lande. It is surely a delicate and maruellous hunting, wherein they haue so much cunning, that a great Lizard or Crocodill of xxxiii. foote, the most horrible and cruell Beast that is in the Sea, one Indian dooth kill. Some say, that the *Ambar* is made of certeine fruite growing by the Sea side, where Whales bee, and in the Moneth of April and May, when it is in season, & of sweete smell, the Whales doo eate it, and of that the *Ambar* is made, as if the fruite so eaten, would be conuerted into another

ther thing then into blood and flesh There be many other opinions, concerning this matter what *Ambar* shoulde be made of, which are confuted all: and it is to be vnderstoode, that it is a kinde of Pitch which springeth from fountains that there are in the depth of the Sea, in particular partes of it, as wee see there be of *Petroleo*, of *Napra*, of *Sulphur* and of many other things. as in our Occidental *Indias*, of diuers other licours: the best *Ambar* is that which is most like to a red colour, the white is not so good, and the best of all is the blacke. *Which is best Amber.*

Ambar hath great vertues, and serueth in the world for many thinges, and so it is a substance of great price: for that which is good is worth at this day twice more then the most fine gold. For the contentment of man, and for the delicate use of the world. it serueth for many thinges: with it they make beades, and fine perfumes and odorous smelles, and water of Angels of most sweet smell, in diuers formes and fashions: with it they dresse gloues of diuers sortes & make Oiles and licours of most sweet and delectable smelles: it serueth for meates & drinks, in diuers and sundry formes, which to report, would be a large proesse. *The vertues of the Amber.*

In medicinall things the vertue thereof is greate, and it profiteth verie much in our medicines, for it entresh into the most principall matters of Physicke, which are compounded in the Apothecaries Shoppes, as wel Electuaries, as confectiōs, powders, & pilles, Preparatiues, Ointments, plaisters & many other thinges, that receiue great vertues therby: & of the name of it, there is made a confection called *Dia Ambar*. The vertues which it hath in particular are great and of great effects, for that with it are healed diuers and sundrie diseases. And this the Arabians did teach vs: for of the Greekes onely *Simeon*, and *Actio* wrote a fewe wordes of it, and also *Actuarius* made the like mention of it: These three authours being Greekes, liued after the
time

The second part of the thinges that

tyme that the Arabiens did write, and they made some recorde of the Medicines, and thinges which they wrote of, wherof the ancient writers made no mention: & one of them is *Ambar*, which the olde Physicians knewe not befoze the Arabiens, foze they made no mention of it.

The comple-
xion thereof.

The vertue therof is to heale, dissolve & cōfort any maner of way, wherin it is applied: foze that the complexion therof is hot and drie, with some fatnes, and it hath vertue to mollifie, and make soft, with other vertues that it hath besides.

It cōforteth
the braine
& Sinowes.

And being applyed to the Braines, in the manner of an oyntment, and melting it with the Pestel of a mortar being hot, and mingled with the oyle of the flowers of *Dzenges*, in this sort it taketh away the grieffe of the head, it comforteth the Sinowes, it dissolueth any maner of cold: which is in them, with a great prerogative and help, aswel in it own forme, as in making a plaister of *Alypta Muscata*, which is made of certaine compounds, that it bee applied continually to that parte.

What the
smell of the
Amber doth

Smelling to it in the psecs, or making a Pomander of it, mingled with *Duske*, and *Lign'alee*, it comforteth the braines, and openeth the vnderstandinge, in the one sorte, or the other, being applyed vnto it, it maketh a good memorie, and helpeth the vnderstanding that it may bee better and moze perfite. And it is conuenient that we vse it moze then women, foze the hurte which the good smell doeth vnto them, which bee grieued with the *Wether*, foze they ought not to vse it, if there be not a descending of the *Wether* to the lower partes: foze in such case it were conuenient to smell muche to it, foze it causeth the *Wether* to ryse vp to his place, with the good smell, taking some euill saour by the inferioz partes. And likewise by smelling vnto it, it comforteth the heart, and maketh the *Spirites* valiant and strong: and foze this purpose it profiteth, being carried about one, and smelling to it, in the time of the
Pestilence

pestilence, and in corrupt ayres, to resist the corruption and malice of them, with the vertue and sweet smell thereof.

It is a marvellous thing to vnderstande howe muche *The Ambar* the *Ambar* doeth profite and succour them, which bee olde, *is a great re- medy for the* in what maner or sort soeuer they vse it: & although with it *that be olde* excellent smel it comforteth the spirits, and the bzaines of the head, yet it maketh thinne also *Flegmatike* humours, which do continually abounde. And some say, that the vse of it holdeth back age, and conserueth that it goe not forward, and it is good that such doe vse it in their meates, and in sweet smelles for their apparell and Chambers, and applied to the bzaine and heart, and that they holde it to smell in their handes continually: and that it bee put into the wine, where with they shall wash their handes and face: for it is a marvellous thing how much it comforteth, and giueth strength, wherein I haue seene marvellous effectes, & they which are old and crooked, and do vse it, shal perceiue what great good it wil doe them.

In paines of women, it is a marvellous remedie, *min* *In paines of* gled with the Lode stone, and *Galvano*, made in little plai- *women.* sters layd vpon the nauil, to keepe the Mother in his place, and for the rest of the paines of it. Chiefly by smelling to it continually, it profiteth women that the mother may come Downe.

And if it rise vpp, putting into it a Tente of Cotten wooll, dissolved with oyle of *Liquid Ambar*, it maketh it come downe. And being put into the mouth of the mother in women which doe not bring forth children, for the coldnesse that is in them, it is most excellent. I vse to take this confection: which is compounded with Ambar two partes, and the scraping of *iuoz*, one part ground small, halfe a parte of *Lign' aloe* made into powder, and a little Huske: of the which make pilles, & they must take thre that may weigh three pence, from three to thre dayes: applying mozeouer the little plaister, which is spoken of, to the nauill, and

The second part of the thinges that

the tent into the mouth of the mother : surely it dooth profite much, the vniuersal euacuations, beeing made, and it must be vsed many daies.

For the euils
of the sto-
macke.

The *Ambar* profiteth much in the diseases of the stomacke, and for the coldnes of it, if there bee a plaister made thereof, and of *Alepta Muscata*, and of *Stozacke*, after the maner of a brestplate, and laid to the stomacke: and likewise of the self same thing Pills being made and mingled with wine, of sweete smell, and taken in the morning fasting. For it dissolueth windes, it taketh away any maner of colde which is in the stomacke, it helpeth digestion, it giveth appetite, and lust to meate, and this is conuenient for him that is colde of complexion, or for that which causeth the hurte of the stomacke, that cometh of colde: and therefore it should bee conuenient for them that bee old, and cold of stomacke.

For the euill
of the heart.

It comforteth the heart, and healeth the diseases thereof, principally if they come of windinesse, or of colde humours, being taken by it selfe, or mingled with *Lignaloe* & *Buske*, in maner of pouders, or pills. For that the *Buske*, as *Auerrois* sayeth, comforteth more then all other sweete smells that are in the world, for that the sweete saour, and comforting smell thereof preuaileth more, then all other smells. In what manner of way soeuer the *Ambar* is applyed, by it selfe, or with other things, in infirmities of the harte, it profiteth much, applyed therunto outwardly, and in any maner of sorte taken, it dooth comfort and strengthen, and dissolue any humour that is in the body.

Of the that
be Malan-
cholie,

I doe cause *Ambar* to be ground, which beeing wel mingled with yelowe *Wax* moulted, and made into a thynne cake, and layde to the hearte, dooth profite much in the euilles of the hearte, chiefly if they come first of windinesse, *Melancholie*, or of any other cause whatsoeuer, so that it be not hotte.

The *Ambar* is very profitable for them that be melan-
cholie

cholike, for it maketh them verie merie, taking awaye the causes of the euill, and dissoluing the windinesse thereof which there are verie many grieued with all: & vnto such it is good to bee ministred, and to vse it after the manner of Medicine, mingled as we haue saide, in the morninges: and also to vse it laide vpon the heart, and vpon the braines, and in meates, for surely I haue seene great effects wrought in them that haue frequented it.

Where there is corruption of ayre, the *Ambar* doeth rectifie it by it selfe, or mingled with things of sweet smell, the place being perfumed with it, where men shoulde remaine principally in the time of winter, and vnto suche as doe suffer colde Rheumes, in cold times: chiefly perfuming their kercheises, wherein they sleepe, with it, or with some mixture thereof, perfuming the chamber likewise, for it is a maruellous thing to see the good worke it doeth make.

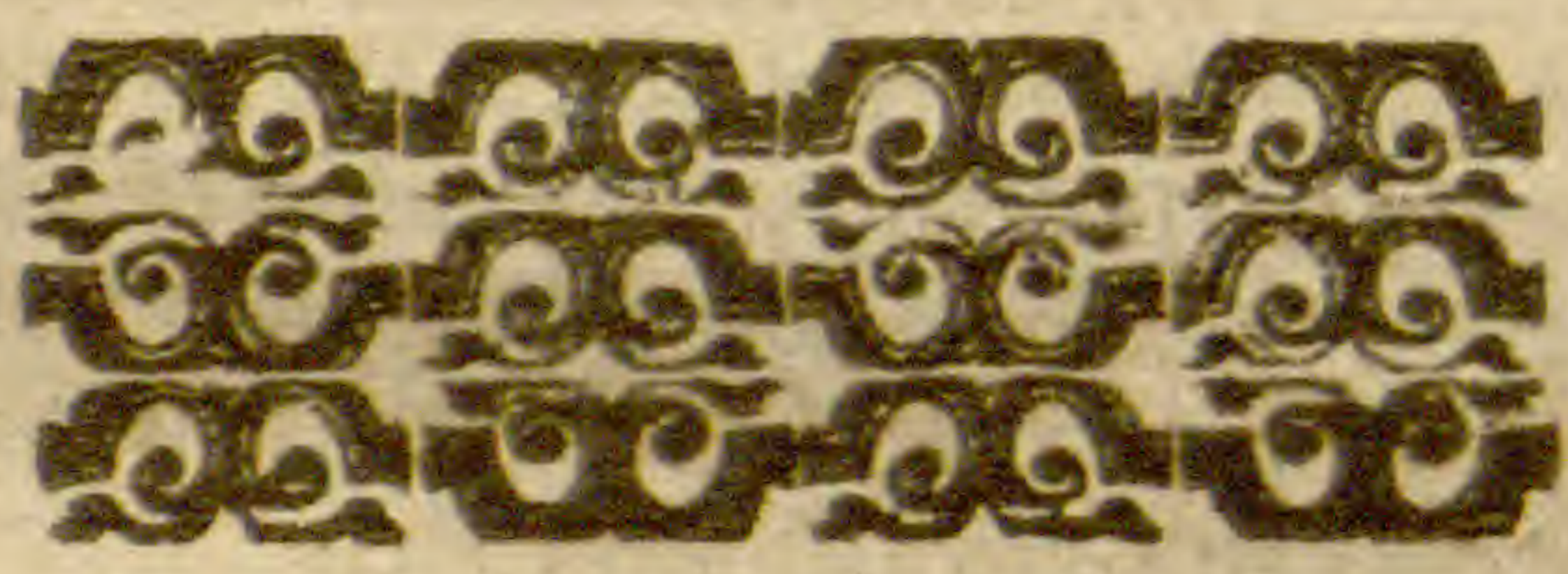
And likewise it doeth good to them, which haue the palsey, or weaknesse of Sinewes, perfuming themselues with it, or with the mixture thereof.

Those that haue the falling sicknes, by giuing to them at their noses, when they be in their traunce or *Paroxismos*, the smoke thereof, it maketh to awake: and wearing it about them, & smelling to it continually, the traunce doth not come so quickly, nor so strong. And vnto those which suffer the disease of the Palsey, by annointing their heade with it, and all the vpper part of the skull, it bringeth manifest profite: for that the *Ambar* is a thinge that comforteth the Sinewes and braine, more then any thyng that wee knowe.

One propertie the *Ambar* hath, that bringeth admiratiō, and *Simeon Sexto* a Greeke authour dooeth report, that if any smell to it before he drinke wine, it maketh hym stand as if he were drunken: and if it bee put into the wine, it maketh him drunke indeede, in suche sorte that a little

The second part of the thinges that
wyne mingled with *Ambar*, causeth drunkennesse, which
I haue seene by experience, in the house of a great Lorde of
this Realme, where for delicatennesse, and daintinesse, they
had a Salte seller of *Ambar*, as also Salte to caste into
meates: and to a Jester there was *Ambar* caste into hys
wyne, and he was made very drunke with it. Many other
thinges there were to treate of *Ambar*, but because I would
not passe the limites of my purpose, I leaue to wyte
of them, and the rather, for that in the thyrde,
parte wee will declare that which
we meane farther to say
of them.

*The ende of the se-
conde part.*





THE THIRD
PARTE OF THE ME-
dicinall Historie, which treateth
teth of the thinges that are brought
from our Occidentall Indias,
seruing for the vse of *Medicine.*

Wherein there is mention made of many things
Medicinall, that haue great secretes
and vertues.

¶ *Nowe newly set foorth by the*
sayde Doctor Monardus, after that
he had made the first and second
partes.



Of the Cinamon of our Indias.



In the yeere of our Lords 1540. Frauncis Pissarro prouided to make towarde his brother Gonsalo Pissarro Gouvernour of the Prouince of Quito, and the Spaniards went thither with a good wil and they wet also vnto the Country that was called the Countrey of the Cinamon, whiche is an other Prouince beyond Quito, and the Cinamon was much spoken of amongst the Spaniards, for it was vnderstood of the Indians that it was a thing of great riches.

Gonsalo Pissarro departed with 200. Spaniards, and it happened to him euil in his iourney, for it was a sharp country, & without vittiale, & with great trauel they came to that prouince called of the Indians *Somoca*, where the Cinamon groweth, which is right vnder the Equinoctiall line.

The trees which beare it, are of reasonable greatnesse, they carrie a Lease like to Laurel, they be al the yere greene, and they neuer loose the lease, which is a thing common to all the Trees of the Indias. They beare their fruite vnto the likenesse of a little Hatte, that hath his Cup and sydes as greate as a peece of eight Mialles of Siluer, whiche is foure Shyllinges, and some greater, it is of the colour of a darke Talonye, as well without as within, it is smooth in the inner parte, and sharpe in the vtter, in the highest part of the Cup it hath a stalke, wherby it hangeth in the tree, it is as thicke in the inside, as a peece of eight Mialles of Siluer, and the vppermost parte is full of bodie, and beeing tasted, it hath the same pleasauntnesse of tast that the same Cinamon hath, which they bring from y India of Portugall, and in like sorte there remaineth in the mouth.

The historie of the conquest of the countrey, where the Cinamon groweth.

The description of the trees, and of the fruite.

The second part of the thinges that

mouth the same sweet smell, and taste, that the same Cinamon of the East India hath: & there remaineth in the mouth the same sweet smell and taste, with some dzyines: the selfe same it doeth being ground, respiring out from it the same smell, which the most fine Cinamon hath. And in the meats wherin it is put, it giueth the same tast & sauour that the Cinamon of the East India hath. The trees haue a grosse rind but without taste, sauour or smell of the Cinamon. I cannot tell if the little inner rind haue any, onely the rinde I haue seen with the fruit, as it is described: they say that the leaues being beatē, giue out some smell of Cinamon, onely the vertue, sweet smell and tast, is in the fruit, which is contrary to the Cinamon, that is brought from the Oriental Indias, for onely the rinde of the tree is that which hath the sweete sauour and pleasant smell, as we doe all see. And true it is, that some it better and of more sweete smell and taste, then other some is. For although that they are all one sorte of trees, which bring forth the cinamon, yet some haue the rind thinne, and that is the best Cinamon, and others haue it grosse, and this is not so good: and thereof it hath come, that there bee some which doe distinguish the Cinamon into diuers kindes. For one sort they call *Cassia*, and an other Cinamon, and an other *Cassia lignea*, and it is all one kinde of tree, that bringeth them forth: but that the diuersitie of the place bringeth forth one more fine than another, & so *Cassia* and Cinamon are all one, for that they differ not, but only in the names, for all is Cinamon, thinne, and fine, and whereas you finde written *Cassia*, may be put Cinamon, and where you doe finde Cinamon, *Cassia*.

Vertues

which it hath
in medicine.

This our fruite that is called Cinamon, profiteth in Medicine for many thinges: beeing taken and made into powder, it comforteth the stomacke, and it dissolueth winds, it taketh away the euill smell of the mouth, & it is an important remedy for the grieffe of the stomacke, it is cardiall, it maketh

maketh a good colour in the face, and *Cassia* in drest meates is vsed euen as *Cinamon* is, because it worketh the like effect, that it doeth: by taking the Powder of this fruite wyth wine, or water made for þe nonce, it prouoketh the purgation of women. It is hot in the third degree, and drie in the first, but with notable comforting, by reason of the dry parts that it hath.

Of the Ginger.



Don Francis de Mendosa, Sonne unto the *Don Francis de Mendosa*
 vice Roy Don Anthony de Mendosa, did
 sow in the new Spaine Cloues, Pepper,
 ginger and other spices, of those which are
 brought from the Orientall Indias, and
 that which by him was begun, was losse,

by reason of his death, onely the Ginger did remaine, for it grew very well in those partes, and so they bring it greene from the new spaine, and other partes of our Indias, and some they bring drie, after the manner of that of the East India.

The Ginger is a Plant which carrieth his Lease lyke *The descrip-
 tio of Ginger*
 to *Lirio*, some what moze narrowe, with the same greenes:
 the Roote is as it seemeth, some greater than other, and
 when it is greene, it burneth not in the mouth, wherefoze
 beeyng made small into peeces, it is put into Sallettes, for
 because it giueth them both taste and smell. They sow it, of
 the seede that it bringeth forth or of the same little Roote,
 and of the one sorte and of the other it wareth greate,
 and after the Roote is growen greate, they take it forth,
 and drie it in the shadowe, where no moisture doeth come,
 for that is it which dooeth corrupt him, and for this cause
 they bring it in drie earth and made in Conserua although
 that here it may bee verie well made of that which is drie,
 buryng the Roote at the foote of a place where many

The thyrde part of the thinges that

They bringit
in Conserua,
and how it is
made.

reedes do grow, for there it wareth soft, or washing it many times with hot water, and so leauing it in the water until it be soft, and after putting to it Sugar, it is made in Conserua as well as the Greene.

The medici-
nal vertues
thereof.

This Roote hath greate vertue of *Aromaticall* smell and tast, and with a notable sharpnesse: it heateth notably, it is good for the stomacke, and so it taketh away the griefs of it, when it cometh of a colde cause or windy: it worketh the like effectes that the Peper doeth, it giueth saour, and sweete smell, and good tast vnto drest meates, wherein it is put: it is a correctiue vnto many medicines, for because it doeth correct, and dresse the, and taketh away their malice, and so they doe mingle it with *Turbuk* and with *Agarico*, for it correcteth the wherby they work the better, it helpeth digestion and strengtheneth the stomack, it doth corroborate the natural heat, it giueth lust to meate where it lacketh in cold causes. This the Conserua doth very wsl, which being taken in the morning worketh these effectes, & also maketh a good colour in the face, and doth all the workes which the Peper doth, & so it is wel neere of the complection and temperature thereof.

Spices purgative
Pharmacop. 443

Of the Ruibarbe of the Indias.

The descrip-
tion of the
Ruibarbe of
the Indias.



They brought from the firme Land a peece of a roote which is called their Ruibarbe, and surely it hath all the signes that the Ruibarbe hath, which is brought fro *Leuat*.

It is rounde, the rynde is moze like to blacke, the inner parte is red, and beeing broken it changeth somewhat white, it dyeth a colour like Saffron, it is bitter. I am desirous to knowe what leafe it carrieth, to see if it carrie a leafe which vnder this name, many in Spaine haue sowed much, which casteth out certaine leaues like to *Ramaza*, and so I take it to be a kinde of

of it, for the seconde sorte dooth carrie a red roote: the leaues of this Roote which I take to bee *Romaza*, doo purge be-
yng sodden notably, muche more then the Roote, and so
sayeth *Dioscorides* that all kinde of *Romaza* dooth soften the
belly notably.

The *Ruibarbe* is an excellent medicine, and worthe
to be much esteemed, and very highly. They haue praised it,
al such as haue wrote of it. I speake of the purgatiue *Rui-
barb*, which we do vse to purge withall, for it was an other
sorte, which the *Greekes* did know.

The *Ruibarbe* is an excellent medicine, because it is ge-
uen with all assurance, in all times & in all ages. It purgeth
Cholo principally, and *flume*, it comforteth the *Liu*, &
it is his life, it vndoeth opilations, it taketh away the *Jaun-
dies*, and clarifieth the blood, and the vse of it dooth corro-
borate, and strengthen the spirituall members, & therfore it
is giuen with al assurance, to them that haue any grieffe of y
heart: some of it being chewed in the morning, healeth any
long & importunate diseases of the *Liu*, & of the *Lunges*,
and of the inner members: and likewise the *Dropsie*, & *tum-
pany*, and maketh a good colour in the face. It is hot and dry
in the seconde degree, with some part *Carthie*, which gluetly
drynesse and comfort.

Note.

The vertues
of the *Rui-
barbe*.

Of the Pinna.



The *Pinna* are a fruit which be most set by in
al the *Indias*, as wel of y *Indians* as of the
Spaniards, they are called *Pinna* for y like-
nes that the fruite hath to the *Pinna*. And
although they be smooth, yet they haue cer-
taine *Markes* in them whiche the *Pinna*
haue. Of fashio they are like to a *Cup*, of them, which be cal-

The descrip-
tion of the
Pinna.

The thyrde part of the thinges that

led Imperiall, beyng broade below and narrow above, and by the mouth of them there groweth out certeyne Buddes, whiche are his Leaues, which cause him to shew verry faire, and these Buddes are sownen, and of them grow the Plantes, whiche carry the *Pinna*, and one Plant carrieth not more then one *Pinna*, in the highest part thereof: it groweth greene, and as it ripeneth, it turneth yeallowe. They take from it the Kinde, whiche is very thinne, for to eate, that which it hath within it is white, and softe, and melteth in the mouth, with a very good taste, and sweete savour: saying that it hath many smal kernels rounde about it, which it is needefull that you caste from you when you eate them, which are of a Purple colour. The smell thereof is like to a kinde of Quince, and where there is a *Pinna* ripe hee smelleth like to a Quince over all the house where he is.

The vertues thereof.

They take them to be good for the stomacke, and likewise for the hearte, and to restore the appetite lost: it is a generall fruite in all partes of the Indias, and much esteemed. They are to be eaten at the beginning of meate, & they vse to eate them in the hot after *Doones*: for they say that they doo refresh: they are cold in my iudgment: they brought two sorts of them, the one drye, & the other in Conserua. The drye did serue for no other purpose, but to see the figure & the forme of them: in Conserua, they haue a good taste although somewhat sharpe. they ought to be made in Conserua when they are greens.

Of the Guaianas.

The description of the tree which doth carrie the Guaianas.

They brought mee from the firme Lande the seede of the fruite whiche is so muche esteemed by the Indians, as also by the Spaniards, which they call *Guaianas*. The trees whiche carrie thys fruite are of a reasonable greatnesse, they caste out their bowes dispersed,

dispersed. They carrie a leafe like to the manner of Laurel, the flower of it is whyte, according to the fashion of the flower of Oranges, saving that it is some what greater, it is of a sweete smell. This tree yeeldeth much fruite where- soever it be sowed, and dooth multiply and spread so much a- broade, that they take it to bee euill for the ground wher he groweth for that in many pastures the people doo loose the feeding of their cattell by reason of them. And they weaue themselves one togeather with an other lyke Myrs: the fruite which they carrie is like to our Apples, of the great- nesse of a Pyppin, it is greene when it beginneth first to appeare, and as it ripeneth, it turneth yeallowe. In the in- ner parte it is white, and in colour russet, and beeyng cut, hath foure places denided, where it hath the seede, which is lyke to the seede of Hedlers, being very hard, and of colour tawny, al y stones within haue no kernel, they are without any sauour. And to eate these Apples, they pare them from the Kind the fruite is hole some, and of good digestion: when they be greene they bee giuen to them that haue the Lasse, for they restraine and binde much and when they bee very ripe, they make the belly verie laxatiue when they bee of a good seasonable age. They are good rosted for them that bee whole, and for the sicke, for beeing so rosted they are more healthful: and better, and of pleasanter taste. And the best of them growe in trees which are tilled. The Indians vse the leaues in seething with the which washing their feete that are swollen, they cause him to abate and the inner parts of the body beeing stopt are opilated being washt with this seating, doo disopilate. It seemeth to bee a colde fruite, and therefore they giue them rosted to them which haue hot Agewes. It is a very com- mon fruite in all the Indias.

The thyrde part of the thinges which

Of the Cachos.

The descrip-
tion of the
Cachos.



Now they dyd send me the seede of a plante of
hearbe, which the Indians do much esteeme,
whiche they call *Cachos*. The *Cachos* is an
hearbe very reddish in colour, it carrieth a
round leafe & thin, it casteth out a fruit like
to a *Berengena* of Spayne, where the seede
dooth grow: it is very small, and of a russet colour, it hath a
taste without any sharpnesse, onely in the Mountaines of
Peru this hearbe is found.

The vertues
shereof.

The Indians doo much esteeme it, for the medicinal ver-
tues that it hath, it maketh one to pisse well where the lacke
of Urine is, it dooth expell the Sande and Stones, whiche
grewe in the reynes. And moreover they say, that the vse of
it dooth bryake the Stone from the Bladder, if the Stones
bee soft, that they may bee dissolued, with taking very little
quantitie of this, & of this they haue so many examples, that
they cause mee to maruell at it, because I thinke that the
Stone in the bladder cannot bee expelled, but onely to cut it
out is the remedie, for that no Physicke can dissolue him.
They say that taking the seede grounde with some water,
made for the purpose, causeth it to bee cast out in Clay, and
being come forth it returneth to be congeled, and turneth it
selfe into a Stone.

Historie.

Only to a yong man I saw this happen, who had a Stone
in the Bladder, and I being certified of it by the Master
Surgions that had felte him, and of the accidents which he
had, caused him to bee caried, at the beginning of the Som-
mer, unto the Fountaine of the Stone, and in two monethes
after that he was there, he came whole from thence, and
brought in a paper all the claye which hee had voided from
him at times, being of Stone dissolued into peeces. Wee will
saw the seedes, although very little, onely to see the effect
wrought

wrought by them, which as they say is in a cause of greate,
and if it doe growe, we will vse of it.

Of the flowers of blood.



Sowed a seede, which they brought mee
from the *Peru*, moze to see the fairenes ther
of, then for any medicinall vertues that it
hath. The hearbe cometh to be of the height
of two spannes, litle moze or lesse, bowes it
casteth out straight wth certain round leaues

*The descrip-
tion of the
hearbe and
the flower.*

very greene & thin, in the hieft of the bowes there groweth
a flower being yeallow, very high in colour, & onely it bea-
reth five leaues, & in the middelt of euerie leafe there is fi-
gured a drop of blood, so red & so firmly kindled in colour,
that it cannot be moze. This flower hath at the foote of it a
stalke verie long, which commeth out a good space from the
flower. It is a flower verie beautifull, which doth adornate
gardens, & it groweth very wel of the seede, or of the plante,
and being tasted, it hath the same saour and taste that the
Mastnesso hath: it is notable hotte.

A rinde of a tree for the Rewme.



Amongst the thinges which they sent me fro
the *Peru*, there is a thicke rinde, whych
seemeth to bee of a great tree, and beeing
tasted, hath a sharpnesse of taste with some
dypnesse: the trees growe at the side of a
Riuer, where this rinde is taken of, which

is twenty and six Leagues from *Lima*, and they are not
founde

The third part of the thinges that

founde in other partes of the Indias, but onely there. The tree is after the fashion of an Elm, as wel in the greatnes, as in the leafe. The Indians when they feele themselves laden with Rheumes, or haue the Cough, or any paines of the head, they make powder very small of the rinde of the tree, and take it in at their noses, and it causeth them to purge much at the, and with this they cleare themselves of the euill: which we haue experimented, by taking the powder in at the nose. and it maketh them to purge notably. It seemeth to be moze then hot in the second degree.

The use
thereof.

Of the Pacal.



At the same Riuer there groweth an other tree, which the Indians call *Pacal*, which tree is lesser then that we haue spoken of before: the Indians doe vse it made in Ashes mingled wth Sope, it taketh away any manner of soze or skabbe in y^e head, how grieuous soeuer it be, as wel those that grow in the head, as in y^e body: as also it taketh away the markes of the said skabs or sozes being neuer so olde. Whether they sent mee a little of the wood, where with the Ashes are made, that we might make experience of it.

The use
thereof.

Of the Poico.



They sent me an hearbe which in the Peru they call *Payco*: they be certaine leaues after the maner of the leaues of Plantain, of that making & greatnes, and as they come drie they are very thin: & being tasted, they haue a notable biting, so that thereby they seeme to be verie hotte. And being made into powder and ta-

ken

ken in wine, they take away the grieſe of the ſtone in the kidneis, which commeth of windinneſſe or colde cauſes: and being ſodden and made into a plaiſter, and layde vpon the grieſe, they take it away alſo.

The vertues thereof.

An hearbe for the euill of the Reines.



Like wiſe they ſent me another herb, which profiteth much in y^e euill of the reines, whē it cometh of a hot cauſe: the iuice mingled wth the ointment of Roſes amongſt it & one of the leaues or more, if it be needful, laid vpon it, is good for an inflammation, the iuice thereof beeing put, and it profiteth muche, for it dooeth deſiſte the inflammation, and mittigate the paine. The leaues which they ſent me, bee like to ſmall Lettice, with the ſame greatneſſe, and being taſted they be of an euill ſauour, it ſeemeth to be ſome hearbe notable colde.

The vertues thereof.

Of a fruite which groweth vnder the ground.

They ſent me from the *Peru*, a fruite verie good, that groweth vnder the earth, and verie faire to beholde, and of a verie good taſte in eating. This fruite hath no roote, nor doeth produce any plante, nor plante doth produce it, but that it groweth vnder the ground, as the *Turmas* do grow vnder the earth, which are called the *Turmas* of the earth. It is of the greatneſſe of halfe a finger rounde, and rounde about it is wrought with a verie faire worke, it is of a bay colour: It hath within it a litle kernel, which when it is dry, maketh a ſound within, lyke to an

The deſcription of it.

The thyrde part of the thinges that

Almonde: the rind of it is tawny, and some what white, parted into two partes lyke vnto an Almonde. It is a fruite of good saour and taste, and eating of it, it seemeth that you eat Nutt.

Where it
groweth,

This fruite groweth vnder the earth, in the coaste of the Riuer of *Maronnon*, and it is not in any other part of all the Indias. It is to be eaten greene and drie, and the beste way is to tolte it. It is eaten alwaies after meates, as fruit eaten last of all, because it drieth much the stomacke and leaueh it satisfied, but if you eate mucche of it, then it bringeth heauinesse to the head. It is a fruite in great reputation, as well amongst the Indians, as the Spaniards, and with greates reason, for I haue eaten of them, which they haue brought mee, and they haue a good taste. It seemeth to be a temperate fruite.

Of the fruite called Leucoma.



It is like to
Chestnuttes.

They brought mee likewise a fruite of a tree which the Indians cal *Leucoma*, which is like vnto a Chestnutte of these of ours, as wel in colour as in the greatnes, as also in the whitenes y^e the Chestnut hath. It seemeth y^e within it is another thing. I did not breake it to see what it was, because they brought mee but two of them, the one I haue sowed, & the other I haue for to sow at any other time. This fruite doth beare a tree of much greatnesse, for it is of timber stronge and harde, it casteth forth the leaues like to *Madronno*, which is a redde berie, growing in the Mountaines of Spaine. This fruit serueth to be eaten, for that they say it is of a good taste, & good for the laske, because it is berie drie; they say it is a temperate fruite.

Of the Bead stones to wash vvithall.



They sent me a tyttle Chesse made of Corkefull of round Beads stones and blacke, of greate beautie, so that they seeme too bee made of the Woodde of *Ebano*: and they bee a fruite whiche a small tree beareth, being more crooked then straight, after the manner of *Byers*: and it carrieth a round fruits as

Howe it is fruite.

great as a Nut, covered with certeyne fleshines clong therunto, which being taken away, there remaineth, a rounde Bead stone, and so round that it cannot be rounder, of black colour, most harde that it cannot bee broken.

This fruite serueth in place of *Sope*, in such sorts, that two or thre of these with hotte water are of more effect to wash withal, and to make cleane cloathes, then one pounce of *Sope*: and so it rayseth the same, and worketh all the effectes that *Sope* dooth, and so they proceed washing by litle and litle, until onely the Beadstone do remaine, whiche is that which this fruit is founde on, & al are pearced through: and there are made of them beads for to pray vpon, which seemeth to bee made of *Ebano*. They dure a long time, for as they are Beades so hard, that they bzeake not: this fruite is so bitter, that neither beast nor bird cometh too it, for the bitternesse thereof. I haue sowen some of the Beades, and they haue growen, and they cast out from them faire leaues very great. I trust that they wil bring forth fruite, for nowe the plants are very little, but in time I hope they wil yeelde it.

Sope.

Of the Crabbes of that Countrey.

The thyrde part of the thinges that

Hystorie.



Gentleman whiche came from the firme Lande, certified mee that hauing had certein continual agues in y country, he came to be in a consumption, & was counsailed to go to certein Ilandes, which are betwene *Puerto Rico* and the *Margareta*, for that ther is in them great quantitie of Crabs, and they are the best of the world, because they are mainteined by *Digions Egges*, which goe thither to lay, and of the yong *Digions* that are there, & that he should eat no other thing but these crabbes sodden, and he was healed very wel: and although he had eaten much fleshe of *Doppingeies* for that purpose they did not him so much good, as the Crabbes did: and in them that are consumed, they haue a greate property: as *Auenzoar* sayth, and not only they profit much by manifest quality or degree, but also by their perticuler properties which they haue, for the same purpose.

Of the Cardones.



Because I should see the strangenesse of this hearb which is the *Cardones* of the greatnes of a torch of eight square, and wreathed like vnto it, they brought vnto me. It hath a medicinall vertue, that being newly beaten in a moxter and put into Sores, it healeth and sodereth them forthwith. And well nere I my selfe had need of it, for this purpose, for that one of the thornes that it hath did picke me. They are strong as Needles which did hurt mee. It seemeth to be a strange hearbe.

Of an hearbe for such as are broken.

They

The medicinal vertues thereof.



They sent me a litle of an hearb, and by reason it was so dry it came snial broke, in peeces, so that the figure of it could not be sene, which they wrote was maruellous for the that are broken, whether they be children or men that haue y kind of grieffe, and in these parts they haue it for a sure thing, and it is vled by one Indian, by applying this hearb greene, vpon that which is broken, being men or children. And it maketh therevpon a certeyne binding very strange, without neede of any manner of Bzich, made for the purpose, for they may goe so fast and so swift being bound therewith, as though they had a paire of bziches, as one told me that had bin healed of y like disease with the hearbe, and with the maner of binding. I haue vnderstood that if the maner of binding be as good as this man speaketh of, it is sufficient to heale without the hearbe, or any thing els, by reason that I saw a man of *Cardona* whiche healed all persons that were broken with onely the binding that he made of them, without vling vnto them any manner of Bzech. And this is certeyne, that there be some here that were healed and cured by him.

Of the Veruaine.



Whereouer the gentleman wrote vnto me fro the *Peru*, that in the riuers of the mountains of that country nere vnto them, ther groweth a great quantity of *Veruaine*, like vnto y of Spaine, with the which the Indians doo profite themselves in their cures, for many

The vertues thereof.

infirmities, and in especially against all kind of poyson, and

The third part of the thinges that
foz such as say that there hath beene giuen them a moꝛsel, or
the like thing.

Historie.
Wormes.
I spake heere with a Ladye which came from the *Peru*,
and shee certified mee that hauing beene many yeeres sick,
and being in cure with many phisitions, she went to an In-
dian, that was knowen to bee a man that knewe muche of
herbs, vnto whom the Indians did put themselves in cure, &
he gaue her to drink the iuice clarified of *Veruaine*, which
shee her selfe made, and within a fewe dayes after that shee
had taken it, she cast out from her a woꝛme, she sayd it was
a hearie Snake, of more then two spannes long, and verie
greate, and his tayle was parted, and after she had cast him
out from her, she was well and whole. And she counselled a
Gentleman which was in the *Peru*, that was continually
sicke to take it, and he tooke it in the morning with Sugar,
foz so shee had taken it, because of the bitternes that it hath,
and he cast out a great number of long and small woꝛmes.
and one like to a white long girdell, and since that time hee
hath very well his health. And this shee counselled other
Persons which were sicke, to doo, that had suspicion, too
haue woꝛmes, and with the vse of the sayde iuice they cast
from them many, and they were healed. And it was so cer-
tainly, that she shewed me a Seruaunt of hers, and it was
sayd that according to the greuousnesse of a disease, whiche
hee had, there was giuen vnto him certeyne thynges of
witchcraft, and with the iuice of the *Veruaine*, that he tooke,
he cast by vomite many thinges out of his stomacke, of di-
uers colours, and it was sayd that it was that wher with he
was bewitched, which being cast foꝛth, he remained whole,
and of that which toucheth witchcraft, I will speake what
I haue seene.

Witchcraft
A notable historie.
I saue a seruaunt of John de *Quinatna Duenas*, beeing
Aburgales, who did caste out at his mouth in my presence a
great bundell of haire, of a browne colour, very small, and
he

hee had in a paper moze then twice as much, which hee had cast by two heures befoze, & he remained as though hee had cast by nothing at all, moze then the alteration that hee had to see that he had cast by such stufte.

John Langius an Almaine Phisition, and verie wel learned, saith that he sawe a woman that complained much of paine in her stomack, did cast out many peeces of glasse, and peeces of Earthen Platters, and of fishe bones where with she remained whole.

*John Langius
his historie.*

Another case like vnto this *Beneuenius* speaketh of in his book *de morbis mirandis*, but that which I do most maruel at, was, y a labouring man suffering great paines in his bel- lie, so that no medinine coulde profite him, did cut his owne throate with a knife, and after that he was dead, they opened him & found in his belly great quantitie of haire, y like wher- of he that I haue spokē of did vomit, with many other peeces of iron These things I do attribute to the works of y Diuel for that they cannot bee reduced vnto naturall causes. The *Meruaine* is like that of *Spaine*, & all the yeere it is greene.

*Beneuenius
historie.*

Of the Mastuerco.



Haue an hearbe brought from the *Pern*, which they call *Mastuerco*, it is a little herb and doth carry certain smal leaues that are round, which being beaten in a mortar, & the iuyce of them put into any maner of wound, doth refresh, comfort & heale curing it forth-

The vertues

with, and the vse of it is no moze nor lesse then the vse of the *Tabaco*, in woundes which bee freshly made washing them with the Juice, and laying the beaten leaues to them, and being tasted it seemeth that it is natable hot.

Of the small yvilde Lettice.

Like wise

The thyrde part of the thinges that



It taketh a-
way the
toothache.

Like wise they brought mee from the some partes another hearbe, which they call wilde Lettice: the leaues be like to Lettice, the colour is a sadde greene, it hath vertue to take away the toothache, receiuing the seething which is made of the leaues, and holding it in the parte where the grieffe is, and putting a litle of the iuyce in the tooth, which is grieued, for so it taketh away the paines, & the leaues which are stamped, after the iuyce is taken out, must be laid vpon it, and being it is most bitter. It seemeth to bee hot in more then the first degree.

Of the licour which is called Ambia.



The medici-
nall vertues
thereof.

In a great Cane they set me a licour which springeth out of a Fountaine that is neere to the sea side, it is of the colour of hony, & as thin, the smell is like the *Tacamabaca*, they say & also they write, that it hath great medicinall vertues, chiefly in the healing of old diseases, & those which come of cold causes. It taketh away the paines in any part of y^e body, proceeding of cold or of windes. It taketh away the colde in what part soeuer it be, it doth comfort & dissolve any manner of swelling, & it worketh al the effects that the *Tacamabaca* & the *Caranna* doe, & so they vse it in those parts, in steede of them: you may not touch nor handle it with your handes, vnesse you haue them wet, and wher soeuer it be put, it sticketh fast, that it cannot be taken away vnesse it be waited vs long time. They sent me this litle for to shew, because they do esteem it greatly, & therfore they sent it as a thing very precious. It seemeth to me hot in the third degree, with notable clammines.

Of the tree that sheweth whether
one shall liue or die.



In the yeare of our Lord 1562,
When the Earle of Nieba was in
the Peru, hee had there a gentle wo-
man which was married that ser-
ued him, & her husband waxed sicke
of a grieuous disease, & an Indian of
great reputation seeing her to be in
much sorrow, sayd to her, if she wold
know whether her husband shoulde

liue or dye of that disease, he woulde send her a Bow of an
hearbe, that she should take in her left hand, and hold it fast
for a good while: and if he should liue, then she should shew
much gladnesse, with holding the Bow in her hand: and if
he should die, then she should shew much sadnes. And y^e In-
dian sent her the Bow & she did as he had willed her to doo:
and the bowe being put into her hand she tooke so much sad-
nesse and sorrow that she threwe it away from her, thinking
that she should haue died therof, and so he died within a few
daies. I was desirous to know if that it were so, and a Gen-
tleman of the Peru that had bene there many yeares, dyd
certifie me and said that it was of truth that the Indians did
this with their sicke people. It hath put me in admiration,
and in much consideration.

Of the Granadillia.

From the firme Lande they brought mee certayne
Fruites which are hearbes which they call in the hills
of the Peru where they growe Granadillas, and this
name the Spaniards did giue them, for the likenes and
fashion that they haue to our Granadas, which wee call

The descrip-
tion of the
Granadilla.

The thyrd part of the thinges that

Bungarnardes, for that they are well neere of the same greatnesse and colour when they are ripe, saying that they haue not a litle crowne, & now they are dry, they seeme within y^e the seede is like to the graines of Peares somewhat greater, for they are all full of litle graines, verie faire, and shew very wel, they are white within, & without any sauour. The Plant that this fruite beareth, is like to Iuie, and so it runneth vp and clingeth fast too any thing that is neare to it wheresoeuer it be set: it is faire when it hath fruite, for the greatnesse it is a particular hearbe, and onely in one place it is founde, it casteth a flower like to a white Rose, and in the Leanes it hath figures which are signes of the Passion of our Lord, that it seemeth as though they were painted, wyth much care, where the flower is more particular than any other that hath beene seene. The fruite is the litle graines, which we haue spoken of, and when they are in season they be full of Licour, somewhat sharpe, and all full of seede, which are opened as one doeth open an Egge, and the Licour is to bee supped by with greate contentment of the Indians, and of the Spaniards. And when they haue suped it by, many do not feele paines in their stomacks, but rather they soften the bellie. They seeme to bee temperate, with some moysture.

How it is a plant.

It is a marrow-mellons flower.

Of the hearbe of the Sunne.

THIS is a notable hearbe, and although that nowe they sent mee the seede of it, yet a few yeeres paste we had the hearbe here. It is a strange flower, for it casteth out the greatest Blossomes and the mooste particulars that euer haue been seene, for it is greater then a greate Platter or Dish, and hath diuers coloures. It is needefull that it leane to some thing, where it groweth, or els it will bee alwaies falling. The seede of it is like to the seedes of a Mellon, somewhat greater, the flower

The description of the flower.

dooth turne it selfe continually towarde the Sunne, and for this cause they call it by that name, as many other flowers and Hearbes doo the like: it sheweth maruelles faire in Gardens.

Of a gumme that is taken out from vnder the grounde.



In the *Collao* being a country of *Peru*, there is a Province which doth not beare any tree or Plante, because the Grounde is full of Gummes, and from this ground the Indians take out a Licour, that serueth them to heale many diseases, and to take it out they

use it in this manner.

They make of the Earth certeyne Sesternes very greate, and set them vpon timber, or Canes, and vnderneath they put a thing, that may receiue the Licour, which commeth out of them, and they place them in the Sunne, and with the heate and strength therof, the Gumme is melted or the licour which the Earth hath, and the Sesternes remayne without any Licour, whiche profiteth too make fire of, for in that place there are no Trees, nor anye other thing to make fire of: and it is an euill light, for it casteth out blacke Smoke, and an horrible smell, and for al this, seeing they haue no other thing to make fire of, they take a paynes with it.

The Licour whiche commeth forth of it, profiteth for many diseases, and specially when they depende of colde, or colde causes. It taketh away anye grieffe of the sayde cause, and all swellinges which come thereof: they heale with it woundes, and all the euilles which the *Carana*, and the *Tacana* doo heale. That whiche

The thyrde part of the thinges which they sent me, is of a red colour, somewhat darke, and it hath a good smell.

Of the Bezaar stones of the Peru.



Although in the second part I treated of the Bezaar stones that haue bene founde in the mountaines of the Peru, for that they haue been sent me by the first discoverer of them, & best of as many as from those partes haue come, yet I would say in this thirde parte something of them, which he sent me for knowledge, saying: that because I wrote of them they had knowledge of them: and the booke which I wrote of them was the guide to finde and discover them, as we haue saide, and hee sheweth by his letter, which we haue set in the second part.

Those whiche hee sent mee too pssoue bee very excellent in their colour, making and greatnesse, whereof I haue broken some, and finde them as excellent as those of the East India: and so they pssoue in powder, or in one little graine as the other doo, and in colour well nere they are the same. Truth it is that those which haue this qualitie and goodnesse, and haue all the qualities that the Bezaar stones ought to haue whiche are fine, should bee those that are taken out of the Beastes, that are fedde in the Mountaynes, for those whiche are taken out of them that are bredde in the playne Groundes, are not so good, nor haue any Medicinall vertues, because the Beastes are not maintained by those healthfull Hearbes, whereby these stones are ingendered. for as they bee Beastes and chewe that which they eate of the iuyce, that proceedeth from the hearbs, the stones are ingendered. Which thing that Gentleman gaue wel to vnderstande, who was the first discoverer of

of them, who did see where they lay, and were bred within the beast, and with his owne handes made the Anatomie of him, and wrote vnto mee that the *Bezaar* stones are growe. Where these ing in those *Beastes*, after the manner of a garde made of stones doe flesh, of the length of two spannes, lyttle more or lesse, and growe of three fingers breadth, whiche is ioyned neere vnto the *Paue* of the inner parte, and in the garde the stones are set in order one after an other, like vnto button hoales in a coate.



And they open that garde of flesh being closed, and take out the stones, that surely it is a maruellous thing to see, what *Nature* hath created there for our health & remedie of our euils. And as I haue vnderstoode, that these whiche are brought from the *East India*, be founde after the same manner, so I speake the trueth, for they bring very many which are false, that amongst one hundred there are not to be founde tenne that are true, and their wyters of the *East India* doe confesse, that there be made many indeed which are false.

The people of the *East India* take them out also of a certaine kinde of *Goates*, that bee for the most parte redde as ours be: they are the best stones which are taken out of y^e cattel, whiche goe in the *Mountaines of Persia*: and likewise they take them out of other *Goates*, and goe in the playne Countries of *Malaca*, and these are not had in suche estimation, nor haue the goodnesse nor the vertues that they of *Persia* haue, because those *Goates of Malaca* doe serue for cattell to bee eaten, and they be not maintained by healthful hearbes of the mountaines, as they that

They of the
Oriental *Indias*.

The third part of the thinges that

goe on them are: the like is in our Occidentall Indias: for those which are brought by in the Mountaines of the *Peru*, haue the stones fine and true, which haue the maruellous Medicinal vertues, and they that are in the playne ground, are like to these of *Malaca*, that goe in flockes, as cattel do, whiche serue for the Butcherie, and out of these they take many stones, but they are without profite, because they are not maintayned by the healthfull hearbs of the mountains, as we haue saide.

If I woulde set downe here the great effectes and the diseases which the stones of the *Peru* haue healed, as they whiche come from thence doo tell me, and that Gentleman dooth write vnto mee, it would make a great booke. I will write that which only I haue experimented, and the effects that I haue vnderstoode they woork, and those that haue past by my hands, wherby all credit may be giuen vnto the, as a thing certeine, seeing that there is experience made of them, with all assurance and trust, that they may so be vsed.

Our Occidentall *Bezaar* stones haue great vertues, principally they remedy many persons, which be sick of the heart. For the which I haue giuen great quantitie of them, that haue beene brought mee, and they haue wrought marvellous effectes, in somuch that many persons which did suffer soundings, by taking it away from them, were deliuered from death. It must be giuen when they doo sounde, & before it come, taking it in the morning fasting, with Rose water, if the partie haue great heate: if not, then with the water of the flowers of *Ozenges*, the quantitie of foure graines euery time: made into powder, in all kinde of venome, it is the most principal remedy that we know nowe, and that which hath wrought best effect, in many that haue bene poisoned, which haue taken it as wel for venom taken at the mouth, as by bitings of venomous worms, which are full of payson. It doth truly a marvellous and a manifest woork, vnto them that

Note.

This medicinal vertues which they haue.

For soundings

In all kind of venom.

are brought from the West Indias.

Fol. 100.

that haue drunke water standing in a stinking lake, being infected with beastes or vermine which are full of poyson, and being swollen immediatly, after that they had drunke it: who by taking this stone two or three tymes, are remedied, as I haue seene the after this hath happened, whole and well.

They that haue drunke euil waters.

In Pestilente Feuers I haue giuen it many times, and surely it doth extinguishe and kil the malice of them, which is the principal thing that the Physicians should procure in the like diseases. For although it take away the cause, and withdraue the putrefaction, yet if it doe not distinguish and take away the malice, the cure is neuer at an end. For that is it which killeth, and doth the principall hurte, and where there are certaine spots in the body like to flea bytings, which appeare in the like feuers, the Bezaar Stone of our Indias doth worke a maruellous effecte. Of those whych they haue brought mee, I haue spent the most parte, giuing them in the like diseases, and surely they haue remedied many with maruellous successe, & that wherin some of them haue been spent by me, hath been in soundings: and surely I haue seene in these stones the effects so greate, that it seemeth a thing of wonder. And especially I haue seene these causes more remedied in womē the in mē. It is a maru'ous thing to be take, & it hath wrought manifest effects, & where there is a melācholike humoz, it doth repaire it much, & doth in it & in al things which do result of it, a great worke, be it vniuersal or particular, in the head, or that which they cal *Mirachia*, and also in them that haue the Leprosie of the *Arabians* or *Elephantiasis*, of the *Brakes*. It doeth profite much in Scabbes, in Itchinges, in Scurvineffe, and in all partes of the body that are infected, it maketh a verie good worke, and doeth remedie these euilles manifestly, for that this stone hath proprietie to heale them. I haue giuen it in quarterne Agues, and although it take not away the quarterne:

In Pestilent Feuers.

Note.

In Melancholike humors.

In Leprosie and all infection of the body.

The thyrde part of the thinges that

*In quarterne
Agewes.*

In long euils.

*A custome of
the Oriental
Indias.*

*Powders to
be maruelled
at for the
wormes, and
all kindes of
them.*

terne: yet it taketh away the accidentes of it, the faintnes & sadnesse, and the grieffe of the heart which in these feuers are common. Surely they feele with the vse of it notable profite, in al long and importunate diseases I doe giue it, & they finde profit in it, chiefly in those which stand in feare of any malice of disease, or windinesse, where soeuer it be. For I haue seene, that in this it hath a greate proprietie, and of this it commeth, that it is good to castte into purges, some graines of it, that if the purge doe carrie venomous quantities, it may radifie them, and amend them, and if not, it giueth force, and strength to the heart, and they woork the better. In the orientall Indias they haue a custome to purge themselves twice euerie yere, and especially the noble people of estimation, and after they haue purged themselves, they take euerie morning fasting foure graines of the Bezaar Stone, with Rose water, or with water made for the purpose, and they say that this doeth conserue their youth, and strengthen the members, and preserue them from diseases: and it is a good vse, for it cannot choose, but doe them much good. For Wormes they giue this Stone with most happie successe, and surely I haue giuen it to many people, and especially to Children, and Boyes, that are tormented with this euill, and I haue seene such woorkes as are not to be beleued, if they were not seene. I giue it by it selfe, and also mingled with this powder, in this forme.

I doe take hearbe *Lumbrigeræ* the wayght of twelue pence, the seede of *Santonico* the wayght of sixe pence, the Hoine of a Harte burned, and the seede of *Verdolagas*, and *Carlina*, of euerie one the waight of thre pence, and the Bezaar Stone of the *Peru*, the waight of thre pence: of these thinges let there be small powder made, and let them be well mingled. These powders are maruelous and of greate effecte, to expell Wormes, and verie much experimented in many people, and they haue wrought in this case
great

greate effectes, and they must be giuen in the morning fasting, as to the Iudicition shall seeme good, according to the age of him that shall take them, vsing some medicine of Milke, and Sugar two houres after they bee taken. And vnto children being sicke of it, wee giue this Stone mingled with milke: and without it, if they doe sucke and it doeth a maruellous worke; and to them that be in yeeres, by it selfe, or mingled with other thinges appropriated for the disease. In conclusion, we giue this Stone in al long diseases, & importunate, where the ordinarie medicines haue not profited, in which it doeth manifest profite, and if it doe not profit, yet it can doe no hurte.

Of the Fig trees of the Peru.



Figge trees being caried from spaine to the Peru, haue increased so wel in that country that there is great plentie of them, where they cary many & very good Figges, of all sorts. And you shall vnderstande, y in that country there are certain kinds of Vermin, which are called Spiders, & wheresoeuer they be, they doe spinne, and make Nettles as they of Spaine doe. These kinde of Vermin bee greate, and come to bee as greate as Drenges, and they are so full of poyson that with one stinging they kill, vnlesse there bee vled great remedie. And if it be long time without remedie, and that the Poyson goe vp to the heart, there is nothing that can be done that will benefite, but he must die without remedie: and for this there is founde a remedie in the Figge trees, which is a marvellous thing, that as soone as the Indians or the Spaniards doe feele themselves bitten by this euill Spider, they goe to the Figge trees, and put into it the Milke whych commeth forth of the leaues of them, two or three times to the place, that is bitten, and this worketh so great effect,

Spiders.

The thyrde part of the thinges that
 that it remedieth it which is so poysoned, with the venoms
 that the Uermine did cast into the soze, and the accidentes
 be remitted which they suffer, to wit, great griefs and sou-
 dings, remaining only to heale the place bitten, and as it is
 little, so it healeth forthwith, although they procure to keepe
 it open a long time. And Gods wil is, that at all times this
 remedie shoulde not lacke, for the Figge trees neuer loose
 their leaues, throughout all the yeare they are alwaies
 greene.

Of the Coca.



The descrip-
 tion of the
 Coca.

Was desirous to see that hearbe so
 celebrated of the Indians, so many
 yeres past, which they call the *Coca*,
 which they sow and till with much
 care, and diligence, because they vse
 it for their pleasures, which we will
 speake of. The *Coca* is an herbe of the
 the height of a yard, little more or les,
 it carieth leaues like to *Arrabau*,
 somewhat greater, and in that leafe there is marked an o-
 ther leafe of the like forme, with a line very thin: they are
 soft, & of colour a light greene, they cary the seede in clusters,
 & it cometh to be red when it is ripe, as the seede of *Arra-
 bau*, when it is ripe. And it is of the same greatnes, when the
 hearbe is seasoned, that it is to be gathered, it is known in
 the seede, that it is ripe when it is of some rednes like to a
 blackish colour, and the hearbe being gathered, it put into
 Canes and other things, that they may dry, that they may
 be kepte and caried to other parts. For that they carie them
 from the high Mountaines, to other places, as marchandise
 to

to be solde, they barter and change them for Mantelles, and Cattel, and Salt, and other things which runne like monie amongst vs, they plant the seede in *Almaciga*, and from that they take them up and set them in other places, into Earth that is wel laboured or tilled, and made convenient to set them in by their lines and order, as we do set here a Garden of Beanes, or of Peasens.

The vse of it amongst the Indians is a thing generall, *The vse of it.* for many things, for when they trauell by the way, for neede and for their content when they are in their houses, they vse it in this sort. They take Cockles or Dylsters, in theyr shelles, and burne them and grinde them, and after they are burned they remaine like Lime, very small grunde: then they take the Leaues of the *Coca*, and chewe them in theyr Mouthes, and as they chewe it, they mingle with it some of the powder made of the shelles in such sorte, that they make it lyke to a Masse, taking lesse of the Powder then of the hearbe, and of this Masse they make certeyne small bawles rounde, and lay them to drye, & when they will vse them, they take a little Ball in their mouth, and chewe it, rowling it from one place to an other, procuring to conserue it all that they can, and that being done, they take another, and so they goe, vsing it al the time that they haue need, which is when they trauell by the waye, and especially if it bee by wayes where is no meate, nor plentie of water. For the vse of these litle Bawles taketh the hunger and thirst from them: & they say that they receiue substance thereby, as though they dyd eate meate. At other times they vse them for their pleasure, although they labour not by the way, and they vse the same *Coca* alone, chewing it & tossing it in their mouths, from one side to another, until there be no vertue remaining in it, and then they take another.

When they will make themselves drunke, and be out of iudgement, they mingle with the *Coca* the leaues of the *Note.*

The thyrd part of the thinges that

Tabaco, and chewe them altogether, and goe as they were out of their wittes, or as if they were drunke, which is a thing that dooth giue them great contentment, to be in that sort. Surely it is a thing of great consideration, to see howe desirous the Indians are to be depriued of their wittes, and to bee without vnderstanding, seeing that they vse thus the *Coca* with the *Tabaco*, and al to this end, that they would be without vnderstanding, and haue their wittes taken from them, as wee sayde in the seconde parte, when wee treated of the *Tabaco*.

Of the diuers colours of the ground.



Maruellous thing it is, & wel to bee considered, the diuers colours of the groundes which are in the fieldes, in the countries of *Peru*: for that looking a far off you shal see many parts of grounds of diuers colours, which seeme to be clothes of diuers colours laid to dry in the Sun: for you shal see one part of the ground greene, and an other blewe, and forthwith an other yeallow, and white, and blacke, and red, and so of other colours, all which are Mineris of diuers Earths. Of the blacke I can say that they sent mee a little that there with I might make Inke, which being cast into water or wine there is made thereof very good Inke, where with one may write very well, but it is somewhat blewe, which maketh of it a better shewe.

The red ground hath beene a thing of great riches, for that which hath beene taken out of it, for it is a Mineris most excellent, of which is made quicke Silver, and there out is taken such quantitie of it, that there are carried to the newe Spaine, Shippes laden with it, whiche is a riches
so

so great, that it is not knowne vnto the Indians. It serueth them for no other vse then to mingle it with certeine gums, to paint themselues withall, which they vse to do when they goe to their warres to shewe themselues gallant and fierce. Euery day they discover in those countries great Mineris of metals, & such like things, for they haue found out a mou- taine of Orer, & a Mine of Allom, & an other of Wzinistone, and many other things which they do daily discover.

Of the Casani.



Haue caused them to bring me from *Santo Domingo* a leafe of that plant whereof, they make the *Casani*, and they brought it mee. *Casani is bred in the Indias.*
 The *Casani* is the bread which the Indians so many multitudes of yeres haue mainteined themselues withall, & do yet maintaine

themselues, & likewise many Spaniards. It is made of an hearbe that the Indians do call *Yuca*, which is of fine or sixe spans of height, it carrieth certein leaues open, sozed abroad like to the fingers of an hand and euery one carrieth seauen or eight points, they are alwaies greene, they are sette in a ground wel tilled, of peeces cut off from the same plant, the fruite is after the manner of grosse Turneps, they are of colour *Tawnie* without, onely in the body, for within they are white, and they pare them to vse them: and of this fruite they make bread in this forme.

The description of the hearbe and the fruite.

They make it cleane from the Rinde, and grate it in certeyne Graters, which are made of Needles, and being so grated they put it into a sine of palme, & vppon it they hang thinges of weight, which are great stones, which make the iuyce run out of it, & being wel pressed it remaineth as *Almondes* beaten; they cast this into a plaine frying panne of

How they make bread of the fruite.

The thyrde part of the thinges that

Earth, that they haue put to the fire, and there they kneede it, and make it like to a little cake of Egges, turning it from one side to an other, and after it is wel kneeded, it remaineth like a Cake, of the thicknes of a peece of siluer of foure shillinges, or little more, which they lay in the Sunne, that it may drye, and these Cakes they vse for Bread, which are of much substance. These Cakes continue long time without corrupting, and they bying them in the Shippes, which come from those partes, into Spayne without beeyng corrupted, and serue for Bisket to all the people. It eateth as a thing sharpe, and so it serueth, and they lay it to soake in water, or in Broth, or in Pottage, for after this manner they serue themselves better with it then to eat it drie. It is needefull to haue a vessel with water, for to soake it in.

It is a maruellous thing of the iuyce which commeth out of this fruite, whiche is spoken of, that if any Man or beast do drinke it, or any parte of it, incontinently he dyeth, as with the moste strong venom that is in the worlde: but if this iuyce doo seethe, and bee consumed the one halfe, and so sette out to coole, it serueth for very good Vineger, and it is vsed as if it were made of Wine: and if you seeth, it vntill it bee thoroughly purged and thicke, it serueth for Honie, and becommeth sweete: you may see how much the seething auayleth in these things, seeyng that of mortall venome, it maketh meate, and healthfull drinke. And I will say an other thing whiche byngeth admyzation: that all this kinde of Cozne, whiche groweth in the firme Lande whiche is like to that of *Santo Domingo*, whiche they call *Cacani*, is healthfull, and the fruite thereof is eaten and the Water that commeth of it is drunke, without hauing any venomous qualitie, and that of *Santo Domingo*, howsoeuer it be eaten & the iuyce thereof vnles it be sodden, it killeth. And that the disposition of the place is so greata
a cause,

Note the
maruels of
the iuyce.

a cause, that, that which is healthfull and allowable sustenance in the firme land, the same is mortal venome in all the Ilandes: as *Columela* writeth of the Peache, that it was venom most mischeuous, which in *Persia* did kill men and being brought into *Italy* it lost that malice and propertie that it had to kill, and giueth vnto vs health, and a sweete iuyce.

Columela.

Howsoeuer it be, hauing in the *Indias* so much *Hayes*, and so common in all partes thereof, I woulde not eate *Casani*, seeing that the *Hayes* are of as good substance, as our *Wheate*, and in no parte hath either venome, or poyson, but rather is healthful, and maketh a good stomack, There is bread made of it, as of the *Casani*, for they grinde it, and with water they kneede it, and in a frying panne of Earth they bake certain Cakes, which they make of it, and it must be eaten freshe, as soone as it is made: for being dry it is sharpe and troublesome to swallow downe, and doeth offende the teeth.

*Maies.**Bread of Maies.*

The *Batatas*, which is a common fruite in those countries. I take for a vittaille of muche substance, and that they are in the middest betwene flesh and fruite. Truth it is that they be windie, but that is taken from them by roasting, chiefly if they bee put into fine *Wyne*: there is made of them *Conserua* verie excellent, as *Harmolade*, and small *Borselles*, and they make *Potages* and *Brothes*, and Cakes of them verie excellent: they are subiect that there be made of them any maner of *Conserua*, and any maner of meat: ther be so many in *spaine*, that they bring from *Vel. z Melaga* euery yeare to *Seuill*, tenne or twelue caruelles laden with them. They bee sowne of the same *Plantes* that are sette, the smallest of them, or peeces of the greatest in the Earth that is well tilled, and they grow very wel, and in eight *Monthes* the rootes ware verie grosse, so that you may eate of them: They be temperate, and being roasted, or other wise drest, they soften the *Bellie*,

Batatas.

and

The thyrde part of the thinges that
and being raw, they are not good to bee eaten, because they
are windie, and hard of digestion.

Of the Canes which are good for
the shortnesse of breath.



They bring from the newe Spaine greate
Canes, of a Cane that are covered within &
without with a certaine gumme, & to me it
seemeth that it is mingled with the iuice of
Tabaco, and it is heauy. It seemeth that the
Cane is annoiated, and as at hinge that
clingeth fast, it is clunged well to the said Cane, and it is of
a blacke colour, and being harde it clingeth not, they kin-
dle the Cane at the parte where the gumme is, and the
other parte of it they putte in the mouth, and they receiue
that smoke, and with it they cast out from them all fleume
and rottenesse, that is in the brest: and this they doe
when they finde themselves greued with the shortnesse of
wind, so that they be al readie to choke. I haue seene it done
by a Gentleman, who is much pained with it many times,
and receiueth by it great profit: and did it first with the *Tabaco*,
taking the smoke of it, & it brought to him the like be-
nefit. And for this cause, I say that it seemeth, to cary with
it the iuice of the *Tabaco*, mingled with the one and with the
other. It is done with al assurance, for that we do see it expe-
rimented with manifest assurance in many.

For faintnes
or shortnesse
of breath.

Some being sicke of the shortnesse of breath, that come
fro the Indias with it I haue seene expel, & cast out this rot-
tennes, by taking a little *Tabaco* green & chewing the iuice
of it, which although it be lothsome, it doth the much good to
expel the rottenesse & fleumes, which are retained within the
brestes,

bests, so that they be lightened with it notably. It is a marvellous thing, the great vertues, and sundry and diuers effectes that they doe discover of the *Tabaco*: for besides that which I haue witten of it in the second part, of the marvellous vertues thereof, I determined to make further triall of it, as I haue vnderstood, and scene since that time.

Of the Carlo Sancto.



In the second parte we entreated of the vertues of the roote, that then they had brought from the new Spaine, which they cal *Carlo Sancto*, and now in these shippes they haue brought it, with great veneration & estimation: & the roote is called *Indica*, & they bring wittē many vertues of it moze then they are wonte to re-
 porte of the *Rosemarie*. Nowe that which haue been expert-
 mented, & scene since that I wrote of it, I wil speake, of this
 Roote, which beeing made into powder, giuen to women
 that newly brought Childzen, who for euill keeping haue
 taken great colde and benumbe, it profiteth muche to pro-
 uoke them to sweate, and maketh them remaine cleere: it
 profiteth muche giuen with wine, or water of the floures
 of *Dzenges*, vnto them that haue a harde labour. There
 was a Frier which had paynes of the Stomacke, and
 no taste of his meate, but had an euill bzeath, and much
 windinesse, and al did proceede of colde that hee hadde ta-
 ken, and litle natural heate. He sodde of these Roote in wa-
 ter at his discretion, as the water of the *Sarcaparilla* is sod-
 den, and so he dranke it continually, at dinner & supper for a
 long time, and it did so well with him, that he amended his
 Stomacke, and increased the heate of it, whereby hee
 did digest, and consume his meate very wel, and tooke from
 him his euill bzeath, and consumed the windes, and in ta-

The vertues
thereof.

Historie.

The thyrde part of the thinges which

*For thē that
be broken.*

king of this water there followed a remedy not thought of, which was, so, that he was broke many yerres, & did weare continually about him a Bzich made so, the same purpose, and he left it not off in a long time: but hauing vsed the water two moneths he found himselfe whole and well, & so he is now well without any feeling of it,

For the teeth

In the seething of this roote, washing your mouth there, with, it strengtheneth the Gummes, it keepeth the teeth from woyme eating, and if you haue any teeth woyme eaten it suffereth them not to proceed so, ward. I haue experimēted many yerres to cause the mouth to be washed continually with the equall partes of vineger of Seuilles, and water of the smal heades of Roses, that surely if it be vsed to wash the teeth and gummes therewith continually, it preseruethe them from eating of wormes, and if ther be any, it passeth not so, ward, which thing I haue experimented and vsed in many, so, many yeares.

Note.

Of the Stone of the Mother.



*How it is
a stone.*

They bring also from the new spaine a stone which they say doth profit much so, the euil of the Mother, it is a blacke stone and very smooth & waighty, so, the most part they are long & round. It is a great thing that they report this stone dooeth, so, that a Lady of great countenance & credit, certified me that she put it to her Paui, & it clung fast to it, & she hath found therewith manifest profit, & so do others say that haue vsed it in the like so,rt. When they feele the paines, they be wel nere choked with it, & in laying to the stone, it taketh away immediatly, & if it lie to continually, it neuer cometh vnto them. The credit that I giue to the thing, is the experience that is knowen of it.

Of

Of the Canafistola in Conserua.



Was desirous to see the leafe of the tree, that
 y^e *Canafistola* beareth, & the flower whiche it
 casteth out, seing y^e here we haue the fruit so
 known: & so they brought me the leafe, & the
 flower dry. The leaf is like to the leafe of a
 Pearre tree. y^e flower is very litle, & white, of
 five leaues, & although it be dry it hath some good smell. Of
 these flowers come forth those great Canes of the *Canafisto-*
la so known of al people in the world. And there are carried
 fro^m this our city many ships laden of it, & before it came from
 y^e Indias the *Canafistola* was brought from Egypt, to Alexā-
 dia, and from thence to Venice, and from thence it was re-
 parted to all places, and now they bring it from *Santo Do-*
mingo, and *Saint John de Puerto Rico*, vnto this Citie, and
 from thence it is reparted, through all the worlde. For
 that of our Indias is taken too bee better, and of better
 woork then that of *Leuante*. Of that little flower so
 small, are produced those Canes of *Canafistola*, that some
 of them are some Dawnes of length: from the time that
 they spring, and come to the greatnes that they should haue,
 they are alwayes greene, and in taste of much sharpnesse,
 as the Berries called *Algarronas* be when they are green,
 after they are growne as greete as they will be, they ware
 rype, and then they are redde, and they come to be blacke,
 and the more blacke they bee, the fuller of Hony they are,
 & more rype. And the Canes that are not very black but
 somewhat lyke to redde are not rype, insomuche that the
 moste blacke, and the smoothest, and the weightiest are the
 best. Of the flower, as wee haue said, there is made Conser-
 ua of two sortes, the one beaten with Sugar like Sugar
 of Roses, and the other of the whole flower sodden in Sugar
 the one and the other is verie good Conserua: beeing ta-

The leafe &
 the Flower,
 Of the Ca-
 nafistola.

Conserua of
 the flowre

The thyrde part of the thinges which

ken from two to three Dunces of it, it purgeth well and easilie, and euen as it is good to take, so it is good to worke, for that I haue purged many people with it, and it maketh a very good worke, and purgeth without paynes. One thing they doo euill in those partes, which is, that they neuer byng them hyther made with good Sugar, if they come so, they would be the better, and of better taste. They bee purges for delicate people, they euacuate the same humors that the *Canafistola* dooth. Of the Canes of the small *Canafistola* there is made an other Conserua verie good, which is an excellent purge, and delicate: for they take the small Canes, which are growing of a small time, and seethe them in Sugar, and with the seething and Sugar, is taken from them the sharpnesse and the diness which they haue, and they are made tender and softe, and of a very good sauour. They being taken, make a verie good worke, and purge without greefe or molestation, and without all accidents and faintnesse that purges are vsed to procure, for that they are full of good taste, at the taking of them, and light of working. They are giuen from two Dunces to three, I haue giuen them many times with very good successe, and haue taken them being sick, and they haue wrought verie well with mee. Of these Conseruas they bring hither every yeere from *Santo Domingo*, and *Puerto Rico* many Barrelles full. The *Canafistola* that is perfect and ripe, is the moste excellent Medicine for to purge withall, of as many as haue bene knowne to this day, and that dooth his worke best in that which it serueth for, and with moste assurance as it is well known not only to Physicians, but also to all the world, and doth his work without the hurtes and accidents which other Purgative Medicines are vsed too doo, and it is a generall Medicine, & amongst them that are called blessed, is the most blessed of all, whose vertues and properties we doo treat of perticulerly, in the first part, and that which we

haue

Of the
Canes in
Conserua.

have spoken heere hath bene to giue relation of the leaues, and flowers of it, which they haue now brought me.

One thing I would they should be aduertised of, that when wee are commaunded to giue *Canafistola*, to lighten and soften the belly, and that the common matters may be boyded downe, is ment that they shoulde take it a small time before meate be eaten, at the most halfe an houre before, for the meate being mingled isyntlie with it, worketh with it, and in this order it maketh a very good worke, and purgeth very wel, & without paines: which is not done with that which is taken any long time before meate, as two or thre houres before, as now many do vse it, for that the meate being dilated, it maketh an ende of working. And as it is a thing without strength and weake, it goeth al into vapours, and so sheadeth it selfe abroad throughout all the body: and if it tary long, it is conuerted into meate, and substance, which I haue seene by experiences manye yeeres wherein I haue practised, that alwayes as I gaue it halfe an houre before meate at the most, it maketh a good worke, and if it be giuen many houres before meate, it purgeth, and euacuateth litle. Concerning mingling of medicines, which doo purge, with the meate, *Hipocrates* treateth of it in many partes, and *Galene* in his *Commentaries*. And trueth it is, that when we wil that the *Canafistola* should not euacuate, but that the vapours shoulde bee spred abroad by the reines, and all the bodye, wee giue it many houres before meate, and then not working it performeth the effect that we haue spoken of.

Note.

Of the Balsamo of Tolu.

They newly bring now from the firme lande, from a Province which is betweene *Cartagens*, & *Numbre de Dios*, which the Indians call *Tolu*, a Balsamo, or licour, that is the best thing, and of greatest vertues,

The third part of the thinges that

*What trees
they are
whereof it is
gathered.*

of as many thinges as come from these partes. They gather it from certeyne Trees, whiche after the manner of little *Pinos*, which cast out many bowes to al partes. It carrieth the leafe lyke to *Algarrons*, all the yeere it is green, they are the best whiche growe in a soft Grounde well tilled.

How it is gathered.

This Balsamo the Indians doo gather by way of incision, by making certeyne cuttes in the rinde of the tree, for it is thinne and soft, and they set underneath it, neere unto the tree, thinges like to dishes made of ware, whiche is in that countrey blacke, which they take out of Hives, that certeyne blacke Bees doo make in the chappingses of the grounde, & I haue sene brought much of this Ware into Spayne and it was spent in Tozches, but it was forbidden that none of it should bee spent, for the smoke which it cast from it, had so euil a smell, that it could not bee suffered. They vnderstande this ware in matters of Medicine, for thereof were made Cerecloathes, which wrought very good effectes, in mitigating greefe of any colde cause, it dissolueh any manner of swellinges, and woorketh many other good effectes. Of this Ware the Indians doo make vessels like to a spoone, and set them close to the Tree, that they may receiue the licour that commeth out of it, by the places where the cuttings are made, and from thence they receiue it into those vessels: and it is needefull that it bee doone in time of great heate, that the cuttings maye caste out the Licour, and in thys tyme lyke wise, there soketh out of the ioyntes of the sayde Tree some Licour, and it is lost because it is so little, and falleth into the ground: in the night time there commeth forth none.

Blacke waxe

This licour, or Balsamo is very much esteemed amongst the Indians, and is of greate value, and with the notable woorkes whiche therewith are doone, and the Spaniards haue learned, and by seeing the great woorkes which it maketh,

keeth, they haue brought it hither, as a thing of great estimation, and such a thing as they buy there for a great price: and they haue reason so to doe: for one of the best thinges that haue come from those partes, which haue bene brought for Medicines, is this Balsamo, which seemeth to be better then that of the newe Spaine; and in it selfe appeareth to haue more vertues.

It is of an Alboone colour, verie nice lyke to a thinge *The colour* that is gilt, it is not verie thinn, nor verie thicke, it clut- *and maner* geth faste wheresoeuer it bee layde, and it hath the taste *of it.* and sauour swete, and although it bee taken, it maketh not any horriblenesse, as the other Balsamo doeth, it hath a most excellent smell, like to Limons, insomuch that where *The workes* soeuer it bee, the good smell thereof giueth greate content- *& effectes of* ment, and it cannot bee hidden, for a little of it smelleth *this Balsamo.* much: and if you rubbe your hande therewith, there remaineth a maruellous smell. *How they* The workes thereof are excellent *cure with it.* and verie greate, for that it is licour which is taken out by incision, as they tooke out in old time the Balsamo in Egypt: and for al those diseases for which that was good, this of ours is as good.

It healeth al fresh woundes, comforting the partes, and joining them without making any matter, and without lea-
uing any signe of them. The superflinty that is in the wound must be take away of what sort soeuer it be, & washed with wine, & ioyned wel in the lips & partes thereof, and then the Balsamo laid to it, when the coldnesse is out of it, and forth-
with a double linnen cloth vpon it, wet in the same Balsamo, and so bounde that the lippes go not a sunder, and keep-
ing diet, and vsing letting of blood if it bee needfull, and not vnbinding it vntill the fourth day, and they shall finde the wounde comforted, except that there bee any acci-
dent, which causeth it to bee vndone before. And when the cause is such, that it requireth to bee dressed
euery

The thyrde part of the thinges that

euery day, by reiterating the wet Linnen cloth in the Balsamo, it will bee healed, for the vertue of the Balsamo is to cause that there be no matter engendred in the woundes, and especially this Balsamo dooeth profite in woundes, where there hath beens cuttings of bones, taking them out that haue beene deuided one from another, and not touching the rest, for that the vertue of the Balsamo will cast them out, and hauing so done, wil heale the wounde. One of the thinges wherin this Balsamo woꝝketh great effectes, is in wounds and iointes, and in cuttings of Sinewes, and in al prickes: for in all these kindes of woundes it maketh a maruellous woꝝke, curing and preserving them from extreme colde, and from running together of Sinewes, that they remaine not lame. The woundes which doe penetrate, are healed with this Balsamo, beeing mingled with white wine, and spouting it into them, and after thzee houres taking it out again. This must be done in wounds or prickes, once euery day, that it may goe with a moderate heat. Likewise this Balsamo serueth to be applyed, where haue beene giuen by blowes, or by usinges, and for al woꝝks of Surgery, where is no notable inflammation, which beeing taken away with the medicins, that are conuenient for it, the Balsamo may then be vsed.

In euilles which belong not to Surgerie this Balsamo doth profite much, as in him that hath the shortnes of breath, by taking a fewe droppes in whyte wine it profiteth hym much: it taketh away the grief of the head coming of a cold cause, and a litle Plaster being laide vpon the grieffe, and wette therewith to the temples of the head, taketh away all runnings by those partes, and in especially the euils of the eyes, and Reumes that runne into them, beeing layd to the fore part of the head, and it must be good and hot. It taketh away the paines of it, and comforteth it, and remedyeth the Palse. Some that haue beene in a Consumption

haue

*In diseases
that belong
not to Surgerie.*

haue used it, taking some droppes in the morning, licking them out of the Palme of the hand, and they haue felt notable profit. And it maketh cleane the brest very wel, it is good to take some droppes with *Aqua vite*, hot, befoze any maner of colde in a Quarterne Ague, or of a long impaztunate tertian Ague, annoynting with the same Balsamo, mingled with Dyle of *Ruad*, the Temples of the heade, good and hot, befoze the colde dooth come. If with the Balsamo they annoynt themselves from the mouth of the stomacke to the Pawil, it comforteth the stomacke, it giueth a lust to meate, it helpeth digestion, it dissolueth Windes. it taketh away the paines of the stomack, and it worketh farre better these effects, if the halfe of the Balsamo be mingled with another halfe of Dyle of Spike *Nardi* compounded or simple, and so it is better applyed. There is great experience of it in the Indias, for swellinges that are in the maner of Droppes: and mingling it with ointment, disopilatiue, of equal parts, and annoynting the belly therewith chieflye the parte nere the Lungen, there are seene wrought there with great effects: it dissolueth any manner of swelling or hardnes which is in any parte of the body, and being laide vpon any paine that cometh of a colde cause, although it be of long continuance, it taketh it away, bringing it to be so small until it fall of it self, the same it dooth wheresoeuer is any winde. And if it be in the belly, or in any parte of the body, wetting a Linnen cloth hotte in *Aqua vite* of the best, and applying it to the place, where the greese of the Stone is: and mingled with Dyle made for the purpose. it maketh a great woork, it taketh away the paines of the Sinewes, and when they be shronk together, in a very hot weather, rubbing them with it, it dissolueth them. The euil called the *Lamparones* that are open or shutte, it healeth. Many other effectes this maruellous liquor worketh which I haue not knowen, but these which I haue knowen I doo manifest to al the worlde, that they may

The third part of the thinges that
take profite by so marvellous a Medicine, which hath so
many vertues as you haue hearde, and euery day the tyme
will discover other greater.

*The end of the thirde,
and last parte.*



The table of the thinges that these

three bookes doe containe.

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 the oyle thereof. fol. 6.

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 stone, for the disease of the
 stone. fol. 18.

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Of the Peper of the India.
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Of the Canafiskala. fol. 21.

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 fol. 21.

Of the Purgative Pinons.
 fol. 22.

Of the Purgative Beanes.
 fol. 22.

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 chi. fol. 23.

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A
Booke which treateth
of two medicines most ex-
cellent against all venome, which
are the *Bezaar* stone, & the hearbe
Escuerconera.

Wherein are declared their mar-
vellous effectes & great vertues, with
the manner howe to cure the sayd ve-
noms & the order which is to be
vsed for to be preserued
from them.

Where shall be seene greate secretes in
medicine and many experiences.

Newly compyled by Doctor
Monardus of Seuill.

1574

Translated out of Spanish into
English, by Iohn Frampton.

1580.

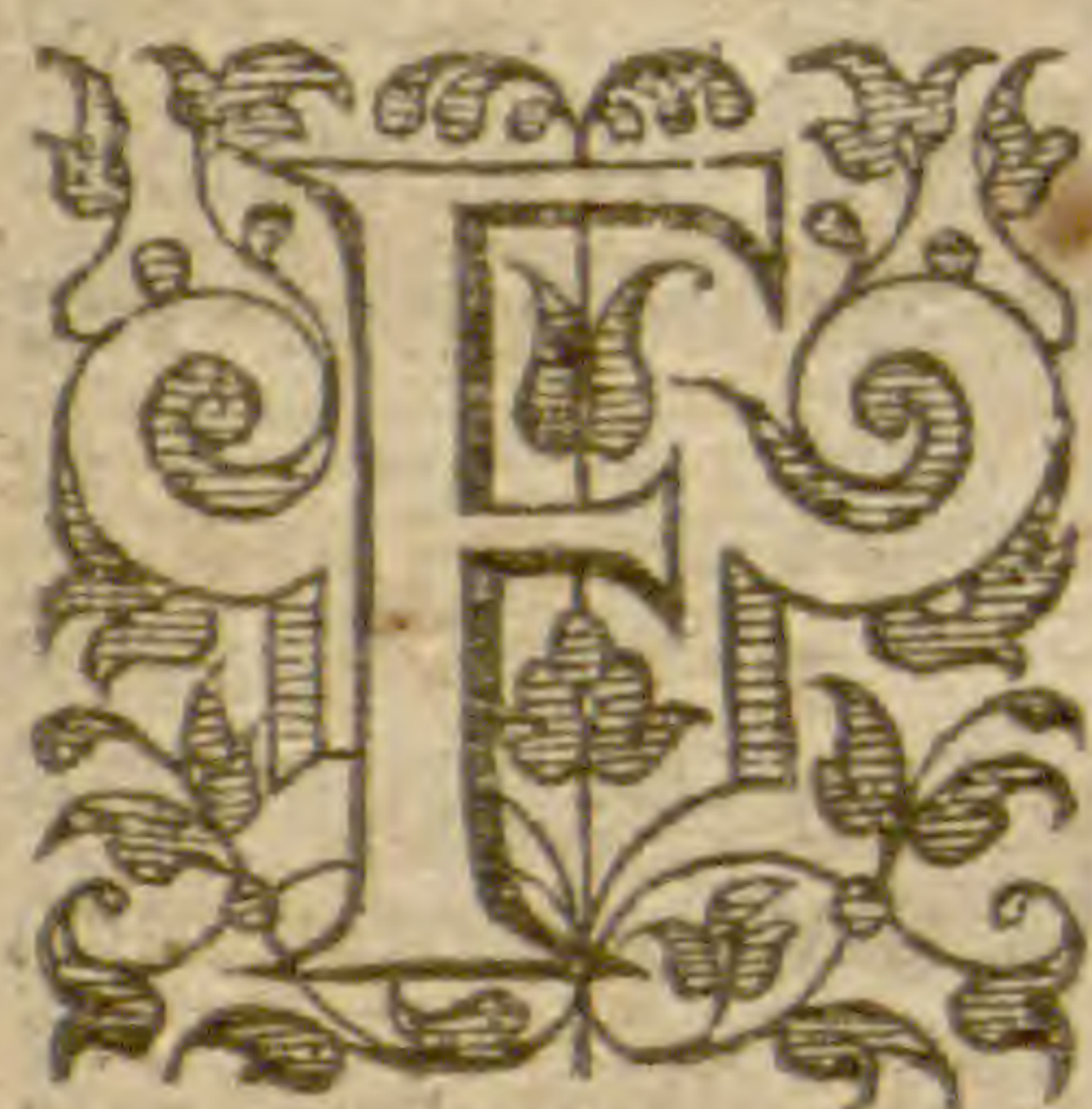
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A

To the Ryght VVoorshipfull, Fol. 112.

Mayster Edward Dyer Esquier,

John Frampton wisheth increace of
all woorthip with perpetuall
felicitie.



Inding heretofore, Ryght Wor-
shipfull, my former translation
out of Spanish into Englysh, of
the woorke of Doctor Monar-
dus of Seuyll, treating of thinges
of the Weaste Indias, to bee
some-thing painefull to mee,
not before accuustomed in tran-

slations, in tongues so farre differing in Phrase
of speech: I was forced to cutte off, and to leaue three
Bookes of the whole worke vndone, dedicated vnto
three honourable Persons whereof the first Booke
doeth shewe as well the great and rare Vertues of the
Bezaar stone of the East India against Poyson, hotte,
or colde, as also his wonderfull force agaynste the
Plague and Pestilence, and many other diseases:
as hath in olde time beene written by the most ex-
cellent Phisitions, and as Doctor Monardus and
others the learned of this our tyme, nowe in thys
age finde by present prooffe. The seconde of these
three bookes dooeth open the vnspeakeable vertue
in Phisicke of yron and steele, and howe all the dis-
eases

The Epistle.

leases of the bodie from the toppe of the heade to the soale of the foote may be cured by the same, so as no drugge in the worlde is thought to bee comperable to the same. The thyrd book sheweth the mischiefes that growe by drynkyng of drinckes whotte, and what Benefite dooeth followe by drinking our drynckes colde, &c. And Syr, finding many thankfullye to take my sayde former simple trauell too you heeretofore dedycated; and your Woorshippe aboue all desert of my parte to recompence the same, and beeyng earnestlye and often exhorted by the learned Phisition Maister Doctor Hector nonnes to translate these saide 3. Bookes also, the remanent of Monardus woorkes, and to make my Country men of Englande pertakers of the benefite of the same, I tooke it in hande, as inflamed with the great commendations that this learned man made of the sayde three Bookes, and especially of the Booke treating of the benefite of yron and steele in Phisicke. And hauing nowe thus finished the whole Woorke, I dedicate the same to your Woorship, as to the man to whome I am mooste bound, and that dooth of manye best deserue the same, requesting you too take it in good parte & to beare with the base doing of the same. And calling to remembraunce of what moment in sometimes A man of value may be to a common Weale, and howe common in the worlde the practise of Poyson is, and what malyce raignes nowe among men, and how needfull it is that some kinde of persons should feare and prouide for the
worst,

and weighing that by our Persian Marchants and by other meanes the Bezaar stone this greate Jewell is brought into the Realme, and may bee compassed in this our time for a little money: And withall, weighing that Iron and Steele bee thinges tending so much to the cure of all diseases, and bee the naturall home commodities of England and such as are common; and that are both easily and cheaply to bee had by euerie poore subiect, I haue the rather for the ready benefite that might ensue, taken the dispatch of the translation in hande with purpose no longer to keepe the same out of printe: and so I most humbly take my leaue, from London the xv. of Iune. MDLXXX.

Your worships most bounden
John Frampton.

F f To

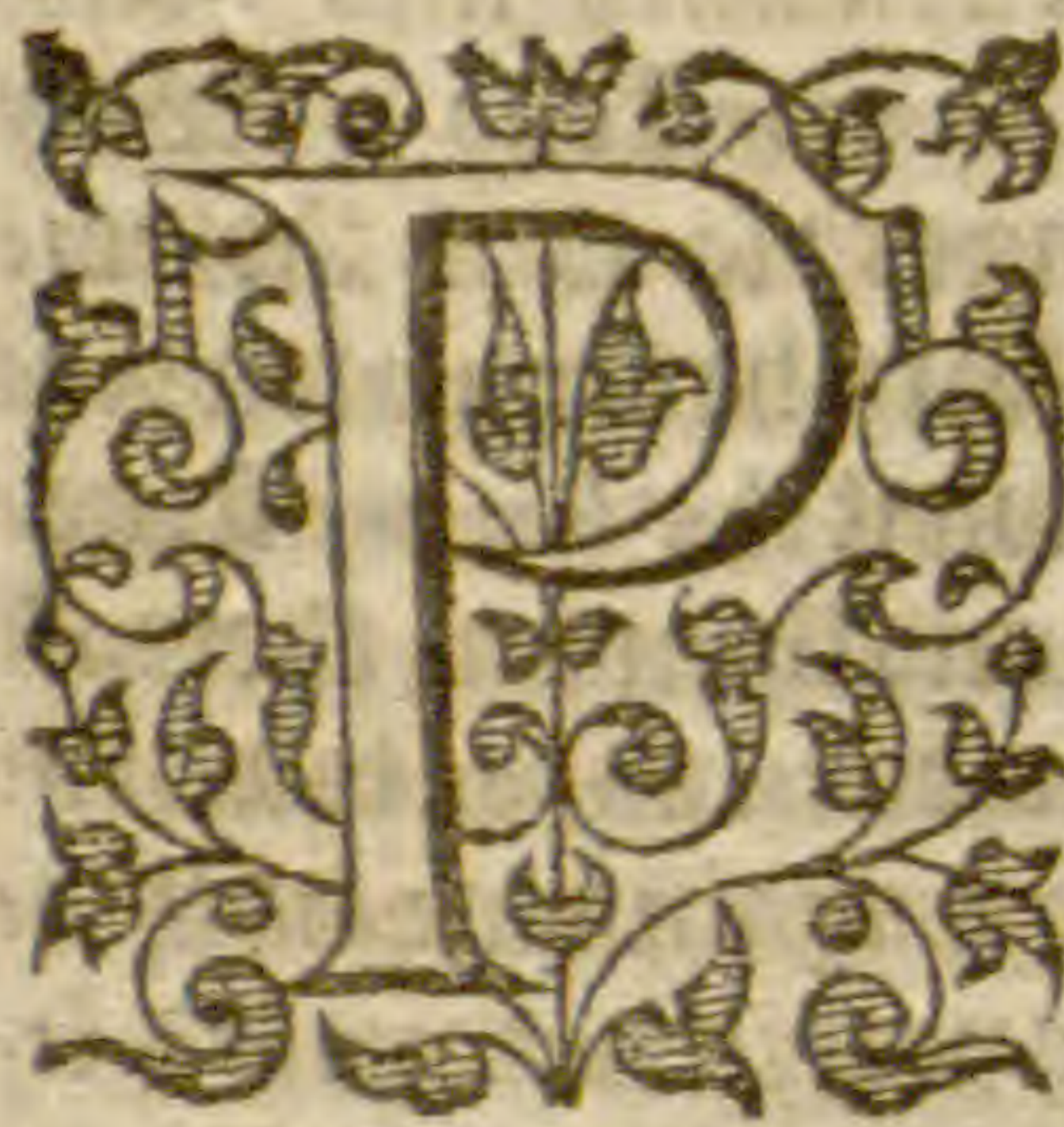


To the right excellent Ladie the
Duches of Beiar, Marquesa of Ayemontey and
of Gibrleon, Countesse of Benalcafar and of Banares,
Lady of the townes of Burguillos, Capilla, and Curiell
and their Iurisdiccions, and my verie good La-
dy, Doctor Monardus your Phisition,
wistheth health, &c.



Such as are accustomed to Write any
worke, right excellent Lady, dedicate
the same to some great Prince, or Lord
that it may be read of him with more
respect and with better will. So I most
excellent Lady have more reason to do
this: the one, by reason your excellencie
is so great a Princeesse, & the other, be-
cause I am servant to your excellencie,
and that by your meanes I had knowledge of the Bezaar stone, &
of the beerbe Escuerconera, of the which I meane to treat in this
booke. The which are two thinges of great importance and verie
necessarie for the life of mankinde, seeing that they cure and heale
so many and diuers diseases, as in the proces of the worlde shall bee
seene. And seeing that by meanes of your excellencie I attained to
the full knowledge of these two thinges: euen so I doe dedicate the
to you, that by meanes of the fauour of your excellencie, all the
great vertues and maruellouseffetes of these two notable medi-
cines may be knowen, & they shal take in good part the good work
and labour that heerein hath bin taken. The which I desire your
excellencie to receiue, as of a servant that desireth to employ his life
in the seruice of your excellencie, as also procureth that yours may
be encreased verie many yeares.

dicines most excellent against all venome, to say, the
Bezaar stone, and the hearbe *Escuerconera*. Whereupon
are written dyuers marvellous effectes nowe newly
compyled by Doctor Monardus Phisi-
tion of Seull.



Linie verve muche complayneth in
his Booke of the naturall hystoꝛye,
saying that all thinges in this life
are contrarie to man, and that onely
to Beastes Nature is a mother. For
there is giuen them strength and in-
stinct of nature, wherby they know,
howe to choose that whiche is
good, and eschewe that whiche is
euill: whereas Man onely, beeing left destitute thereof, not
knowing what is conuenient for himselfe, neither shunneth
or auoydeth that thing which doth annoy him. Which if hee
bee not taught to knowe: or of hys owne vnderstanding
hee dooth not weigh: it commeth to passe that hee suffer
many troubles, and that suddenlye there happeneth vnto
him an vnfortunate ende. And amongst those mischiefes
wherin he standeth so often in danger, & which euery houre
hang ouer his head: those things which bring him soonest to
an ende, and which woꝛke him most hurt: are the venomes
whiche are founde in manye little hearbes, and in diuers mi-
nerals, and in many kindes of vermin. Besides those which
the mallice of men hath inuented against themselues, there
are manye whiche by Nature are in Plantes, trees, stones,
and vermin or Beastes: so that man can haue no cause
too be pꝛoude of his owne dignitie: but rather maye
bewaile

Of the Bezaar stone and

beswaile him heereof: in that so little a Hearbe can of-
fende him, and so small a fruite or stone may destroye
him.

Against all these venomes as wel in general as in parti-
cular, the Philosophers as wel Greekes as Arabiens & Lati-
nistes wrote effectual remedies as well general as particu-
lar. Amongest the which they put one in practise, that in
tymes past was had in great estimation, and taken for a
present remedy, for the greate vertues and marvellous ef-
fectes, whiche it wrought against all venomes and acci-
dentes thereof, which they called the *Bezaar Stone*. But
as tyme is the discoverer of all thinges: so is it the des-
troyer and consumer of euery thing: for in hauing been hid
so long from vs, wee knewe no moze what the *Bezaar Stone*
was, then as if it had neuer beene: and the name thereof
was so strange and vnknowne vnto vs, euen as the townes
in Scitia. Time it selfe willing to restore again vnto vs this
precious stone hidden from vs so many yeeres: not onely dis-
couered the same vnto vs, but jointly therewith hath descried
vnto vs an hearbe, which hath the like vertues and effectes
against all manner of venome, which hearbe is called *Es-
cherconera*, hauing beene discovered but a fewe yeeres past
to our exceeding great profit and commoditie.

The hearbe
Escherconera
74.

And because these twoo thinges, to wit, the *Bezaar*
Stone, and the Hearbe *Escherconera*, bee so lyke in ope-
ration, and haue so many and the selfe same vertues, a-
gainst venome, that I determined to write of them both
together, and to shewe the proper Vertues of these
twoo thinges so excellent in Medicine: it is needefull first
to knowe, and therefore treat of the Venomes as a be-
ginning of the woork: and to declare what Venome is,
and the cause of suche as haue taken Venome, and then the
remedies thereof, and howe they may bee preserved from
them: and therefore we wil treat first of Venom, for that it
will

will serue not a litle for the intent of that which we minde to write of the Bezaar Stone, and the hearbe Escuerconera.

Venom is a thing, which being taken at the mouth, or applyed outwardly dooth ouercome our bodie, by making them sicke, or by corrupting of them, or by killing them: and this is founde in one of these foure thinges: in plants in minerals, in beasts, or in mixtures, y which worketh their effectes, eyther by manifest qualitie, or by hidden propertye, or both. These venoms partly do kill vs: partly we vse them for our profite and bodily health, and partely the people of auncient time did vse them for a remedy against their great labours. That which doth offend vs as well in generall, as in particular, *Dioscorides* in hys sixth booke of his history of Plantes doeth treat of very exactly, putting in generall these remedies, and in particular, that which is conuenient for euery one of them: and the same did other Gresks, Latines, and Arabians, which are to be seene, who will more particularly know of them.

Dioscorides

These did write of many medicines, with the which euery one may preserve themselves from poyson: for the malice of mankinde is very great, and many haue procured for their interest, and reuenge, not onely with venome to offend and kill the common sorte of people: but also Emperours, Kinges, great Princes and Lords: the which in how much more high estate they are appointed and placed, so much the more danger they are in.

And manye notable men of the olde Wryters fearing this, did compounde many and diuers medicines, that by meanes of them they might not be hurte by venom or venomous thinges that might be giuen them. As for example, the Emperour Marco Antonio did vse suche thinges, who fearing to be poysoned tooke euery morning a little Triacle and Methridate. Sometimes his confection Methridatica, ether times certeyne leaues of Rue, with Puttes and

*Emperour
Marco
Antonio.*

Of the Bezaar stone and of

Figges: and so they did vse the like medicines because they would not be offended with venome, if any were giuen vnto them.

Others there bee which doo vse venome too remedye and heale many diseases: and likewise the Physicians doo vse them to expell and euacuate the Humours that doo abounde ouer muche in our Bodies: for that this cannot bee doone effectually, vlesse there bee vsed violence against nature, & so the purgatiue medicines beeing strong, doo not wante Venome: trueth it is that it is procured with all dyligence too correcte and prepare them, but although that thys bee doone, yet alwayes there dooth remaine venome where with that woork is made so strong.

Also they vse venomes in Surgerie, with the which they doo roote out and eate the naughtye flethe and the superfluitye of woundes, and doo open and serue to burne. Where it is needefull lyke wise the venomes doo preserve from diseases: as Quicksyluer beeyng carryed about, one dooeth preserve Children from the euill of the eye: and the *Sublimatum* from the Plague. I knewe one that kepte sicke people in an Hospitall, where they dyd heale manye that were sicke of the Plague: And with carryng continually a peece of *Sublimatum* neere vnto his hearte, it neuer came to hym, neyther was hee sycke of anye suche disease.

Others in olde times being Infidels did vse venoms, where with they deliuered themselves from euill Deathes, Iniuries, or perpetuall Slaue ry, whiche haue beene taken alyue they shoulde haue suffered. As *Demosthenes*, whom they woulde haue put to a moste cruell death and notorious, prevented them by taking venome that hee carryed with hym continuallye a little Cane vnder hys hayre behynde his eare. The lyke dyd *Democrito* with venome which

Quicksiluer.

Sublimatum

Historie.

Demosthenes.

Democrito.

whyche he carried in a King : and Hanniball when hee sawe him selfe ouercome : lyke wyse Cleopatra because Cleopatra, Pompeio should not tryumphe ouer her : and manye others for to deliuer themselves from vile Death, whych they looked for, had rather to take it with their own hands, then too suffer their Enemies tyzannous tryumphe ouer them.

The principall tokens whereby it is knowen when one is venomed, or hath taken Venome after he hath eaten or drunke, are; if hee doe feele forthwith very great heauinesse; and bee ouerladen as it were in all the bodie, with greate faintnesse; or doe vomite, and that out of his stomacke, there doeth come an horrible sauour; the colour of his face to chaunge sometymes yellowe, other times pale; or else too bee of the colour of Earth, and of these colours they doe chaunge their lippes, their nayles, and all the bodie; they are so disquieted that they cannot stand neither on their feete, nor lye in their bedde, but rather with fayntnesse and grieffe they tumble in their bedde, and on the ground; they doe feele at their heart greate fayntnesse, and are subiecte too soundinges, and are driuen too vomite, yet they cannot; the whyte of the eyes doe turne too the colour of bloode and are inflamed; they looke with a furious countenaunce and horrible; their Pulses beate out of order; and lyke wise their bzeathing; and aboue all, an vniuersall Colde, throughout all their bodie:

And chiefly in the lower partes, and this is conformable to the venome they haue taken: for if the venome were colde, all the body woulde ware colde, especially their feete, Handes, and face and bzeathing out colde; they are foolish and well neere wythout Judgement: if the venome bee hotte, they are troubled and vexed wyth greate Dzyeth, and inwarde

Of the Bezaar stone and

and inward and outward burning, that it seemeth to them they are fired.

*To know
what venome
it was.*

It is also necessarie (to know what venome they tooke) for to see the vomite, and what they doe cast by withall, to iudge by the colour what Venome it was: and being known by this way, or by Relation, or other waies being apparant, it must be remedied by his contrarie, for to extinguish and kill the malice thereof, as all the auncient Physicians haue sufficiently written of, as well in generall agaynst all, as in particular agaynst euerie one of them, for that euerie one hath his contrarie effects for to remedie the malice thereof.

Euill signes.

The tokens that be most euill in them that haue taken Venome, by often soundinges, and to cast by the white of their eyes, they doe waxe verie red, and put out their tongue verie great, and blacke, and the pulse fall, colde sweet vniuersally throughout all their bodie, chiefly in the extreame parts, and in their breaſtes, and they are desirous to vomit, but cannot, and they haue their vnderstanding troubled: and this is in a kinde of venom being taken, or by bitings of venomous beastes, in so much that they talke yolely as though they had the frensie which is a mortall signe.

*To know
what venome
it was.*

It is needfull, for the better knowledge what Venom it was, that it bee seene if there did remaine any thing of that which they had eaten or drunken, and to see what was that which was mingled therewith, iudging it by the colour, the smell and the taste, or giuing it to a Dogge, a Hen, or a Cat, and marke how it worketh with them. For if any of them waxe sadde or heauy, it is a token that there is venom: and if they die, it is a token that the venom was strong.

The cure.

And being known to bee venommed the first thing that is to bee procured, is, that he which is sicke doe vomite, which is the thing that doth most profit because there should be no time for the venom to enter, by the vaines, and arteires, for to come to the heart, for if it come thither, it is past all mans helpe,

helpe: and therefore it is conuenient that this remedye of
 Vomite be done with all speede, that it may be expelled,
 before it passe from the Stomacke. And for to cause Vo-
 mite, there must bee procured thinges that in very shor-
 te time will prouoke it, as to put the fingers in hotte water,
 and the moste common thinge is sweete Dyle, drinking
 muche quantitie thereof in suche sorte, that they fill their
 Bellies therewith: that it may the better bee expelled:
 the whych hauing receiued, they shall with their Fyn-
 gers, or feather prouoke them to vomit, which must be done
 untill that you perceiue that all that be expelled, and caste
 out which was eaten or drunken, which did hurte. And if
 the Dyle bee not sufficient too dooe this, there may be
 made thinges for to cause vomite, beginning by the moste
 Meake, as the seething of *Dill*, the Seede of *Radische*
 of *Camamell* and other like thinges, that dooe pro-
 uoke Vomite, adding to the seething, if it bee needful,
 a Dramme of *Agarico*, the which althoughe it doe pro-
 uoke vomite strongly, it hath also the proprietie to breake
 the strength of the venome. Some for a greate secrets
 doe giue a Pinte of Water of the Flowers of *Dzenges*
 warme, which although it dooeth prouoke Vomite, it hath
 also a particular vertue too extingushe, and kill the
 strength of the Venome, it muste bee giuen hotte the
 quantitie of a Pinte. And heereof it commeth that
 the Water taken out of the Flowers of *Dzenges* which
 is a kinde of *Cydon*, hath greate vertue againste Ve-
 nome, as we haue witten in a little Booke which is
 printed with others of mine in Latine, that doeth treat
 of *Dzenges*. It is very good that with the thinge which
 prouoketh vomite, there bee mingled thinges that haue
 vertue againste venoms, as *Triacle*, *Pethridato*, and
 other like thinges, the which heereafter wee will treat
 of.

Of the Bezaar stone and

Oyle of Vitriol.

In our time there hath beene compounded and drawn out an Oyle, which they call Oyle of Vitrioll, or Copozace, and it is taken to bee that onely which is moſte excellent for to expell and caſte out Venome, and for to extinguiſhe the malice of as many thinges as are nowe knowne to bee venomous: by taking ſixe dropes thereof with ſome Cordiall water, for that it maketh the Venome to bee vomited out, extinguiſhing the malice of the venome. And not onely this Oyle of Vitriall dooeth profite vs for any manner of Venome, but alſo it is founde out to bee an effectuall remedy for many other infirmities, as *Euonimius* dooeth ſhew beeyng a greate *Alcumifte*, and alſo verie well learned in all kinde of Medicinall Diſtillations.

He that ſhall cure them that haue taken Venome muſte haue a ſpeciall care at the firſt to procure Vomite, for that it is the principall and firſt grounde, for to go about to cure and heale them of venom, to miniſter ſuch medicines that will prouoke vomite.

And the Vomite beeing procured, there muſt bee giuen afterwarde to him that is ſicke, medicines that haue particular vertue for to take away, and kill the force that the Venome hath leſte in his Stomacke and other principall Members. And forthwith it muſt be procured to knowe what manner of Venome in particular the ſicke Perſon hath taken: for that beeing knowne, goe forthwith to *Dioſcorides*, *Galen*, *Paulo*, *Auicenn*, and other Authours: for they preſcribe the remedies in particular againſt euerie one of the ſaide venomes, of the which they doe write at large. If ſo bee that any of the Venome haue ſtayed ſo long in the bodie that it be deſcended downe to the Guttes, ſo that it cannot bee expelled by vomite, let them uſe a gentle gliſter, that they may auoyde by Stools the venome that wente to thoſe partes

partes.

If they knowe not what Venome the sicke person tooke, *Hot venome.*
 it must bee seene by the Accidentes of the Venome which
 will shew whether it be hot or cold: for if the venome be hot,
 the face wilbe inflamed, and great heate wilbe inwardly, &
 beating outwardly ouer al the bodie, the eies red, the nailes
 swollen, an extreame dxieth with some heate, with bur-
 nynges, and beatings in the Stomacke: then it is cer-
 tayne that the Venome is hotte, and according therunto
 the remedyes muste bee gyuen. And although they haue
 greates vertue agaynst Venome, and doo alter and take a-
 way the euil heate that is impress in the members being re-
 ceued inwardely, with these Medicines that bee against
 Poyson, and whiche are very colde and Cordiall: yet must
 they bee applyed outwardely vppon these Members most
 principall, ioyntlye with the vse of good Beates, calye
 and dissolutive, altered with colde Cordial thinges which
 are of a contrarys disposition in operation agaynst the
 heate, and that may extinguishe the malice and force of the
 Venome.

But if the Accidentes bee in suche sorte that you *Cold venome.*
 perceyue the Venome too bee colde, as though the sicke
 Person were in a Dreame or in a Traunce after the
 manner of a *Lethargie*, and hath his members colde, and
 hys Face pale, then they muste vse Medicines moze then
 these thynges, that are agaynst Venome, that they may
 haue vertue too heate and too take awaye the colde as
 well inwardely as outwardely, by beating the Bodie and
 principall members with medicines that haue vertue ther-
 foze, and vsing diuers varieties and remedies that do giue
 heate, extinguisheing the malice of the Venome being colde,
 ioyntlye with those Beates, which haue vertue therfoze.
 And in thys there ought too bee consideration, that there
 must

Of the Bezaar stone and of

must bee gyuen the remedies, that are too bee doone for the Cures and Diseases that the Venome is cause of: not forgetting the principall cause whiche is to kill and to destroye the malice, that is the cause thereof with the medicines and Remedies that I wyll speake of hereafter.

If hee that hath taken Venome do not perceiue nor knowe what manner of Venome it was that hee tooke, nor the Accidentes thereof doo shewe: It is to bee thought that it was of the Venomes whiche doo theyr woorkes of theyr owne propriety whiche is the woorkes of all kynde of Venomes: then it is conuenient that there bee had moze care procuring bonnytte, and that it bee effectually doone, as it is aforesayde. And if any bee defended into the Guttes, let him haue a gentle Blister that in all proprieties hath a knowne vertue agaynst Venome, whiche remedies are called *Bezaarticas*, the whiche muste bee vsed at all tymes with his meate, and drynke, procuring the inwarde and outwarde comforting of the principall members, and vsing Heates of Substaunce, that maye gyue great strength, taken out by a small Presse and in anye other sorte that is needefull, in the which there muste bee put thinges that haue Vertue agaynst all kinde of venome, of the whiche wee will treat of hereafter.

And thys muste bee done, not onely in them that bee Venomed with vnknowne Venome whiche woorketh the malice of it owne propriety, but in suche as haue taken knowne Venome whiche woorketh by qualitie: for that the Venome is a thing that dooth molte of all pull downe and weaken Nature, makynge leane verye quickly, and ouerthrowing the Vertue and strength thereof. These Medicines which haue this vertue and speciall propriety agaynst these Venomes, are many: some bee simple

*Venome of
his owne
propriety.*

ples and other compoundes: and because there are many of the one and of the other, I will speake of them that are most vsed, and wher is seen greater experience of the which are compounded. The principall is the triacle that *Andromacho* wrote of the whiche if it bee well made, is the moste principall Medicine of as many as euer haue beene compounded against al kinde of venome. And although it bee of a true composition. yet there lacketh some Medicines alwaies to doo that which is possible, we doo see that in this case it dooth marvellous effectes, and not onely being taken with some water made for the purpose, but also beeyng put into prickes or bytinges of venemous beastes, and likewise in Apostomes full of poyson, which are made in the time of the plague.

Triacle.

The Methridate is of a very great effect, in this case, and doth serue sometymes for triacle. That of Citrons and Emraldes doo make a marvellous woork, in all venome. The Earth *Sigillata* hath a prerogative aboue them, especially in feuers which haue an euil qualitie. The triacle *Diathefaron*, is for the purpose in colde venoms and in bytinges of venemous Beastes, and in especially in the bytyng of a beast that is madde. And so you haue many other compounded Medicines that haue vertue and proprietye against venom: but these which I haue spoken of, are the most principall, and found most true by experience.

Methridate
and compou-
ded med-
cines.

The simple Medicines bee many, the most principall is the earth *Lemnia* so celebrated of the olde wyters, in especially of *Galen*, who only to see it, and to see how the priestes did make it, sayled to the Ilande of *Lemnos* that at this day is called *Estalimene*, whiche is the most principall simple medicine that the Greekes knowe.

Medicines
simples.
Lemnia

The true *Diptamo* is another which groweth in the Iland of *Creta*, which at this day is called *Candia*, whereunto the people of this Ile doo runne, when they feele themselues

Diptamo.

Of the Bezaar stone and

hurte by any venomous hearbes, for by eating thereof they are healed.

Escordecn.

The *Escordecn* is of so greate vertue in p̄seruing from corruption, that in a Battaille the dead bodies whiche were fallen downe vpon this hearbe, were long time p̄serued without any putrefaction: and the others which fell not on this hearbe, were found very rotten and in peeces.

The seede of the Cidron.

The seede of the *Cidron* are of maruellous effete agaynst venom, as *Athenco* doth shewe, in a large histoꝛie treating therof. The same vertue haue the small grains of *Dzenges*, seing that they are nere to the nature of *Cidrons*. The bone

Iuory.

Precious stones.

Esmeraldes.

of the hart, of the *Dære* called *y Hart*, is of great vertue agaynst venom and soundings of the heart, the same dooth the *Iuory*, it doth heale maruellously the *Jaundise*, of *y* which I haue seene greate experience in many. All precious stones haue the same vertue agaynst venom, in especially, the *Jaunt*, & the *pearles*, & much moꝛe the *Emraldes* of the whiche being taken nine graines, it doth resist al venom, and in the infirmities that are of poyson, chiefly wher there are prickes of venomous beastes, & in stooles of blood being venomous,

The Unicorn

and in feuers of an euill qualitie. The true *Unicornes* horn is a thing of most effete aboue all others, and wherin moste experience is founde, whereof there is but lyttle wytten. Onely *Philostrato* in the lyfe of *Apolonio*, sayeth that it is agaynst *Venome*, the whiche the late wyrters did amplifie. It is conuenient that it bee the true *Unicornes* horne, by reason there is much false and fayned. I sawe in this *Cittie* a *Venetian* that brought hither a peece very greate, and he asked for it fyue hundred Crownes, and in my p̄sence hee made experience of it. Hee took a threed and dyd annoynte it well with the *Hearbe* of the *Crossebowshooter* and dyd passe it through the *Crestes* of two *Chickens*: vnto one of them hee gaue a lyttle of the *Unicornes* horne stamped in a little common water, and to

Historie.

the

the other hee gaue nothing at all : this died within one quarter of an houre , the other that tooke the Unicornes horne, dured out two daies, but he woulde not eate , and at the ende of them hee died as dry as a sticke . I doe bee-
Note.
 leue if it had bene giuen to a man that hee had not dyed, bycause hee hath the wayes more broad, and thereby hee may expell from him the poyson , and to hym myght bee giuen other remedies , by meanes whereof with the Unicornes horne hee might haue bene deliuered . Of all these medicines I doe compounde certaine pouders , that are well knowen by their manifest qualitis , as also by their hidden properties, which haue great vertues & are of great efficacie againste all venomes, and for Pestilent feuers , or if they haue any euill qualitie , or wheresoeuer there bee an euill humour or a cause venomed, they take of the earth Lemnia or our Belearmenike prepared , the waight of eightene pence , the seede of Cidrons, *Escordion*, *Diptamo*, pearles prepared of euerie one the waight of twelue pence, the bones of a Deere called a Harte, Iuorie, the waight of six pence of euerie one the Unicornes horne, and the *Bezaar* stone , if it bee to bee had the waight of xx. graines, let them be made in smal pouders, and let there be mingled with them ten leaues of golde, of the which there shall bee vled the waight of thre pence , with some water made for the same purpose. For the effecte that it muste bee ordained it must be taken many daies fasting, and it must bee put into the meates and substance that shall bee taken for that it worketh verie greats effectes , by taking away the strength of the venome , and pressing downe the force thereof , comforting the harte; and the rest of the principall members , taking away the euill disposition of the venome that had taken roote in the bodie. And lyke- wise they vled them in Pestilent Feuers that haue an euill disposition , for it taketh away the venomous malice of them , the which if it bee not done , the cure is

Of the Bezaar stone and

in bayne. Likewise it is to be giuen to them that are bitten with venomous beastes, or pycked of them, because it may extinguishe and kil the malice of the venome. And although that these pouders are of so much vertue as aforesaide, the *Bezaar* stone is of greater vertue and excellencie, for that in it alone is founde all the vertues and properties that are in all medicines which we haue already spoken of, by his own property hidden and by grace from heauen infused into it against venomes: which you shall find to be the best and most present remedie of all others, as we will shew in that which followeth.

Of the Bezaar stone.

The names
of the stone.



Conrado.

This *Bezaar* stone hath many names: for the Arabians doe call it *Hagar*, the Persians *Bezaar*, the Indians *Bezar*, the Hebrewes *Belzaar*, the Greeks *Alexipharmacum*, the Latines against venom, the Spaniards the stone against venom & sounding. *Conrado* Gesnero in his booke that he made of beastes, speaking of the Goate of the mountaine, saith that this name *Belzaar* is an Hebrew name, for that (*ben*) in Hebrew is as much to say as *Lozde*, and (*zaar*) venom, as if ye would say, *Lozd* of the venomes, and by good reason it is so named, seeing that this stone is *Lady* of the venomes, and doeth extinguishe & destroy the as being *Lady*, and *mistresse* ouer them. And of this it commeth that all thinges that are against poison, or venomous things are called *Bezaarticas*, for their excellencie.

Where they
are ingendered.

This stone is ingendered in the inner part of the beast, that is commonly called a *Goate* of the mountaine. The ingendering of stones in beastes is a common thing, and also in man chiefly, there is no parte in his body, wherein they be
not

not ingendred: and likewise in byrdes, and fishes, & rattes of the field.

Plinie in his 28 booke the 9. Chapter, saith that the *Plinie.* wilde harts goe to the hollow places where snakes and serpents are, and with their breath doe bring them forth and eat them. And this is gathered hereby, that they doe it either to heale them of some disease, or to waxe yong againe, that they may liue many yeeres. The Arabiens doe amplifye this cause and say, that the wild Harts by eating of these serpentes, come to ingender the *Bezaar* stone: and they declare it in this manner,

In these East parts are bred certaine beastes, which are *Historie.* called Harts, which for the great heat of the Sommer goe into the caues and hollowe places, where the adders and snakes and other vermin being of poyson are, which in that country be many, and verie venomous, bycause the country is so hot: and with their breath they driue them out, and tread upon them, and kill them, and eat them, and after they are filled with them, they goe as speedily as they can where water is, and they plunge themselues therein, in such sort that they leaue no parts of their bodies out, but their snout, for to fetch their breath: & this they do, that with the coldnes of the water they may delay the greate heate of the venome, which they haue eaten: and there they remaine without drinking a droppe of water, until they haue alayed and cooled, that seruent heat, wherein they were by feeding upon the venomous vermine. And being in the water there doth ingender in the places where the drops of water cometh forth of their eyes, a stone, which being come forth of the water, falleth from them, and it is gathered up for the vse of medicine. This is that in effect which the Arabiens doe write of the manner howe the *Bezaar* Stone is ingendered. I haue procured and with great diligence sought of find out by such as haue come from the India of Portingal, and such as haue past beyond the China to knowe the truth of this matter:

Of the Bezaar stone and

*How the Be-
zaar stone is
ingenerated.*

matter: and it is thus.

In the greatest India, (where Ptolomeo hath wrote to
bee founde so much goodes, and so greate riches before the
River Ganges in certaine Mountaines which dooe ioyne
with the Country of China) there dooe breede certayns
beastes like to Hartes, as well in greatnesse as in swift-
nesse, and are verie much like vnto Hartes, sauing in some
respects they doe participate with goates, as well in their
horne which they haue like a goate, beeing turned backe
warde, as in the making of the bodie: whereby they giue
them the name of Goates of the mountaine wherein in my
opinion they are deceiued, for they rather ought to bee cal-
led Hartegoates, in that they haue the parts and likenesses
of both, which is of a Harte and of a Goate. These Hart-
goates in those partes dooe vse themselves lyke to the
Hartes, that Plinie speaketh of, in these places as is afores-
said, that goe to the dennes of wilde venomous beastes, and
with their breathing cause them to come forth and eat
them: and afterwarde doe goe whereas water is, and do
plundge themselves therein, vntill they perceiue that the
furie of the venome which they haue eaten bee past, and vntill
then they dare not drinke a droppe. And beeing come
forth from thence, they goe into the fieldes, and there they
eate many healthfull hearbes, of great vertue, which are a-
gainst venome, which they by their naturall instincts dooe
know that there doe aryle as wel of the venome which they
haue eate, as of the herbes which they haue fed on, being in-
gended by meanes of the naturall heate, and by that ver-
tue which is declared, beeing infused at the time of the ge-
neration in the inner parts of the bowelles, & in other parts
of their bodies, certaine stones, of the greatest and of the
smallest sort, which is a thing of great admiration, & of the
greatest vertue that to this day is knowne against venome.
It is vnderstoode of that venome which is so pernicious and
hurtfull that they did eate, & of those herbes being so healthy
full

ful that they fed vpon it, by a marvellous worke, the *BEZAR* Stone is ingendered.

And as they whiche come from those partes, and haue scene this beast from whom they take out these stones, hee is of the greatnesse of a Harte and well neere thys making, hee hath onely two broad hornes, with the pointes sharpe, turned and falling muche backwarde, his hayre is thicke and grosse of a mingled colour, for the moste parte, and reddishe, and of other colours: you haue many of them in those Mountaines. The Indians doo hurte them and kill them with weapons and with snares and ginnes: and they bee so fierce, that sometymes they kill some of them: they are very swift on foote, and leape very much, they liue in hollowe places of the grounde, they goe in companies, there bee males and females, their voyces are roarings: they take out the stones from the inner parte of their bowelles, and of other hollowe partes of the bodie, and they vse muche diligence in the taking out of them, by reason the Portingales that doo trade thither, giue muche for these stones, that they doo so take out, and they carrye them to the China, to sell: and from thence to Maluco, and from Maluco to Calicut, for there is the greatest vtterance of them, and they doo esteeme so much of them, that one is woorth there, beeing fine, fiftie crownes as they are here.

And as I was wytyng this treatise I went to see a beast, that shoulde seeme to bee the same, by reason he hath all those markes which those of that partes haue, which I sawe in the house of the Archdeacon of Mebla, beeing a woorthie Gentleman, which was sent him from very farre Countries, by the way of Affrica, and is in thys forme and fashion: Hee is a Beaste of the greatnesse of a wilde Harte, hee hath the same hayre, colour and horne, that a Harte hath, he hath the face, the head, and the taylor like a Harte, hee is swift in ruaning, like to a Harte, his snout is

Historie.

His figure.

Of the Bezaar stone and of

like to the Hartes, and lyke wise his countenance, his bodye is lyke to a Goate, for hee is lyke to a greate hee Goate, and hath two hoznes turned backwarde, some what falling with the pointes wyrested, that hee seemeth to be lyke a he goate, and all the rest like to a Harte. There is one thing in this beast which in greatly to bee maruelled, for if hee fall from a Towze downe to the grounde, hee lyteth vppon hys hoznes, and receyueth no hurte thereby, but rather dooth rebounde as a ball of Winde in the ayre: hee eateth grasse, bzeade, and all that you giue him, hee is of great strength, and is alwayes tyed with a Chayne, because he breaketh and byteth a sunder the cordes. I doo looke stil when he will dye, or that they will kill him, to see if hee haue the *Bezaar* stone.

*The forme
of the stones.*

The making and fashion of the stones bee of diuers manners for that some bee long as the stones of Dates, others bee lyke to Chestnuttes, others like to rounde pelottes, of earth, suche as are shot in Crossebowes, others like to the egges of Pigeons, I haue one lyke to the kidney of a Kidde, there are none that be sharpe pointed.

His colour.

And as these stones bee diuers in their makinges so they doo varie in their colours, some haue the colour of a darke baye, others bee of an Ashe colour, commonly they bee of a Greene colour, and with blacke spottes, such spottes as the Cattes of *Algallia* haue, of a sadde gray colour, al which are finely compounded of certeyne thynne scales, or rindes, one vppon an other, lyke to the scales of an Onion, verye artificially set, and those rindes are so excellent and so glittering, that it seemeth as though euery one of them were burnished by Arte, and so taking awaye that whiche is vppermost of all, that whiche remayneth is muche more glittering, and shyning, then that whiche was taken awaye: and heereby they are knowne to bee fine, and true, and onely for this I tooke away from that whiche I haue,

haue, the uttermost shale, that was vpon him, and that which remayned was as glittering and moze then the first, these shales are greater or smaller according to the greatnesse of the stone, it is a light stone and easie to bee scraped or cutte, lyke to Alabaster, because it is softe: if it bee long in the water, it dissolueth. It hath no heart nor foundation in the inner parte, whereuppon hee is formed, but rather is somewhat hollowe, and the hollownesse is full of powder of the same substance that the stone is of, whiche is the best. And this is the best way to knowe whether the stone be fine and true when it hath that powder, for they which are false, haue it not, and by these twoo thinges they whiche are fine and true, may well bee knowne from those which are false and counterfayt. In them that are mozte true bee these thinne scales and rindes, glittering and shining one vpon another, and the inner parte hath that powder which I haue spoken of: and those whiche are not true haue neither the one nor the other. For I sawe one that was broken, to see if it were fine and it had shales, and in the inner parte it had a graine or seede wherby the Indian deceiued many.

*It is light**Which are fine.*

Guido de Lanazaris, a man naturally borne in this Citie, which trauelled all the rounde worlde ouer, and was in those partes of the China, sayde vnto mee, that there were Indians that counterfeited them with a composition that they vse and knowe, but the twoo thinges which is aforesayde they coulde neuer bring to passe: to wit, the glittering scales, and the powder, that is in the inner parte. And hee sayde to me, that they were there much moze esteemed then amongst vs, because they bee healed with them of manye diseases.

*Guido de LANAZARIS.**In great estimation.*

Andrew Belunensis doth alledge of Tiphthas Arabien, in a booke that hee wrote of stones, and sayeth that the Belunensis stone is a Minerall, and that it is taken out after the same manner as the other particuler stones are, of hys

Andrew Belunensis.

Of the Bezaar stone and

mineries as the *Diamondes*, *Rubies*, *Esmeraldes*, and *Agatas*: and it seemeth that *Scrapio* dooth so vnderstande it, when hee spake of this stone. He sayde that the Minerall of this stone is in the lande of Syria, and of the India, and East Countries, in the whiche they were deceiued: for that it is clereely seene that they are taken out of the sayd beasts, which the Indians do take out with great diligence as we haue sayde: and there is seene in them the woork and manifest effect which we will speake of.

Scrapio.

Scrapio dooth shewe, that in his tyme there were likewise of these counterfayte stones which hee sayth haue not the vertue against Venome as the true *Bezaar* hath. Of this stone I finde no Greeke Authour which hath writen of it, no; Latine: onely amongst the *Arabiens* this matter is treated of, and in some late Writers whiche we will speake of heereafter, and for this cause onely the Ancient Writers, beeyng *Arabiens* that wrote of it, and the late Writers Latinistes and those of our time, amongst the *Arabiens*, hee that dyd mooste largely write of it, was *Scrapio* a learned man, in hys Medicinall Hystorie in the 306. Chapter where hee writeth many thinges of the *Bezaar* stone woorthie to be knowne, the which of his owne authoritie he sheweth how great excellencie this stone hath against all kinde of Venome, of what manner and qualitie soeuer it be, and agaynst the bytinges of Venemous beastes, extinguisching and taking away the grounde, and euill qualitie, that the venomes doo infuse into the bodies, deliuering them from death that shall vse it. It is giuen in powder, and they say that it doth the same effect by chewing of it, or holding of it in the Mouth: for after it is taken, it dooth prouoke swate and dooth expell the Venome, and maketh the woork sure, saying that beeyng carried about any person, and that it touch the fleshe, and bringing it ouer the left parte, it dooth preserue him that shall so carrie it a-

The old writers wrote of this stone.

Scrapio of his vertue.

Note.

keut him that no venome or venomous thing shall offende him: for being applied to the bodie, it resisteth venome that it may not offende him: and them that bee infected therewith it healeth. And this it doeth not one to them that haue taken venome, but vnto suche that haue had it put into their Syzops, apparrell, or letter, or other parte that may offende them. The same Serapio sayeth, that this Stone dooeth profite muche againste bytinges of beastes that are venomous, and in their Wickes taking the powder thereof at the mouth, and prouoking sweate, it expelleth it from the inner partes: it profiteth much, too cast the powder of this Stone in Wickes, or in woundes made by these venomous beastes, for it destroyeth and taketh away the malice of the venome, and although that the sores being so made by these beastes doos beginne to corrupt, it cureth and healeth them, and the powder of this Stone being put vpon the venomous beastes doth take away their strength, and if it be put in place where they do wound any, although they make a soze, yet the malice of the venom doth not take holde.

And this is seene by experience in the venomous beastes called Adders and Snakes, for the powder being put in place where they doe bite, all their venomous strength is taken away and nothing doth remaine but the signe thereof. Three graines of this powder wet with some licour, being cast vpon snakes and adders, they die forthwith. Thus much Serapio saith.

Rasis Simsia of Gallen a man amongst the Arabians most learned in the booke, which hee wrote called *Con-
tinent*, saith thus: the *Bezdar* Stone is that which semeth sometimes yellowe and softe, without any manner of taste, the which hee saith that he hath experimented two times, and hath found in it vertue of great efficacie againste *Napelo* the strongest of all venomes. He saith also that he hath seene in this Stone the most marvellous effects against all
venoms

Rasis
Simsia of
Gallen.

Of the Bezaar stone and

venome that euer he saw in any medicine, that was against venome either simple or compounds, or any composition made against venome, as Triacles, or other compositions, for that the *Bezaar* stone is of more efficacie and vertue then any of them. The same doeth agree with the booke he made to the King Almasor, saying. The euill Venoms that doe offende the heart and woork their effecte, how little profite doeth any cure proue in them, if the *Bezaar* be not taken, for that doeth resist it: and he sayeth, moreouer I my selfe saw that it did resist the venome called *Napels* which is the venome that doeth penetrate more then all venoms: thus much of *Rasis*.

An other Doore verie learned and a great Astronomer that wrote of stones figured vnder signes and Planets and the vertues they haue, was called *Hamech Benreripho*: hee in his booke that he wrote of the vertue of Plantes and of stones and of beastes, that serue for the vse of medicine, sayeth the *Bezaar* stone is against all venome, and it hath besides this particular propertie taken in powder against the bytinges of *Scorpions*, and being carried about one, and grauen vpon, he is safe against all the bytinges of venemous beastes.

An other Doore called *Abdala Narache*, a learned man in Medicine, saith, that the *Bezaar* stone is against all venome, hee sawe it is a precious thing in the handes of the King of *Cordona* called *Miramamolim* vnto whome was giuen strong venome: and hauing giuen vnto him the *Bezaar* stone, by meanes whereof he was deliuered wholly of the venome: so with the King gaue his roiall Pallace to him that gaue him the stone, which deliuered him from this imminent death: and surely it was a great gift of a king, the chiefe Pallace of *Cordona*, at thys day being a thing so notable and of suche greate value: and the stone was much esteemed, for that so great a price was giuen for it. *Auensoar* a Phisition of the Doores, but a naturall

The King of
Cordona.

Auensoar.

rall

call Spaniarde of *Penaflore* a place lying betwene *Cordoua* and *Seuill*, gaue vnto one, who was verie much lamented, by reason he had taken very euill Venome, of the *Bezaar* Stone the waight of 3. graines with the water of *Goords*, for that it was hot venome, & because it did seeme to be so. For assoone as he had taken it, there did appeare vpon him the Jaundies very yeallow, and he was very wel deliuered and saued from it.

Aueroiz a Physitian and a Philosopher very excellent, being a Spaniarde, and bozne in *Cordoua*, saith that the *Bezaar* Stone is in great estimation, and verie profitable against all venomous bitings, and especially against the bitings of *Scorpions*. *Aueroiz.*

Haliabas doeth make mention of the *Bezaar* Stone in three places where he treateth of venomes, but he passeth it over lightly, onely shewing that it is soft and saith that it must be scoured in water and that the water of it must be given to them that are poysoned. *Haliabas.*

Rabbi Moises of *Egypt*, but bozne in *Spaine*, a most cunning Physitian, who followed *Gallen* in all his woorkes, in the booke he made of venomes, in the first thing that he treated of in the thirde Chapter speaking of simple medicines and the vse of them which are conuenient for the bitings of venomous beastes, saith the simple Medicines that we haue amongst vs of most profite and greatest experience which are of many approoued, are the seede of the *Cidron* &c. And the other is the *Emeralde* a maruellous medicine against all venome &c. *Gallen* made mention of the third which is the *Bezaar* Stone that is taken out of a beast, the which Stone is like to an akorn, the colour therof is green and doth ingender by little and litle making it selfe grosse: and so that they find in it one skale vpon another, some do say that they are ingendered in the corners of the eyes of certain Mespe that are in the East partes: others doe say that they are ingendered in the purse of the gall of the said Sheep which

Of the Bezaar stone and

is of most certaintie and trueth. There is an other *Bezaar*, that is a Minerall Stone in the lande of Egypte of diuers colours, of the which, they y^e haue heretofore w^ritten, haue declared great maruelles thereof in their booke, but we haue prooued nothing of this Minerall Stone: I haue experimented them, but they haue profited nothing. But the *Bezaar* Stone that is taken out of the beasts which we haue spoken of before, we haue tryed the vertue thereof by experience.

And being giuen to him that hath bene bitten of a venomous beast, and being applied to the place, he shall be healed and deliuered thereof by the help of God. These three kinde of Medicines haue been prooued in al kinde of venoms that are in the worlde, that is to say, the saede of the *Cidrons*, the *Emeraldes* & the *Bezaar* Stone of the beast. The same is recited in the 4. Chapter. Two thinges doe shew that they are of importance as wel as their vertues: that these stones are ingendred in the gawles of the beasts, it seemeth that it carrieth great reason, for that wee see in many beasts that stones are ingendred in their gawls: the other is as they say that they doe ingender by little and little, the which appeareth by the shales that they are compounded of.

Auicenn.

Auicenn a man very wel learned, wrote not of this stone in particular, as of many other things, and being borne in *Persia* of the Citie of *Bocara*, he should haue had more knowledge then the *Moors* being *Spaniards*, which doe particularly write thereof, onely hee doeth touche it in the second Canon in y^e fourth Chapter saying, that the medicines which of their owne propertie do worke against the malice of venome, doeth exemplifie in *Triacle* and in the *Bezaar* Stone: and hee speaketh more afterwarde, that the *Triacle* and the *Bezaar* Stone are twoo thinges, which doe conserue the health and the vertue of the spirites, that they may expell the venome from them: and in the fourth
booke

booke and the fourth Chapter, and in the fifth Booke in three partes he prayseth the *Bezaar* Stone to be effectuall against Venome: and likewise hee doeth the same in the cure with the gall of the Adder, hee sayeth that it is an excellent thing, in the which places he maketh a short rehearsal, and doth as it were but passe them ouer by the way, and also hee tooke not this of himselfe, for hee had it of Rasis in the eyght part that he treated of.

In the same Chapter hee sayeth, the thyng that dooth most profyte, is the *Bezaar* Stone if it were to bee founde: but with howe muche difficultie is it to be had: the Stone is called the *Bezaar*, heeyng a darke redde, and approued good against Venome: and thus much for them that were in his time.

These are the auncientest Authours that I finde to be amongest the *Arabiens*, whiche haue written of this *Bezaar* Stone whiche were not fewe that should haue knowledge in their time thereof, by reason of the greate trade and trafike which the Kinges of *Marnecos* had with the East India, and especially with those of *Persia*, vnto which place came the Merchandise and precious Jewelles of the India, the which a Gentleman did certifie mee, who was Governour there for the King of Portugall a long time, and had knowledge of the Stone and of the fashion thereof, and howe the Indians dyd take them out of the Beastes, and the fashion of them whogave mee greates knowledge thereof, as I haue declared: and hee did experiment the same and dyd see experience made of it in many of their great effectes. I made experience thereof of by one that had the greatest and the best that I haue seene in my life, who hauing had long time a very greuous disease, wherewith hee was broughte into a Melancholie Passion, and also fearing hymselfe to bee

Of the Bezaar stone and

poysoned, I caused him to take thereof diuers Hominges the weight of thzee graynes of the same *Bezaar* stone with the Water of *Dretongue*, and hee was therewith very wel healed.

Phisitions of late time.
Matbiolus.
Many Phisitions of late time and in our dayes haue made mention of this *Bezaar* stone and doo very much extol the same in their books with great Pzerogatiues, against al kinde of venome and against many other diseases, which wee minde to treat of, to see what we finde wzitten by euery one of them. Amongest whom *Andrewe Mathiolus* of *Siena*, a man very well learned, in the *Commentaries* whiche hee wzote most learnedly vpon *Dioscorides* in the sixth Booke, declaring the Medicines that are agaynst venome, by speciall propertie dooth wzite of the *Bezaar* stone very great vertues, and dooth approue it to be a medicine and remedie most principall that at this day is known in the *Woꝛlde* agaynst venome, and he dooth referre that, as is sayd, vnto the Authours which wee haue alleaged.

Andrewe de Laguna.
Andrewe de Laguna boꝛne in *Segonia*, who amongest the learned was named *Galen* the *Spaniarde* for the *Commentaries* which he made vpon the sixth booke of *Dioscorides* in the *Spanish* tongue, where hee treateth of Venomes, he sheweth how present a remedy the *Bezaar* stone is agaynst all kinde of venome and against the bytinges of venomous Beastes, and agaynst Pestilent Agewes of euill qualitie, and also that it is a greate remedie agaynst the falling Sicknesse, that it dooth expell the Stone of the Keyne, and beeyng giuen with *Ulyne*, it breaketh the Stone in the *Bladder*. There hee noteth howe this Stone is engendered in certeyne Coates of the *Mountaines* of *Persia*, and howe the Stones that are the best bee bright, and skaley and soft, of the colour of the fruite of *Spaine* called *Beringens*, whiche is a remedy muche commen-

bed amongst Princes and great Lords for the effects aforesaid.

Valescus de Taranto, a Physician and borne in Milan, the Scholler of Tornamira, in the 7. Booke of his experiments, praiseth very much this *Bezaar* stone, to bee of great force against venom and other diseases for his effectes, and for the great same that was of his woorkes, in this tyme against al venom. Saint Ardonius of Pefauris Physician, in a booke which hee made of venomes, exceedingly prayseth the *Bezaar* stone and preferreth it before al other medicines, as well simples as compoundes, which haue vertue against venome or bytinges of venomous beastes: and sayeth, that he sawe it and prooued it by great experience.

Valescus.

Amato Lucitano, a learned man of our tyme, being nowe resident in Ragosa, in his Commentaries whiche he wrote vpon *Dioscorides* in the seconde Booke of *Ceruiginitale*, dyd treate of this *Bezaar* Stone verie learnedly, as a man of Porringall, who did muche enforme himselfe of those of his nation that came from the East India, and hee sayeth that the *Bezaar* stone is of the making of an Acorne, full of spottes, declining to the colour of a sadde blew, compounded with many shales, the which they call *Bezaar*, as a present remedy against al maner of venom, and they take them out of certeine beastes which are like to wilde Hartes, that are in the East India, and are called goates of the mountains: they are founde in their bowelles and inner partes, of the which being giue 3. graynes with the waters of the flowers of *Drenges*, it is the present remedy against all Venome, killing and extinguishing the venomes, and force thereof, it killeth the wormes giuen with water of *Verdolagas*, & where the feuer is, and where there is no feuer with white wine: he sayeth that he hath experience, and hath cured there with the *Pluresie* being very sore rosted, it is conuenient that it be giuen to them, that haue taken venom, in vomittes, and it wil expel the venom, and being giuen to them that haue vomitted,

Amato Lucitano

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mitted, it causeth it to be expelled by sweate or by scoole: and being giuen in feuers, the day that they bee accustomed to come, it prouoketh sweate, whereby many times they are deliuered thereof. And in his thirde centuria the 74. cure and the 83. cure, in curing certeyne Pestilent Feuers, hee sayeth, that hauing taken the weight of thre graynes of the *Bezaar* Stone with water made for the purpose, it extinguissheth and killeth the malice of the venom of such agues, and he giueth it as a most present remedie, and sayeth, that the King of the East India hath this Stone in great estimation, and it seemeth to bee so, seeing that in a present, at the tyme of the first conquest that was made there, the King of Cochin sent to the King of Portingall, and amongst many precious Jewelles which hee sent him was a *Bezaar* Stone, as a thing of greatest pryce and estimation, which was little bigger then a nut and was heere much esteemed by reason of the great vertues that it had: and this was the first that the Portingales brought to Spaine, and after they brought many other, they seeing the great effectes that the Indians did with them, and since that time they bring them with Diamants, Rubies and other precious things of great value, which they bring from those parts: and they sell them for great summes of mony.

*Nicholas
Florentine.*

Nicholas Florentine amongst them of his time the wisest, in his fourth Sermon where he treateth thereof and in the ninth chapter, doth highly commend the *Bezaar* Stone, and agreeth with Auerroiz and Serapio.

*John Agri-
cola.*

John Agricola an Almaine, who wrote of the simple medicines of our time, in his second booke, and speaking of the *Bezaar* Stone, sayeth that it is a most sure Antidote against the venome, and that it is a diuine medicine and a remedye of most efficacie against Venome and bytings of Venemous beastes.

*Ierome Mon-
tuo.*

Ierome Montuo a french Physician of King Henries, in the treaty which he wrote of the remedies of surgery, & of the
remedies

remedies of those that had taken venome, he doeth preferre the *Bezaar* stone for the greatest remedie of al others, which in our time hath been founde, by great experience that therof he had experimented vpon many Lordes.

Anthoni Musa Brasauola a learned Physitian of Ferrara in the prologe which hee wrote vpon the antidotes of Mesue, declareth of a maruellous matter that happened in Ferrara of many persons that had taken venom which were remedied by vomiting of the venom with the oyle of *Vicriol* and by taking the *Bezaar* stone.

*Antony
Musa.*

The counseller Peter of Abano bozne in Padua, a man learned among other of his time, in a treaty which he wrote of venoms in the 81. chap. spake of a certain stone called *Bezaar*, whose propertie and speciall vertue is against deadly venom, deliuering from death with all speede without hauing need of other helpe or benefite of any other Medicine or any Physitian, and so for his excellencie is called *Bezaar*, which is as much to say, as the medicine that deliuereth from al venom, and from death, and from other grieuous diseases. And whosoeuer hath this stone with him, let him bee sure that with it hee shall bee cleare of all mortall venom.

*Peter of E-
bane.*

And a King of England called Edward, was deliuered by meanes thereof from a poisoned mortall wound that the greate Soldan with a venomed glaine gaue him in a battaile that they fought beyonde the seas nere to the Citie of Aaron.

Historie.

When hee was almost dead, there was giuen to him the *Bezaar* stone, by one who was the greate maister of the Templers, which was an order in those daies of great estimation, and vertie riche. And hee saith moresouer that hee sawe in his time another *Bezaar* stone very light in waight and that it might bee seraped vpon it: as easily as vpon harde lynne, and was much esteemed.

Conrada Gesnero Tigurion in the booke which he wrote

*Conrada
of Gesnero.*

Of the Bezaar stone and

of beastes speaking of the goate, doeth much commend this *Bezaar* stone to be against all venō. Other authoꝝ there be that make mention of this stone, but they passe it lightly ouer, only praising it to be good against venom, in generall and in particular, the which at this present I lightly passe ouer, for it is sufficiently spoken of by those befoꝛe rehearsed, wherby it may haue authoritie with al those that therof wil profite themselves.

*That as I
haue seene by
experience.*

That which I haue seene by experience I wil now speake of for the moꝛe confirmation of the saide cause, and of the maruelous vertues which it hath, wherby it may be vnderstoode what is wꝛitten by those authoꝛs afoꝛesaid, with manifest examples. It is about 14. yeres past that my Lady the Duches of Bejar was aduertised by the Loꝛde don Iohn Mauriques that in the Court was vsed for such as did sound a stone that was called the *Bezaar*, for that my Lady the Duches had a sonne very sicke of the said disease, wel nēre since the time of his birth, and shee beeing desirous of his health did procure to know what remedy might be had, and seeing the ordinarie remedies of Physicke, which they had ministred vnto him beeing many and diuers by the wyssest Physitions of Spaine, and yet not preuailed any thing, and hearing of the greate vertue of this *Bezaar* stone, they had communication with mee thereof: yet was it to me somewhat strange, for that I hadde no other knowledge thereof then by booke, and I thought that it had not beene in these partes: then I requested that the stone might be sent for being desirous to ease this Loꝛde, for his vertues deserved the same, and his great knowledge in al kinde of learning, and in al things that a noble man might haue knowledge in, as also to see the stone which was a thing of mee much desired. The stone was sent for to Lishebron by meanes of a Genoues, and there was brought two of them verie faire wrought in gold, and each of them as great as a Date stone and somewhat greater, of colour greene and blackishe, lyke
to a

to a *Berimgena* which is a fruit of Spaine, and the stone being brought, not a little to our contentment, euery one gaue their iudgemēt, & it was agrē'd y^t at such time as he should sownde, it should presently be giuen him: and the sounding being come in the euening he tooke foorth with the appointed order, which was brought from the court, that he should take foorth with the waight of thre graines of the powder of the stone, and it should bee cast in water of Dretongue so much as might be sufficient for him, and so it was done. Opening his mouth hee swallowed it downe, the which he did with much difficultie: within the space of halfe a quarter of an houre, after hee had taken it: he recovered as easily, as though he had not had it. And seeing the vertue that was in the stone, we did esteeme it much: and the more so: that we sawe that euery time it tooke him, he came to himselfe so easily, & when he tooke not the stone, the sounding did continue long, and hee returned from it with greate paines, and in long time it ceased not: but when the stone was giuen him he came quickly to him selfe, and with great easinesse, as though he had not had any sounding at all. My Lady the Duches carried the stone in her purse, and had the quantity that he should take alwaies in a redinesse, because when the sounding came to him, it might bee giuen him with more speede, bycause hee shoulde not bee long in paine: so that from the time that he receined it, his soundinges came not to him so continually as they did before. This being perceived, I saide one day to my Lady, that it was the doctrine of Philosophers, that the medicines which doe not heale diseases, cannot preserve that we fall not into them, but that it seemed good to mee that we shoulde giue vnto him euery morning the powder of the *Bezaer* stone, that with the continuall vse thereof, the vapour might bee consumed which did rype vpto the braines, so that what seemeth to be venomous and hurtful, the stone would extinguish and kil, and would consume the vapour that riseth v^p from all the body, and frō

Of the Bezaar stone and

some particular member, the roote and originall beeing taken away of the disease, he should bee healed: so euerie morning it was giuen him fasting the waight of three graines, of the powder of the stone, with the water of Dretongue, & it pleased God that it should worke so effectually, that from the day that he began to take it, until he died of another disease after, which was more then x. yeeres, there neuer came to him any soundings, the which stone he took vi. monethes together and neuer missed day.

Historie

This effect being proued so great and manyfest, I hauing in cure a young Gentlewoman called the Lady Maria Catano and was sicke of certaine soundings of long tyme, & beeing in cure by learned Physitions, her disease of soundings was perillous for that it held her x. or xii. houres and those were well nere euerie day: she was in such case that many daies she rose not from her bed. I was called to cure her, seing the smal helpe that the other Physitions had done to her, I did not meddle with the common medicines which other Physitions had vsed many yeeres: but I caused to be brought from Lishebron a *Bezaar* stone, and after shee was purged, I gaue it her by the order aforesaide: and from the day that shee beganne to take it vnto this day shee neuer hadde more soundinges, which is more then twelue yeeres: there was spent a whole stone as great as a Date.

Historie.

In this time the Doctor Lewes de Cueva, a man learned in his facultie: as he was eating, vnwares a venemous thing did put him to so mortall paines, and was tormented with such accidents of venom which he had taken, that it was thought hee would haue died in short time: and although hee took vomittes, and Triacle and other remedies against venom, when I came to see him, he was so euill that there was little hope of his life. And as I sawe that his disease proceeded of venom, and the little helpe

helps that the remedies whiche had beene giuen to him dyd: I my selfe wente to seeke for remedie which was the *Bezaar Stone*: and beeing searched for, at length was found in the handes of the sayde Lady Mary Catano, for that the Powder of the inner parte of the stone remained with her: and thinking that shee shoulde not haue taken it, shee kept it, the whiche I tooke, and it was about five Graynes of weight, and I deuyned it into two papers, and greatlie to his comforte I founde remedye for hys greefe. I returned to hys House, and founde him as full of payne as might bee, I gaue him forthwith the three Graynes of Powder that I carried in the one Paper with the Water of Dretongue, and in the space of halfe an houre or lesse, hse was maruellously eased, in such sorte that when night came hee was in good disposition, and out of daunger of Death, whiche was so neere him, in such sorte that the next day in the morning hee remained well, for as muche as touched the daunger of death, but he remayned in such sorte that in many moneths hse could not thoroughly ouercome the great euill whiche he had past.

The sayd Doctor Lewes de Cueua going by the way with a Lord a hunting, one of his pages being a tall young man, layde him downe to drinke of a poole of standing water, being nought and full of venomous Wormes, and after hee had drunke it, hse felt himselfe so cutte, and in suche sorte, that hee coulde not mooue from thence, and hys bellie so swollen and all his body in so greate a fayntnes, and sowndinges, with greate vomittes and sweate, that they carried him vpon a horse to a Village that was neere at hande, and after they had made some remedies for him, they gaue to him the *Bezaar Stone* that hys Maister carried with him for the lyke purpose, if any thing shoulde happen and it dyd him so much good, that the next daye he was able to iourney with his maister,

Historie

Of the Bezaar stone and

A Childe did eate a certeine venomous thing, whereby hee was in danger of death, and seing that the common remedies did not profit, I caused to bee giuen to the Childe the *Bezaar* stone, and immediatly it was well. And for children that haue wormes, it is lyke wise verie good, for that it causeth them to be expelled by dissolution, maruellously taking away the accidents, that are wont to happen to childre. And this it woorketh wheresoeuer you feare any grieffe or venomous humour. In the thinges that it hath doone most good, hath been in the pestilence, for that there was in Germany a great Plague, and vnto all such as had the *Bezaar* stone giuen them, immediatly was seene the great effecte that it did in them that tooke it. And in an hospital were foure persons infected with this euill, and it was giuen to twoo of them and not to the other, and they that tooke it escaped, and the other twoo died. And then it was giuen to manie that were infected with this euill, and some of them had twoo sores, and some had thre, and yet they escaped and of this were witnesses many people of greate credit that sawe it and other meaner persons, as it is very well knowne to all the Court.

For them
that are sad
and melan-
cholic.

This stone dooth profit much to them that be sad and melancholike, the Emperour tooke it many times for thys effect, and it is taken of many persons that are melancholike: for it taketh it away, & maketh him glad and merry that be seeth it and to bee of a good disposition. Many I haue seene that haue bene much diseased with faintnesse, soundynges and melancholie, and taking the weight of thre graines of this stone with the water of Drtongue they haue bin healed presently. In feuers of an euill qualitie and most pestilent, it is meruellous the good woork that it dooth: for that it taketh away the malice therof, extinguishing and killing the euill qualitie of the Venome, which is the first and principal thing that the Purification should doo, for if that this bee not take away first, the cure is in vaine. Many do vse this stone
holding

holding a peece thereof in their mouth in the suspected time of a Pestilence, and where as venom is feared, or any thing that is venomous, and also it dooth profit much taking it in water to them that are sicke of pestilent fevers.

A Gentleman had al his seruantes sicke of Age wes that are commonly called Modorras, and he put into a pot of water a *Bezaar* Stone that hee had, of the whiche hee caused the sicke people to drinke, and they al escaped and were deliuered from death. And many people for this cause, haue thys stone layde in water continually, that they may drinke thereof being sicke, for it profiteth much to take away the Ague, and giueth strength to the hart, and not only this stone doth profit in venomous things and venomes, but in other diseases, as it hath bin proued: & being giuen to them that haue the giddines in the head it doth much profit, and also against opilations. And it happened that a Nunne that had souredinges and greate opilations, by taking the *Bezaar* Stone was healed, and likewise of the opilations: and being long time without her custumed termes, they came very well to her & abundantly. This stone profiteth much to them that haue taken Arsenike or other corsine venom, for that it doth kill and consume the force of the venome, and taketh away the accidentes thereof. Milke hath in this a great prerogative, and dooth worke effectually, by taking much quantity, and continually vsing y same, for although that it be a meruellous remedy, it must be vsed in corsine venomes, for that it maketh the venomes to be expelled by vomit, and doth extinguish the mallice. It is the true Antidote against corsine venome, and after the vse thereof the stone may be giuen or the powder, or any of the saide medicines, that haue vertue against venome. Also this stone doth profite much against fevers that bring certaine red spots in the bodie like to Fleabyttinges, that commonly doo appeare in their shoulders, and in their arthier parts of the bodie: these do come in soze

Historie.

Of the Bezaar Stone and

Agewes, that doo expell the humours out of the bodie, and so it is conuenient that it bee so vsed that it may come out well, and this must bee doone by putting ventosities, and other like helpes, that may expell the Humour, whereby nature is holpen, forbidding oymtments and other thynges that may disturbe the coming out of these thynges. An other thing which is conuenient, is to giue to the sick, when these small spottedes doo begynne to appeare, those thynges which doo extinguishe and kill the venome: of the which we haue treated very largely hauing respecte not to let blood, after that they haue appeared, if it come not of too much repletion and fulnesse of Blood. One thyng I haue founde for these redde Spottes and for Feuers of much profite and notable experience in many which is our Bolearmenike prepared in a dishe of earth with Rose water giuen in all Medicines that are to bee taken, and in the meates that are to bee eaten, and surely in it I haue founde great effect, cheefelie in one yeare, wherein rained manie Pestilent Agewes, called Goderras, and many were deliuered from them, with the vse of it, for that thys our Bolearmenike dooth dyffer little from that of the East partes, and thys shall bee where the Bezaar Stone is not to be had, for that it dooth exceede al, as I saw in a principall Gentleman of this Cytie whiche had a sore Feuer, with soundinges, Vomittes and other Accidentes of an Agewe vppon whome did appeare Spottes, whiche befoze I haue spoken of on his shoulders, and in gyuing hym the Bezaar Stone with a lyttle of the Unicornes horne, forthwith the Accidentes did cease and began to bee better, for that it dyd extinguishe and kill the force of the Agewe, whiche caused all the hurte. And after thys sorte I coulde speake of manie heere in Spayne, that for the space of these fourteene peeres I haue vsed it, and manie haue beene deliuered therewith from many diseases

ses with the vse thereof, and surely it seemeth a thing of wonderfull effectes, that a stone taken out of the belly of a beaste like to a wilde Harte or Goate in so little quantitie giuen, shoulde worke so great effectes as we haue witten of. And for that it is already time to treat of the hearbe *Escuerconera*, because wee haue beens long in treating of the *Bezar Stone*, I will speake what is knowen of it.

Of the hearbe Escuerconera.



The Hearbe *Escuerconera* the which we haue promised to treat of, is an hearbe knowen, and founde within these thirtie yeares. For time hath discouered it to vs as it hath done many other things, as we see which they bring from the *West Indias*, and they are so many things, as we see euerie day, as were neuer scene

by those that were before vs, nor yet by vs, as we haue witten of in a treatise that we made of these things which doe treat of all the things that they bring from our *Indias* that doe serue for the vse of medicine.

So it is that in the Countrie of *Catalina* in the Countie of *Vrgell* in a towne called *Mamblanc*, was the place where the herb *Escuerconera* was first discouered & found out & as all that country is molested & troubled of certaine venomous beasts,

Historie.

Othe Bezar stone and

beastes which are called *Escuercos*, and likewise of many other, and although that they are verie venomous and ful of poyson, there are also many in number, as well in the tilled fieldes as amongst trees, and grasse, and especially in the Corne fieldes, in such sort that they are to them in stæde of a plague, and an incurable mischiefe, by reason that the people cannot labour in their Vines, noz reape their corne, noz doe their busines in the fieldes, by meanes that they are so cruelly hurt by them, whose venom and poyson is such, that wheresoever they byte, it swelleth forthwith, with great paines, and the swelling riseth vp to the heart immediatly, and if they be not remedied and suckered forthwith, they die presently: their Triacle and other benefits which they had, did serue them to little purpose.

How this hearbe was discovered.

And seeing that in this time this plague was so without remedie, it fortunèd that they brought to that place from *Africa* a young man Captiue, which did heale them that were bitten with these so venomous beastes, with giuing them to eat of a roote, and the iuyce of an hearbe that he knewe which did them so much good, that it healed the bytinges and poyson verie easily. For the which there came so many people to the *Booze*, that they did not onely make him free, but also rich, and the young man in all this time with all the promises and giftes that they coulde giue and make vnto him, woulde neuer tell them what roote and hearbe it was, wherewith he healed so great a plague.

Two Persons of the *Towne* being verie desirous to know the same, by reason it staode them them so much vpon too knowe what Hearbe it was, went after him and dogged him so politicckely, that at length they saue where hee gathered the hearbe and tooke out of the grounde, the rootes thereof. The *Booze* being gone, they went too the place where he gathered it, and they founde the lacke of the grasse that the *Booze* had gathered, of the which

which they tooke out a good quantitie, because there was muche there in that place, and they went therewith to the Lowe, and so to the house of the Hooze, where they found him taking out the herbe of a Wagge that he brought it in: and the one hearbe and the other being scene, they saw that it was all one: whereby the Hooze coulde not denie but the thing which had bene by himselfe long time hidden, was now discovered, and the hearb that he had gathered and given, and that which the other brought were all one. And from that time forward al the people began to know it, and such as had neede of it went to gather it, and used it for the bytinges of these venomous beastes, as I have saide. They cal this hearbe *Escuerconera* because it doeth heale and remedie the bitinges of this beast, called *Estoren* in the *Catalan* tongue, and the same roote is like to the saide beaste, and the beast like to the roote in figure. This beaste or vermin commonly is a Spanne and a halfe long, hee is small in the tayle, and is greater and greater towardes the heade: his head is greate and square with a greate mouth, his tongu: blacke and sharpe, his teeth small lyke to a shee Adder, with the which hee doeth byte, and with his tongue hee doeth prycke like to a Scorpion, his colour is full of blacke spottes, with diuers colours, hee goeth euill faouredly, and is continually among Plantes, and Vines, and byteth other beastes, as hee doeth men, hee goeth continually by the grounde, and therefore all men looke warily too their feete, where they are. Hee is a fierce beaste and ugly too beholds, and full of myschiefe, his byting is wooser and moze dangerous than the byting of a shee Adder of that country. Onely this Hearbe is contrarie too him which is called of his name *Escuerconera*: for if they cast the iuyce vppon hym, it maketh him fowle, and if they put it into his mouth and that hee swallowe it downe, hee dyeth. If any man

Why it is called *Escuerconera*.

The vertue of the herbe.

Of the Bezaar stone and

bee bytten with this beaste and dooe eat of the roote and drinke of the iuyce of the hearbe, forthwith hee is healed; and if hee bee swollen, forthwith the swelling is gone, and the paines taken away, and also the soundinges, and if they take it immediatly after they be bitten, there will no harme happen too them, insomuch that some for pastime dooe cause the saide beaste to byte them in the arme, or in the legge, and as they are byting of them they eat the Roote of the Hearbe, and so feele no hurte at all, sauyng onely the Impression with the small Teeth, remaining, and if with the iuyce of this hearbe they dooe wotte througely their handes and dooe take with them the *Escorck*, it dooeth make him soule, in suchs sorte that hee dooeth neither byte nor stirre, but is as though hee were dead.

The Roote of this hearbe is of a good saavour, and it is somewhat sweete, and it is to be eaten rawe, as the roottes of *Samabarias* are. It is good, as I haue saide, against the bytynges of these Beastes which are called by the name thereof, beeing eaten rawe, or rosted, or in *Conserua*, and also the iuyce of it, dooeth muche good beeyng made of the leaues for the same vse, and beeing drunke by it selfe or mingled with other Cordiall thinges, it is good against venome; and not onely it dooeth remedie the bytynges of the *Escuerco*, but of the Adders, and snakes, and other venomous beastes. The water beeing taken out by a Limbecke or Still, given in the pestilent Feuers, is a verie good remedie for them, and beeing giuen the day when the disease dooeth come, when nature dooeth prouoke some sweate, it prouoketh it maruellously insomuch that many times the sicke person remaineth whole. This Roote is made in *Conserua*, and it is of a good taste and daintie, and beeing giuen with the water of the Hearbe
distil.

distilled, it is a very good remedie for the sayde Feuers, and for soundinges, and Melancholies of the hearte. In all partes they vse at this day the water distilled, for suspected Feuers, drinking thereof continually, or mingling it with Cordiall Waters, they doo giue the Conserua and the Water together many dayes, for to heale opilations of the L yuer, and Lyghtes, and the inner partes, and for women whose Flowers dooeth not come orderly, and for soundinges of the heart, the manner of this hearbe Escuerconera is very fayre and beautifull to beholde, whereby wee gather, it should bee good for many thinges. It is in height, the length of a mans arme from the Elbowe to the hande, lyttle moze or lesse, it hath a lease lyke to Suckozie when it is very muche growne, but it is somewhat broader, and spreadeth much abroad by the Ground, it is long and at the ende sharpe, in the which there is a line that groweth vp to the topp: the Colour thereof is a lyght Greene, and dooth cast out many braunches, being rounde, smal and harde like to Woodde, and in the highest parte of them they cast out certeyne long buddees full of rounde Sinewes with some pointes like to teeth and somewhat lyke to Billowe flower Buddees. In the Moneth of May there cometh out of these Buddees, certeyne Flowers very muche laden with many leaues, and being all opened, there appeareth a greates Flower, and rounde, and these Leaues bee yallowe like to the Streames of the Sunne, it is a very fayre Flower to beholde: in the ende of June the leaues thereof doo fal and the buddees become rounde: thers dooeth come from them many rounde coddess or flywinges, that growe rounde about them, whiche sheweth very well in the ende of the Sommer. In the small coddess that doo remaine are the seede, and the seede being gone, then the Leaues of

*The figure
of the hearb.*

Of the Bezaar stone and

the *Plantas doo fall*. The *Roote* is lyke to the roote of a *Samboria* fleshye, and weightie, and leaueth with a poynt, and wareth greater towarde the leaues, it hath a thynne rynde ioynd to the *Roote*, and is of a russet colour, somewhat blacke, and somewhat sharpe, and being cutte or broken, it dooth cast from it a certeine clammye waterliques, like to milke: it is all white within, sweete, and fattie, it groweth for the moste parte in *Hyllie* places, where some moisture is: the complection thereof is whot and moist in the first degree.

The *Vertues* that it hath bee suche as wee haue spoken of, the principall vertue is against the *Escorcu* a beast so venomous, and dooth so much hurte, that in this surelye it seemeth to bee a thing of greate *Vertue*. It is good when the iuyce is taken out of the leaues and clarified, and that the *Roote* also bee taken whiche is a thing of greater *Vertue*.

And it is to bee considered that although you take the iuyce and the *Roote* of this *Wearbe* agaynst the *Poyson* that proceedeth of this beast whiche is so pernicious, it is conuenient that great diligence bee vled, as we haue aforesayde, for the remedie of them that are venommed: whereby it woulde doo verye well that in the meane time that the iuyce bee a prouiding or the *Roote* of the sayde *Wearbe*, that foure or fise fingers breadth about the soze it bee bounde faste, that the force of the *Venome* doo not passe to the reste of the partes of the bodye, and thys is to bee doone in the *Legge* or *Arme*. And if the byting bee in any suche place where it cannot bee bounde, then there must bee laide to it, *Playsters* of oze and strong thinges that may dissolue the surie of the *venome*: and this must bee doon with speed, befoze the hurt do enter the inner partes, for if it once doo come to the heart, the cure will goe harde:

harder: and this must bee vniuersally in al prickings or byttings of venomous beastes. And if the wound be small it is needfull to open it with a smal cut, or some other way: and if it be newe, let the cuttings be small, and if it bee of a long tyme, then let the incision bee deepe, for that with the much blood that goeth out thereof, there goe out a greate parte of the venome also. And after the cutting let there bee applied such thinges as may draw out strongly the venome, stil adding thereunto that as shall bee needfull. Some there be that doe sucke out the venome of the prickes or woundes with their mouth, but it is dangerous to them that so doe, for some haue dyed thereof: it is better to remedie it with ventosities, or to put to it the hinder parte of a Cocke, or Chicken, or a Pigeon being aliue, vpon the pricke or wounde, the fethers being plucked from the hinder parte thereof, and vse it so often as shall bee needefull, vntil you perceiue that they haue taken out the venome that is in the wound, and euery one of them must be applyed thereto so long tyme vntil that you may perceiue that he dooth waxe faint, or vntyll hee bee ready to dye. Also it is a good remedy to put them that bee a liue opened at the back, and let them be ther as long time as they haue any heate: and beginning to waxe colde, then take them away & put others to, and the venom being take out by these meanes let there be put vpon the wound a medicine that hath vertue to keepe the wound open. Some doe vse in the Cuttings or incisions an Actuall thing to burne, called a cauterie, which doth very much good, extinguishing the venome, and comforting the hurte. The same effect doth the cauterie potentiall in killing the venome, but it is not so good as the actuall, but thereby it dooth cause that the woundes doe not close, whiche is very necessarrie for the cure.

The iuyce of the hearbe Escuerconera dooth profite very much, being put on venomous byttings or prickings, by it

Of the Bezaar stone and

It is mingled with other medicines, that haue vertue to take away the strength of the venom, as triacle, methridato & other medicines like to these: and if the *Bezaar* stone might be had casting the powder thereof vpon the wound, it wil work a maruellous effect. While they are in this case they must be kept with good order & good gouernement, in all thinges that are contrarie to them, and vsing euacuations, such as is conuenient with wholesome medicines, and there must be mingled with them medicines that are against venom, and when time serueth vse letting of blood, and in the rest, to goe to the cure of the disease, and vnto euery one of them, as it is conuenient vniuersally, and particularly, hauing alwaies care to giue to them that are sicke, in the morning fasting, the conserua of the roote of the Escuerconera, and hys water, or the *Bezaar* stone, or the powder as it is sayd, or Bolear-menike prepared, hee must haue care to annoynt the heart with thinges which are temperate, that may comfort with powders and cordiall waters, amongst the which let there be put the hearbe Escuerconera. And besides the vertues that the hearbe Escuerconera hath against the bytynge of these beastes in particuler, and for the remedie of all in vniuersal, it hath also other perticuler vertues, the vse whereof hath beene shewed vnto vs, it is very good against soundinges, of the hearte, and for them that haue the falling sicknes, and for women whose matrix are suffocated or stopped, by taking the conserua made of the roote, and drinke the iuyce of the hearbe clarified, or the water of it distilled. It dooth profite muche when the soundinges are come, but much more befoze they doo come: when they feele that they begin to sounde, let them take the roote thereof with the water, and it doth hinder the coming thereof: and if it do come it is much lesse, and it dooth not worke so vehemently as when it is taken after. Vnto them that haue the gidine in the head it dooth good, and being continually taken it maketh the hart merrie: it doth take away the sadnes which is
the

the cause therof: the iuice taken out of the leaues and clarified, and set in the Sun for certain daies, taking the clearest thereof, and put into the eyes doeth clarify the sight and taketh away the dimnesse thereof, if it be mingled with a litle good hony, it is good for them that feare themselves to be poysoned. The Conserua of the roote being taken, and the water in the morning, that day by Gods grace they shall be safe. The vse and experience of this hearbe hath bin taught without any authoz: for to this day we know not with what name the authozs doe terme it.

John Odoricus Mechiorius an Almaine Phisition, doth write in an Epistle to Andrew Mathiolo, saying that Peter Carniser a Catalan Phisition, sent to him the hearbe Escuerconera dry, into Germany: this Phisition did aske of Mathiolo what herbe it was: Mathiolo did not know what hearbe it was, neither did any other, but till now that it hath bin spoken of written of. Some that are curious wil say that it is the *Condriilla*, a spice of Succorie which *Dioscorides* doth make mention of in the second booke in the 122. chap. and although that it hath some likenes thereof, it differeth much in the roote: for the *Condriilla* hath it very woody and unprofitable and very smal, and in the flowers, but they differ not in their vertues, for both of them are good for the bytings of adders.

And whatsoever that our Escuerconera is, wee see bys effectes are greate, as well agaynste the bytinges of the Escuercos whych is so euill a Beaste and venomous, as for other diseases which we haue spoken of: which seeing that in so fewe yeres there hath been so much thereof discovered, I do trust y much moze wil be hereafter by wise men, that there may be added to this which I haue discovered and written of it.

And seeing that we haue treated bzielly and the best that we can of these two medicines so pzeious to wit, the *Bezazar Stone* and the hearbe Escuerconera, which are twoo things

Of the Bezaar Stone and

things so pꝛecious and of so greate effectes against venome: now haue we to treate of the last parte which we pꝛomised to doe, and how we ought to keepe and pꝛeserue our selues, & not to fal into so greate a danger, as of them is declared, for that it is better to keepe our selues from daunger, the to fall therein. Herein the ancient wꝛiters haue bin very circumspect. Amongst the rest it hath beene an ancient custome in Princes Courts & other great estates, to haue their fasters as well in their meate as of their drinke for the escheewing of poyson, and so by the meanes thereof they assure themselves to be out of peril for that matter, the which surely is allowable and a good custome & necessarie for the safegard and health of any Prince or Lorde, for if there be any hurte in the meate or in the drinke, it shal light first vpon the that doe eat or drinke thereof and not vpon the Prince or other high estate, in whose life and health greate matters doe depende.

Trueth it is that in these dayes it is done moze for a ceremony & estate, then for health & safety of life, & this order is vsed amongst great estates, moze for custome then for any thing else, for this purpose the common people haue it in estimation, so that at this pꝛesent it is vsed contrarie to that end and pꝛurpose it was ment, for they vse nowe taking of a litle bread and bꝛinging it with the meate and so tast it: that done, they cast it away, and likewise they drinke a drop of wyne or water: & if it shoulde be vsed as it ought to bee, they should eat and drinke thereof thꝛoughly, for otherwise the poyson, if there be any, cannot be discerned befoze it come in to the Princes mouth. Also the Lord ought to command that there be pꝛepared for him diuers meates, for that if he mislike of one, he may tast of another: for being of diuers sorts he may taste of eache a litle, and eating litle at once of any that were infected, it would doe lesse hurte then if he should eat of one dish being infected filling himself therewithal, for being either of them infected and eating much thereof, it shal

do the moze hurt. And note this wel, that many times a mā is not giuen alwaies to eate of one meate, noz to see it alwayes tasted befoze hee eate it, and afterward there appeareth in it notable hurte, therefore it is good to take your meate with a forke oz a spoone, and that they be made as Icrome Montuo a learned man in Physicke had appoynted for King Henry of Fraunce, whiche was made to knowe if that he had eatē any venom, there must be made a litle forke and a spoone of one mixture of gold and siluer, that the olde wyters called *Electrum* and it must be 4. partes golde and one of siluer, they must be smooth, cleane & well burnished, with the forke oz holder let him eate his meate, and with the spoone his broth : for putting them in the meate oz in the broth, if that there be any Venoms therein, forth with the golde will haue an euil colour, appearing tawne, blew, oz blacke, and loosing the beautie that befoze it had, the which will cause them to looke better to the meat, and this is done for trial therof, and to make further experiēce by some beast that may eate therof, and so to see the effect thereof, for that is the greatest experience : the lyke may be doone with the drinke to make a cuppe therof, oz a broade vessel wel burnished. For if the Wine oz water that is put into it, haue any venome, the vessel wil take some colour therof as aforesaid: and if it haue no popson therein, it will remaine in his owne colour. And surely it is a gallant and a delicate secret, when you begin to eate any manner of meats, the first morsel that you take let it be wel chewed, and marke wel if it do byte oz haue any euil taste, oz if it burne your mouth, oz your tōgue, oz that your stomacke abhorre it, for in perceiuing oz feeling any thing of these signes, cast it forth, and wash your mouth with wine oz water and leaue that meate and sal to other: it would doe very wel to giue it to some beast to see the effecte thereof, it is good to haue in the house some beast to whom it might be giue, for to make experience thereof. And the effect so appearing they haue to iudge thereof. And this is to be vnderstoode

derstoode when the venomics come of cozsius thinges, you
 shal feele a notable sharpenes, and they bite and burn forth
 with : the best is for them that haue suspicion, to eat meate
 that is rosted or sod, & that they eate neither brothes nor pot-
 tages, for in them there may be greater hurte: and if any bee
 made, let them not bee made with things of smell, as Am-
 ber, muske, and sweete spyces, and let them not haue ouer-
 much sharpenes, for in broth or pottage, the poison will soo-
 ner lurke then in rosted or sodden, and vse no Meates,
 which haue much sweetnesse, therein all poyson will lurke
 the moze. Hee that hath any suspicion when he goeth to his
 meate, let them not be too greedy to eate forthwith very ha-
 stily, but let him refrain himselfe, and let him eate with ley-
 sure, by litle and litle. The like he must do, in his drinke,
 being very thirsty, hee feeleth not what he drinke: and so
 many people being very dry, haue drunke inke, lye, and also
 water of arsenike, not feeling the same until they haue hurt
 their body, and therefore it is conuenient to drinke leisurely
 by litle and litle, talking his drinke as he drinke: surely if
 men would be ruled by this order, they should easily finde if
 there were any euill thing in that they eate, and drinke. You
 haue to consider the colour of your meate, for thereby will
 some what appeare. For it wil looke other wise, then it ought
 to doo, see that your vessels wherein you eate or drinke bee
 cleane, newe, and glistering: and if your abilitie be such, let
 them be of silver, being cleane burnished, for if you haue ve-
 nom in the drinke, it is easily espied, and the silver doth turn
 blacke or tawne.


Historie.

Not many dayes past a Gentleman of great riches, by
 drinke in a playne cuppe of silver, perceiued the cup stay-
 ned of a sad tawney colour, and did maruel therat, he onely
 tasted the wine, and it made his tongue rough, & his mouth
 also: he looked wel on the wyne, that was put into the cup,
 & it had not that quicknes in drinke that it ought to haue
 had, and hee looked on the water, and in the bottome of the

stoze there were many graines of arsenyke, which as yet
 were not dissolued. I was called & I gathered out of y^e wze
 moze the xx. smal grains of arsenike: & within certain daies
 after the Gentlemen fel sick, whereby I did coniecture y^e it
 was not the first time that they pretended to poyson him: &
 since that, he hath bin sicke a long time. And thus much I
 affirme that if y^e cup had not bin altered of his colour & been
 infected, it had not bin perceiued. Wherefoze it is necessarie
 that the vessels and tinages where wine & water are kept,
 be stopt fo: feare least any venomous thing fall therein, as
 spyders Sallamanquesas and other like venomous beasts,
 and therefore it is nought to drinke with vessels o: cuppes
 that haue narrow mouths: fo: it is best to see what one drin-
 keth in a cleere vessel and broade, fo: it is good fo: them that
 do regarde their health. It is good to haue a peece of a right
 Unicornes hozne in a small chaine of golde, that it may bee
 swilled continually in the water that shall be drunke. It
 would do well, fo: not onely it taketh away the suspition of
 the venom, but doth put to the drinke a meruellous cordiall
 vertue. Also you must not stand by the fire that is made with
 venomous wood, fo: the smoke doeth poyson, as if you should
 take poyson, and to set in the chamber coales when they do
 begin to kinde. many haue died therewith: let your apparel
 be kept by such as you haue trust in, fo: in them may be put
 things that may do notable hurt, and fo: al that, as is said, it
 doeth much profit to haue trustie seruants, and that they bee
 such whome you may trust, and that they bee of a good pa-
 rentage, and sticke not to reward them well. And aboue all
 ether let the Physitiō that hath the charge of your health, be
 learned and experimented, discrete and of a good iudgemēt,
 and that he be ricke and of a good kinred, and beeing such a
 one, he will not doe any thing that he ought not to doe, seeing
 that in his handes is the life and health of the Maister and
 Lo:rd.

FINIS.




THE DIA-
LOGVE OF YRON,
 which treateth of the greatnesse
thereof, and how it is the most excel-
 lent metall of all others, and the thing most necessarie
 for the seruice of man: and of the greate medi-
cinall vertues which it hath.

An Eccho for the Doctor Monardus
Physition of Seuill



In Seuill in the House of Alonso
Escrivano.



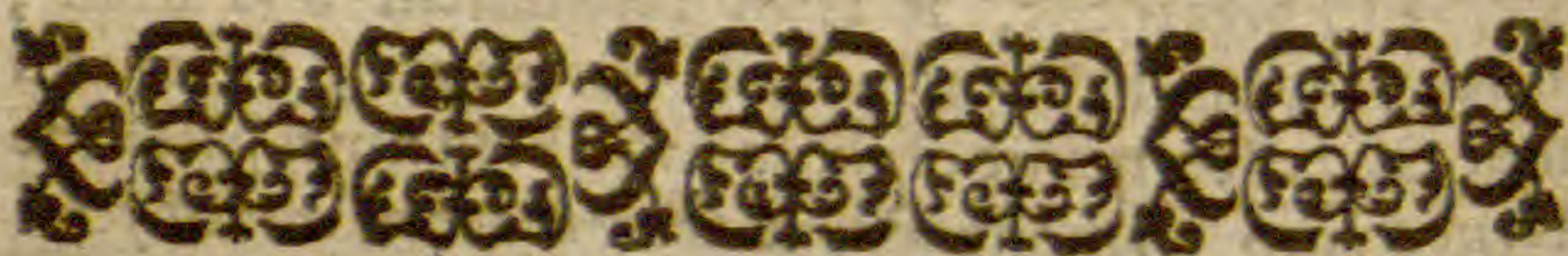
To the most excellent Lorde, the Duke of Alcala, &c. my Lorde, the Doctor Monardus
Phisition witheth health. &c.



Orasmuche as the metall called yron is of so greate importaunce in the Worlde, and so necessarye for the seruice of manne, it moued mee to make thys Dialogue, whiche doeth treat of the greatnesse and maruellous Woorkes thereof. Which if they be well considered, they will bring admiration vnto all that shall reade them by reason it is so necessarye for all states, and manners of lyuing. It hath also greate and Medicinall Vertues, and likewise with worthinesse, and greatnesse, it is an Iustrument and meane, whereby the most Woorthie haue gotten great Titles, and fame: as wee see manie of those whiche in times past haue attayned vnto, among whom the Predecessours of your excellencie with their noble mindes, and strong armes, the Speare in the Fist, and the sworde in the hande, by ouercomming Battailes, by getting Townes and places, the name and fame of them haue beene immortall to this day. And for to augment and increasethys the more, and to giue to your excellencie, and to your Children and successours, greater glorie, you tooke to Wife the excellent Duchesse the Ladye *Juana Curtes* that at thys daye dooeth beautifie the whole worlde, with her woorthinesse, estimation, qualitie, and grearnesse, Daughter to that valiaunt and renowned Prince, *Don Fernando Curtes*, who with his greatnesse and infinite Labours conquered

An Epistle.

conquered another newe worlde, and gotte in it not onely Townes and Cities, but Kingdoms and Empires : whereby dyd followe to hys name euerlasting glorie. And euen so the Chyldren and Successours, that shall come of your excellencie with iust title shall reioyce of suche Progenitors, labouring to imitate them in their greate knoweledge, and warlike actes that they did , taking the yron for the instrument thereof, that vnto them in theyr warlike exercises it may bee a great meane and helpe, and for that this our Diologue dooth treat of it, and of the praise and greatnesse thereof, I dedicate it to your excellencie as vnto whome so much bounde, I am and it may please your excellencie to receiue my good will for to serue you in greater thinges.



Doctor.

Burgus.



Burgus. Wherein doth master Doctor goe musing & studying so, that he seemeth to be Hipocrates himself as the old writers haue pointed him out? Doctor. On a sicke person that I go to visit. Burgus. It is needfull of so much care before it be seene? Doctor. Ye a long before, seeing from my studie I had greate care of him.

Burgus. It is a thing of greate labour, you hauing so many sicke persons as you alwaies haue, that you must study euerie day the case of euerie one.

Doctor. They are not studied all euerie day, but suche as haue most need, and do aske euerie houre new remedies, as in sharpe diseases, where neede is of care and diligence, whereby the occasion of the euil may the sooner passe away: for those that are long sicke, as the benefites that should be done to them by leasure and by little and little, the studies of them are after the same manner. Burgus. I went also thinking how I shoulde see in the Contratation house whither I nowe go, the great quantitie of Gold and siluer, which they haue now brought in these flectes that are now come from the Indias, and especially certaine Emeraldes, which they haue brought from the newe kingdome. For it is saide that thre of them are worth thre scoze thousande Ducats, and as a rare thing neuer seene in those partes, I went forth of my Dothecaries shop to see them in the Contratation house. Doctor. And I also doe go thither to visite a sicke person at the treasurers lodging: it may be that there we may see them, let vs go in at the litle gate, for it

The Dialogue of Iron

is a shorter way, and few people will be there. It seemeth to mee, that the great hall of the Treasurie house is shut: it may bee that whiles I go by to see the sicke person, they will open it. Burgus. Your worship may goe in Gods name, I will carrie here for you, and seeing the great hall is not opened, I will sitte downe vppon the benche, and wil see what doeth passe untill you come.

Doctour. Master Burgus, I pray you pardon mee, if I haue tarried long: for the qualitie of the cause hath caused mee to tarrie. Burgus. Rather I woulde haue bene glad that you hadde tarried longer, because I would haue seene more. Doctour. What haue you seene whiles I was absent? Burgus. The great hall being shutte, and the yarde full of people, and I looked vppon them earnestly, it seemeth to mee that they are people of estimation, but to my iudgement full of cares: for in them I haue seene so variable and diuers likenesses of countenance, that I marvel at it. Some of them talking to themselves: others being alone with their heades hanging downe, and with greate imagination: others talking by two and two together: Others in clusters treating of the sales of their Marchandise: Mariners and Souldiours tarrying for their paymentes: Others carrying away their portions of siluer, which they had taken out, running with it, as though they had stolen it: Others there were with the Notaries about their suites: Others in the office of the Treasurer amongst the Registers. There was also a greate noise of much people, deliuering and receiuing parcels of siluer, but they were in a greate strife therevppon. The Iudges were in counsell, and many people tarrying for them in such sort, that I was in greate admiration: I being there onely to beholde, and all the rest to do their businesse. And it was to mee as one that did beholde them without greefe, as a comedie with many Pageants.

And

And that which did make mee maruell moze, was to see that none were merrie noz content: rather they seemed to haue great care and troubles.

Doctour. Maister Burgus, I am glad you haue seene what dooth passe in that house, with so much attention: for all that which you haue seene, that Gold and siluer is cause thereof, which with so great good will you came to see, and this is it whiche is the cause of their troubles, and cares, and not onely it bringeth such as you saw there amazed and astonied, but many others, for they are at this days the instrument of all these things. Some they put downe, others they rayse vp, whereby they haue rule, and dominion in the worlde. These mortall men haue put so much felicitie in them, that they haue and doo procure them, by the losse of their lyues, and shedding of their blood, and after they haue them, they conserue them with their labour, and with greater care keep them, and with much misery they spend them, and with great euill fortune they loose them. These are they that take away quietnes and rest. They take away sleepe, and many passe the day to keepe them, and to increase their afflictions and cares. In the night also they rest with feare, and care: there are in them so many snarres and hazardes, as we see euery day.

Burgus. For all this I woulde see the Golde, the siluer, and the Emeraldes. Doctour. What? maister Burgus, haue you neuer seene Golde, siluer, and Emeraldes? Burgus. Yea, I haue seene them, but in little quantitie. Doctour. What doo you thinke is there in seeing of little, or much, but to see much earth, or little earth, and mooste of all without the profite of man, of as many as nature hath created? And if you haue so great desire to see precious mettalls: I will carrye you to a place where you shall see one metall much moze of price, & of greater estimation, then the golde & siluer y you were so desirous to see, & better & of moze profit then

The Dialogue of Iron

then the *Emeraldes*, for that these things concerning stones are no other thing, but an opinion which men haue of them and we haue seene very fewe wonders that they do. by any thing that is wrytten of them, except it bee to take money out of one purse, and conueigh it into another. I knowe no other vertue that they haue. And the *Golde* and *Siluer* is no other thing but a dust and earth of that colour, whiche Nature did bzeede in the bowelles of the Earth, as shee did other *Metalles*. Trueth it is, that the people haue put moze estimation in these twoo, then in the rest: in so much that suche as haue aboundaunce of them are called rich: and that is called riches, whereof *Socrates* sayth, that they do no seruice to the wise man, but to trouble his mind, as the long apparell dooth trouble the bodie. And nowe seeing wee are come to the house where the metall is, that is moze precious then *Golde*, *Siluer*, and *Emeraldes*, let vs goe in, for *Maister Ortuno* will giue vs leaue: the *Porche* of the *Dooze* is freshe, and the heate is greate, for here wee shall passe well away a part of the hot afternoone.

Ortuno. What doo you lacke *maister Doctour*? *Doctour*. Wee would be merry and rest vs a little in this your porch of your dooze. *Ortuno* I am very glad thereof. Will it please your woozships to sit downe, for heere are chayres? *Doctour*. *Maister Ortuno* the hotte afternoone is better to passe in *Biskey* then heere in *Seuill*. *Ortuno*. There is also heate at this tyme of the yeare, as there is here, but here is a difference, that in this cittie the houses are made verye well to defende the heate: and there the mosse parte of the houses are made of boozdes, to defende the greate colde, and at thys tyme of the yeare they are verye hot. It is well spoken of suche as saye, that in the *Winter* tyme it is good to dwell in *Burgus*, and in the *Summer* in *Seuill*, for because the houses are made to remedy and serue both those seasons.

Doctour.

Socrates.

Doctor. And seeing wee are heere, I will shew Maister Burgus the metall I promised him, whiche is richer then Golde, Silver, or Emeraldes which he went to see. B. I woulde be glad to see what it is. D. these planches of Iron that you see leaning to these walles, is the true mettall most precious, which serueth the world: & with it men profit themselves in their necessities: this is the true golde and silver, without which wee could not liue: nor men coulde exercise their artes, and offices without it: and with it are recouered the true riches, all frutes, and tempoꝛall goods, and with this metal al other metalles are fined and brought to theyꝝ perfection. B. Trueth it is, that yꝛon is very necessarie, but it is a playne thing that golde and silver are moꝛe excellent then it, and they are bred of a better original substance, and of a greater beginning then it, as it appeareth in the faynesse and excellencie whiche they haue, moꝛe then all other metalles.

D. Maister Burgus, you shall vnderstande, that all these mettalles doo pꝛoceede and are ingendꝛed of one manner of substance, original, and beginning. Trueth it is, that there haue beene great opinions and diuers iudgements among the ancient and wise Philosophers, whercuppon the original and beginning thereof should bee, and whersof they are ingendꝛed. Some doo say, that moysture congeled into a certeyne forme, is the matter of all metalls. Aristotle saith, yf they are ingendꝛed of a vapour entred into the bowels of yꝛ earth, Democrito sayeth, that they are made of a certeyne kinde of lime and lye. Gil a Spanish Boye sayeth, that they are made of ashes: others say that they are made of al the Elements: some say that they are congeled of a colde cause: others, that heate doth make them thicke. The Astronomers doo attribute this matter to the superior causes, and to the knowen starres, giuing to euery Planet his metall. Plato willing to reproboue the one and the other, woulde that the celestiallyl vertue, with the earthly were the cause of his beginning,

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beginning, and originall.

*Trimegisto.
Plinie.*

Trimegisto sayd, that the earth was the mother of the metals, and the heauen the Father. And Plinie sayth these wordes. The inner parte of the earth is a thing moſte precious, for into it, and thzough it doo goe, and pearce al the influences of heauen, ingendering therein thinges of greates pryce, as ſtones and mettals: and this is doone, as Calci-

Calcidonio.

donio Platonico doeth ſay, by reaſon of the greates heate, that is in the inner parte of it. Calisthenes vnderſtood that

Calisthenes.

*Anaxagoras
and Hermes*

the forme of mettals were all one. Anaxagoras and Hermes ſayde, that the mettals had one forme in the inner part, and an other in the outwarde parte, one ſecret, and an other ma- niſeſt, after the manner as the lead hath within it gold, and the gold lead, and ſo of al the reſt of the mettals. See you my mailters howe many and howe variable opinions there are among wiſe men.

*A common
opinion.*

Auicenn.

Geber.

Raymond.

Arnold.

There is another opinion, which is that whiche is com- mon, and which for the moſt certeyne we do followe, which Auicenn wrote in his bookes of Matheurous, and in the bookes hee made of Alcumisto, which were confirmed by Geber and Raymond Lullio, and Arnold de Villano- ua, and all the reſt that haue treated of theſe matters, euen vnto our tyme, doo ſay, that the true matter of all mettals is ingendred of bymiſtone, and quickeſiluer, the bymiſtone as the father, and the quickeſiluer as the mother: and the heate of the bymiſtone, dooth incorporate, and congele with the quickſiluer, in ſuch ſorte that of theſe two thinges are made the mettals which are in the bowelles of earth: and of the variation of theſe two beginnings, they come to dyſ- fer the one from the other, and of the pureneſſe of theſe two beginnings, ſome doe come to be moze excellent then other: and for this the golde is moze profitable & moze fayre then all other metalles, for becauſe it is formed of his begin- ning cleane, and pure, which was the cauſe and originall of his perfection.

And

And there were Philosophers which said that all mettals should haue bin golde, if it had not bin for the imperfection of the sulphur, and the quicksiluer. And all other mettals besides the gold, they call imperfect mineralles, because they hadde not their purenesse, and concoction, that the golde had, with that maruellous friendship, which nature gaue vnto it. And of this it cometh, that the Alchimistes for to make golde, doe pretende to make cleane and purifie these twoo beginnings of the which all the mettalles are made, and boeing put into their perfection the golde is made by of them, which is the metall most pure and cleane, of all other.

Thus they dooe worke with their distillations and limbecks: and how hard it is to doe, let them reporte and speake that haue spent their goods, and also their patrimo- nies thereupon, and yet in the end haue performed nothing at all.

Such as doo write against them, making impossible their workes and effectes, do say, that in the bowels of the earth, the mettals are not ingendred, nor made of bymistone, and quicksiluer, as they thinke and holde it for certeine, so they cannot make of them by Arte, for if it were so, that of bymistone and quicksiluer they were ingendred, ther would be some trace of them in the mynes of golde, and siluer, and of the other mettals: for it is seene that there is no signe or wayne of them in any of those mynes, howe deepe so euer they be: but rather they are mynes of themselves, as we see, that neyther in them are founde metallles, nor in the mynes of the mettals are founde sulphur, nor quicksiluer. And if it were so as they saye that the metallles doo byecde, and are newly ingendred of these twoo beginnings, it must bee of force, that one metall were already made, and the other shoulde goe a making, for that all coulde not bee made alyke: but rather they take out all metallles ready made, and perfectioned, and in the meltinges that

The Dialogue of Iron

that is made of them, are neither founde sulfur, nor quicke siluer. The cause is harde, and the opinions are many, as you haue heard. I knowe none that hath hit the Marke. God only knoweth, who gaue to nature certain lawes, and maners to congele, and make these mettals with such mixture and forme as it hath pleased him to do. Hereof it is that some haue beens of opinion, and not without great reason, that the mettalles were made and bred ioyntly, with the world, as saint Augustin saith. All that euer the Lord made he made it together, at one time, and he did create it euen so when he made the world, and created the earth, ioyntly with it, and in the bowels of it he created the metalles, and that which is to be taken for most certaine in this cause, as also that which doeth shewe most effectes, is the common opinion, which sayeth, that the metalles are ingendred of bymestone, and quicksiluer, for thereby are dissolued many doubts which woulde be harde to verifie, if it were not so. And this is the best opinion, most sure, and true, and with the greatest demonstration. B Great things hath master D. shewed vs, for they haue put me in admiration, and I doe vnderstande, that his desire is to giue vs to vnderstand, the original cause of what the yron is ingendred, seing that his intent is to treat of it, and of his greatnes. D. Trueth it is, that my principal intent in that which I haue saide, is to shewe you howe the yron is made, and created of the same beginnings, and matter, that the gold and siluer are made of, and the rest of the mettals, and that the yron dooeth not differ from the gold in more, then the golde is made of his beginnings cleane and pure, wherby it is bright, glistering and faire, and the yron bycause it is made of grosse beginnings, and not pure, therefore it is foule, blacke, and darke, as we see it, and although it be so, yet it is more excellent then golde, or siluer, and all other mettals, for of it we receiue more benefite, and haue more neede of it, then of all the rest: and al other mettals, without it are of no value, for it doth
take

take them out from vnderneath the ground, & with it they are wrought and come to their perfection. With it are vessels made, money, and all other thinges which serue for the vse and profite of man: & in this respect it is of more strength, then al they are of, seeing that it doth make them al subiect, and in such sorte doth grinde and beate them, that all they doe come vnder the working thereof, perforce. And before wee passe further, it wil doe wel that Master Ortuno, who was bozne in Biskey, doe tell vs how the Iron is taken out, made, and brought to perfection, and the rest that he doth knowe thereof: for this being knowen we will lay the matter, with the better foundation. Ortuno, Master Doctor hath saide so much vnto vs, that hee hath bounde mee lyke wyse to runne my rase, and I will speake that which I knowe, although that my talke be as of a Biskaine.

Our worshippes shall vnderstande that all the Billy Country of Biskey, for the most parte are mynes of yron, and although that all of them are not wrought vppon, yet those which are the best, are wrought, and such where most quantitie of mettall is taken out: the others as a thing of little benefite, bee not wrought vppon, bycause they yeelde not the cost that is made in taking out the mettall of them.

*How Iron
is made.*

The stones which are vppon all in the vppermost part of the vaine, are the most strong and harde yron, in so much that it is called Steele, for the greate strength that it hath, the vppermost parte is alwaies of greate rockes, where in is the mettall which they vndermine, and put fire vnder them that therewith they may bryake, and afterwarde with great hammers they bryake them, and make them in peeces, and after put them into an Duen, like to a lyne keele, and put fire to them, that therewith they may be made soft the easier, and to make them in smaller peeces. And being so done, they are put into a Furnace made for the purpose, that they may melte, and there it is melt, and

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the Iron doeth fall downe into the lowest parte, and so it is made a great cake, the which being deuided into peeces, they carry them to the forge, where are certain great hammers or sledges of Iron which the water driueth, and they beate them, and there they are forged, and doe make these planches that you see there leaning. Trueth it is, that there are mines where some Iron is more strong then other some and likewise harder and stronger to labour. The Iron of Almaine is softer and gentler to worke: That of Flaunders is harde and naught: and therefore it is that many thinges are soone broken that are made of it. In Italy you haue all sortes, that of Biskey is the best, by reason it is good to worke, and it is more mightie and stronger then all other, and for the goodnesse it hath, it is carried to all partes.

*Almaine.
Flaunders,
Biskey.*

Doctour. Doe they bring Steele from Biskey as they doe from Italic? Ortuno. They doe bring a certaine kinde of Iron so harde and strong, that being wrought, it serueth for Steele, chiefly with a temperature that is giuen to it, that both make it verie strong, although that it be wrought with great labour. There is great difference betwene this and the Steele which they bring from Italy, and chiefly from Milan, for this is verie pleasant to worke and soft, and is farre better, and the crestes men that dooe worke it for this cause are desirous of it, and do vse it more then any other. Doctour. Some will say, that the Steele is a mine alone of it selfe distant from the Iron. Ortuno. It is not so, for all are mines of Iron, but that some is more strong then other some, & the stronger and harder it is, for the strength and hardnesse thereof we call it Steele, and there are countries which haue no other Iron but this which is harde and strong, as all the country of Mondragon, where all the mines that are in it, are of this Iron, strong, & harde, where by it is called Steele, all that is taken out of them, the disposition of the place doeth cause it, but that which they bring

Italy.

Mondragon

from

from Italy is of another sorte. In that Countrie are diuers
 mynes of yron, some of soft yron & easie to worke, and other
 of hard & strong yron, & not easie to worke. And for to make
 the steele which they sende vs, they vse it in this sorte: they
 take of the soft yron, the quantitie they seeme good, and they
 make it in certeyne small thinne planches, then they take
 marble ground small, and also the rust of the yron grounde
 smal, & mingling it al together, they put it into a furnace to
 melt, prepared for this purpose, with much quantitie of kin-
 dled coale, they cast all together into it, & giueth it a strong
 fire, and after they cast to it some of the hard yron that is so
 hard, that it cannot be wrought, and with a strong fire it is
 al melt, and they make it one peece, of the which they make
 these barres of steele, that they bring to these partes, in so
 greate quantitie the which they call steele, by reason it is
 hard to worke, and strong, & in Latin it is called Chalibs,
 by reason of certeyn smal towres y were so called, whereas
 was yron most strong: & harde. Dye steele serueth for many
 things, because it is of greater might, and stronger then the
 yron, and of more activitie, and they make strong & fortifie
 the tooles of yron with it to endure the longer, and may doo
 their work more quickly, with more strength & readines, for
 that it is an yron more pure and cleane, and for this cause it
 is more dry, and white, and better to be wrought: & this is to
 conclude that which I haue vnderstoode of the originall of
 yron, and of steele. D. Maister Ortuno, hath sayde very
 well, and not in short spech, but wisely, and discretly. Rea-
 son would that many people should buy of these 2. metalles,
 for I haue vnderstood that they serue for many things. Or-
 tuno. They which do buy yron of mee, are many: but they
 which doo worke it, are many more, for I doo not know any
 office or science in all this citie whereto yron and steele are
 not needeful, & necessarie. D. M. B. & I would bee glad y you
 would tel vs in what occupations, principally yron is vled &
 spent, Ortuno. They are so many, that in many dayes they

*The manner
 how they
 make Steele
 in Italie.*

Steele.

The Dialogue of Iron

will not bee declared, much lesse in the little time that we haue heere. D. Let vs be informed as long as time wil permit. Oruno. I will speake of some thinges which I doo remember. One of the thinges in the which yron is most spent, as also a greate parte of the Steele, is in armour, as well defensiuē, as offensiuē, so that there is no place at this day in the world where they are not vsed, and exercised, and in many Countries they are made. Chiefly there is spent much yron in making of handgunnes, the vse whereof is so much in the warres, and warlyke exercises, that the people of greatest fame and actiuitie, are they whiche shoot in them: as a thing verie principall, and molte necessarie: but surely it was an inuention of the Deuill, for to carrie many to hell. And to speake of all kinde of weapons which are made of yron and Steele, it will aske a longer time then we haue. The yron dooth profite for the tilling of the earth, and labouring of the fieldes, and for the benefites of all the woorkes in the Countrie, to sow, and doo other woorkes, a thing so necessarie and profitable for all people, seeing that the woorkes of the fieldes dooth susteyne all manner of estates, in the worlde. The yron serueth to make buildinges, so many sortes, and diuers, that therewith they builde Citties, Townes, Vilages, Forts, Churches, and publike places, the whiche without yron and Steele could not be made, as also in the sciences of any manner of handicrafts man, in the which there are so many necessary instruments, for to vse and exercise, that thereby you may see how necessarie the yron and Steele is, seeing that without the they cannot be made, nor any thing can bee wrought. And to expresse euerie office, and science by it selfe that by meanes of these twoo metalles are made and exercised, it will neuer bee made an ende of. One thing I will speake with truth, that there is nothing in the worlde, bee it by it selfe alone or with the helpe of an other thing, that hath not need of iron and Steele,

*In What
thinges Iron
& Steele are
spent.*

By meanes of these two metals, kinges & princes do get kingdomes, and cities, & by meanes of them they doo make subiect their enemies, and doo defende their goods and persons. And as Liuius sayth, that with Iron the Countrey is defended, and not with Golde, and with it kinges are made strong and mighty, and are esteemes and had in great reuerence. By Iron iustice is kept and mainteyned, and by the meanes of it, euil doers are chastened, and the good conserued. This mettall hath so much authozitie in the world, that it conserueth peace and quietnesse in common wealthes, in cities, in fieldes, and in desertes, in suche sorte that by it in all places they haue all their assurance, and defence: and so much may be sayd of that which it can do, and the greates aucthority that it hath, and the meane that it is for al things that my tongue is not able to speake them, nor my memozy to expresse them. One thing I will say, that the auncient Romaines had by it such estimation, that onely the Noble people onely might weare a ring, & the same to bee of Iron.

Of two needles which are made of steele I wil speake, as of the greatest thinges that may be thought: the one is the Needle with the which they doo sowe: how necessarye it is in the world, in citties, in towne, in common wealthes, in perticular houses in the field in the Sea, & in al places, yea and to anye one particuler man alone: And let so many Artes spake thereof, that by meanes of the Needle are v-
sed, & down, and without it they should not be v-
sed, nor doone: and being so many, it will bee a thing incomprehensible to speake of them. Let euery man consider thereof, seeing that from the king vnto the sheepehearde, and from the bishop to the sexton they cannot passe without the vse of it. And if wee looke what seruice it doth to women in their v-
ses and exerc-
cises, in their sowings & woyses wrought vpon linen cloth and silke, thinges so politike, and delicate, that with the Needle they do worke: imitating also, in things which they worke, like vnto the work of nature, making beastes, birds,

*The sowing
needle.*

The Dialogue of Iron

plants, leaves, and flowers, which do seeme with the branches, that they give of silke in colours, as if it were the selfe same that is growing in the fieldes. I sawe the picture of the kings maiestie made with a needle so naturally, as if an excellent Paynter had paynted it. Of all this the needle is the instrument : a thing so small that it is hid among the fingers.

The Indians were in great admiration thereof at the beginning, when they were first discovered, when they sawe Spanyardes sew with a Needle, for it seemed to them a thing of wonder, and they gaue for a Needle much golde, and they were asked wherefoze they would haue them, seeing that they were naked : they answered, for the workes that the Spanyardes did with them, they would haue them in their power for a thing of admiration. And with them they tooke out the thornes that ran into their feete, better then with any other thing.

The other Needle is that which serueth for Nauigation on to sayle withall in the Sea, and is one of the greatest things that hath beene discovered in the whole world, within this little time : and by meanes thereof, there haue been founde new worldes, great kingdomes, and prouinces, neuer seene nor knowen vnto vs. And if the Needle had not been found, they had neuer bin discovered. When they wanted it, the nauigation was very little, and short: they sayled onely casting about by the bankes of the Sea coastes : and nowe by the meanes of it, they do ingulfe themselves, and doe sayle in such sort, that the shippe called the Victorie sayled all the rounde worlde ouer, as the Sunne goeth euerye day, that it is sayde, these sayled at one tyme twelue thousande leagues. And that which is moze to bee maruelled at, that the shippe beeing in a gulffe of 800. or 1000. leagues by meanes of the Needle they came to the porte which they pretended to go vnto, without any other knowledg, moze then by the meanes of the Needle, or as wee call it the compasse, the

*The Needle
for nauigati-
on.*

the which is of Steele: and they do rubbe ouer one parte of it with the lode stone, & forthwith by particular vertue which God hath giuen vnto it by that parte which they did rubbe ouer with the lode stone, it looketh towards the Pole, which is nere to the North, and perpetually it dooeth this being in the Sea, or on the land, either by the day, or by the night, with the Sunne or without it, alwaies it looketh towards the North.

With the which Needle, and wyth the Carde of Navigation, wherein is placed a distinction for the knowledge of the windes, and the description of the portes; they sayle so many milleons of leagues: as at this day wee see, and it is done so easily, that it is very wonderful. The inuention of this maruellous Needle was founde by a Mariner, who was borne in a citie of Melfi in Italy. Also the yron & Steele do serue to make clockes, which is a thing of greate art, & very necessaris to liue wth rule & order: for by them shall be knowe the wayes that are to be made, & y^e time that shall be spent in them, they serue for all states of people, whereby they may liue wisely & discretely: & where is no clocke they liue like beastes, they are made at this day with so much art & curiousnes, that they make great admiration, they purifie and make cleane these two metals, that they make them as bright as any other: they gild them, they siluer them, & there is giuen to them other colours, & are made very faire, as we see that there are made cheines of Steele verie delicate and fyne: and there are giuen to them diuers shapen and colours, and are moze esteemed then those which are made of Golde or Siluer. These metals are distilled by the waye of Alchimiste: and there is made of them Quinta essencia, as of Golde and Siluer. The Alchimistes doo saye, that the metall mozte apte for their causes and effectes, is the Iron.

Who first found this needle.

Distilled.

The Iron doeth suffer a greuous disease, which dooeth consume and make an ende of it, which is called rust

The Dialogue of Iron.

*That rust
come not.*

*Remedies
when the
rust hath
taken it.*

rust, and because it may not come to it, there are many remedies, that the thinges which are made of Iron, and of Steele may be continually cleane: principally, that they be put into no moist place, and that they be occupied and used, gilding them or siluering them: in so doing they bee kepte cleane from the aforesaide rust, or anointing them with common oyle, or with the marrowe of a Deare, or with the fatte of birdes, or with white lead and vinegar: when they are takē with the rust, for to take it away, they must be fyled of and put into vinegar, and after into the fire, for with this it is taken away, vnllesse when they be so much eaten, that they are not to be remedied with these benefites. I doe not speake of the finesse and delicatenesse that there is in sodering of it, and closing of it together, and of the vsing of it in y^e forge, because I am weary I let it passe. With many other things that I should say thereof, and do conclude that these two thinges, Iron and Steele are the most necessarie things for the seruice of mā, of as many as are in the world.

Doctor. I am verie glad with that which master Orcuno hath spoken: for all is to confirme the excellencies, & greatness which I haue vnderstood of these two mettales, whereby I doe take them to be more necessarie then the gold and siluer, if we do consider well of it. The gold doth not serue vs principally for any other thing, but for money, which is to buy any thing therewith, and for the trade of thinges, the which any other metal might serue, or any other thing. For in the old time as there was no money, they did barter and change one thing for another: and by reason in thys bartering and changing there could not be used any equality and iustification betwene parties: the wise and discrete men of common wealthes did agree together to make a thing which might serue the lacke that might be of the one party to the other, that with it the thinges might be made equall, and there might be a iustification of both parties. And for thys reason and effect, there was invented and made the first money,

money, which was neither golde nor siluer, but of Iron, and of metall, as wee see in the money of old time. And after that, the Romaines made it of golde and siluer, for the faynesse thereof, but it is sufficient that the first which was made, was of yron and of metall, seeing that the Indians haue it to this day, of fruite of trees, and especially of the *Cacao*, which is the fruite of a tree, lyke to an Almond, this hath serued, and doeth serue them for money, to buy, and to sell, and to vse all playnesse, in their businesse. And in all *Monny made of fruite of Trees.* Ginea the blacke people called Negros doe vse for money, for the same effect, certaine little snayles, which they finde in the Sea, as also other nations doe vse of thinges lyke to this. B. I haue helde my peace, harkening to your worshippes, with great attention, and surely you haue treated in thinges of greate importance, and of great learning: and seeing you goe treating so effectually the matter of Iron, and so delicately, and with so greate learning, I woulde that Maister Doctoꝝ myght satisfie vs one thing, that I haue seene decided of learned men, vpon the completion of yron: for some doe say it is colde, and vpon this I haue had so many alterations, that they haue amased me, and seeing that Maister Doctoꝝ can certifie vs concerning this matter, wee shall take great pleasure, if that hee wil declare it vnto vs. D. I thought to haue made an ende with this saying, and that I had accomplished my promise with Maister Burgus: but nowe hee will driue mee to a question, the most hard and difficulte that is in al Physicke, and surely it were neede of moze time, then that wee haue to determine it.

B. Your worship may not escape by that meane, for to morowe you may make an end of that, which you cannot doe this day. Ortuno. I shall receiue great pleasure in it, although it bee not my profession: for beeing a thing touching yron, I shall reioyce therein. D. For to content you, I wil

The Dialogue of Iron

doe it, and so I will returne hither to morrow after Dinner
because we may haue time and place to treat of all thinges
that are to be said of yron. I goe to visite my sicke peo-
ple the little time that doth remaine: and **Hai-**
ster Burgus will goe to his Apotheca-
ries Shoppe, and so **God be**
with you,

The



The second part of the Dialogue
of Iron, treating of the vertues
thereof.



Doctour. I am righte glad, that
I finde Mayster Burgus heere, for
as I came by the waye, I sente
to call him, because it might
haue chaunced that wee shoulde not
haue mette so well together as wee
dyd yesterdaye. For we went from
hence when it was night. Burgus.
For a matter of so greate impor-
tance, and that dooth giue so much satisfi-
sation and contentment it is good to come
tymely. Ortuno. You are welcome,
maister Doctour, you haue verye well
accomplished your promise. God saue
you, in a good holwe be it, the porche
of the dooze is very freshe, and it is
needefull that it should be so, because
it is so hotte. Burgus. Seeing that
wee nowe heere sette downe, and are
so wel shadowed from the heate, it
will doo well, that maister Doctour
doe relate vnto vs, that whiche wee
asked of him yesterdaye, that the
tyme passe not a waye in vaine.
Doctour. I do minde so to doo, for
alwayes I come shorte and wearye,
and haue neede of tyme. This
question which we will treate of, is
so difficultie, that many of the
olde wyters, who haue treate
d of yron, did let it alone, and
medled not with it: for the
doubtes they hadde thereof, whether
it were hotte or colde.

And if any did treate thereof, it was
so short, and so out of order, that
they lefte not anything knowne
nor verified, following euerye one
the opinion that seemed best to
hys owne

*The questions
if the iron be
hot or cold.*

The Dialogue of Iron

olwe iudgment.

That the Iron is colde Galen.

And that wee may moze apparantly see the same, I will speake of suche that holde the one opinion, and also of those that are of the other: and the parties being heard, wee will iudge that which shal seeme best vnto vs. Let vs speak first of those that affirme Iron to be colde, and let Galen bee the first, who dooth say that all those metals of their nature are drye, and so they haue great vertue, and strength, to drye by, and that that hath most vertue and strength to doe this among all of them, is the Iron, as also with this vertue to drye by: it hath also vertue to make colde. Hee dooth compare it to the stone, saying that the substance of the stone is constant, and stedfast, for the colde, and dryeth that it hath: Euen so is the Iron, in suche sorte that it hath the nature of the stone, the which is colde and drye. And this whiche hee sayeth in the ninth of his *Methodo*, hee dooth confirme in that of the naturall faculties. The harde bodies doo shew to haue moze earthly partes, and as the Iron is most harde, it hath moze then all other thinges, whereby it cometh to be colde and drye.

Idem.

Aueroyes.

Aueroyes dooth confirme the same in the fifth of his *Cogitatio* and sayeth: thinges whiche are made harde of heate, with the dominion of earthly partes ought to bee colde, and drye, as the Iron is. Alberto Magno in the booke of the *Meteuros* sayeth: the Iron when it is kindled maketh it selfe very redde, for because in his principall qualitis it hath earthly partes, the same he doth confirme in the booke which he made of metals.

Alberto Magno.

Conciliador, Idem.

Conciliador in the difference 155. sayeth: in the Iron is not founde that vertue which is expressely active, but in the ende it is colde and drye. The same wordes are sayde in the difference 128. Gentill in the same question whiche he made de *Actuatione medicinarum*, sayeth, that the Iron is colde and drye.

Herculano

Herculano in the chapter *de Vomitu* confirmeth the same. *Herculano.*
 Iacobus de partibus upon the second of the first, sayeth that *Iacobus de*
 the yron is colde and dry. Wee do see that the waters which *partibus.*
 haue quenched hot yron or Steele, are colde and dry. Auicen *Auicen.*
 in the seconde of the first, sayeth that they doo restraine the
 colour, and take away dryeth, and the heate chiefly in time
 of verie hotte weather. And following after this, Monardo *Monardo.*
 saith, that the water which hath cooled hotte Steele is cold,
 seeing that it taketh away the dryeth, and doth mittigate the
 heate, in tymes of hot weather: and the dryeth being taken a-
 way, causeth that the putrefaction of the feuers do cease, and
 where they are with scooles, it maketh an excellent worke,
 Albucasis in the booke which hee made of cering Instru- *Albucasis.*
 mentes, sayeth, that those instruments where with the head
 should bee cered, ought to be of golde, because it is most tem-
 perate: & that in no manner of wise they be of yron, because
 the iron is colde of nature.

Brasauola in his Books of the French disease sayeth, *Brasauola.*
 that the yron is colde and dry, which as he sayeth doth the w
 wel in his colour and manner of substance, and in the dark-
 nes and weight it hath, for these thinges doo alwaies ap-
 peare, and come into earthly substance, as that whiche is
 light into hot, and a very substance which is knowen to bee
 colde and dry for his effectes, seeing that it taketh away, and
 dooth repress the cholerike scooles, it withholdeth the flure,
 and hot runnings. That which this dooth, alwaies is cold
 and drie.

Sanauarola putteth the degrees of the colones, which *Sanauarola.*
 the yron hath, and sayeth: that it is colde in the seconde de-
 gree, and dry in the third. B. Maister Doctor I pray you
 to passe forward: for vnto mee, that which is spoken, is suf-
 ficient, for I haue no doubt thereof, but that the yron is colde
 and dry and alwaies I haue vnderstood it to be so, and now
 with the confirmation of such authours, I holde it for more
 certaine and firme. D. Maister Burgu hath very quicklie
 deter,

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determined without hearing the other partie. And therefore it is sayde that the iudge should haue two eares, the one to heare the one partie, and the other to heare the other party: & when you haue heard the contrarie party which saith, that the yron is hot, authorized with so graue men, and so wise, as the aforesaide, perhappes you shall remaine confounded, in having made so light a iudgement. B. Is it possible that any doo say that the yron which is harde and colde, & weighty, is not colde, but hot? I cannot beleue it, vnlesse it were with some sophisticall argumentes. D. It shall not bee, but with very plaine reasons & euident, spoken by the most principall Physicians, and Philosophers, that haue bene heretofore. Galen in his ninth booke of the simple medicines, saith that the mettalls, haue much substance of the fire mingled with the rest: how much reason is it, to bee more in the yron then in the rest of the metals, but because it is hard and thicke, let Rasis shewe it, for in the 21 of the *Continent* he dooth say iron to be hot & drie, in the third degree. And for the confirmatiō therof, let Menfne be cited, who was both a physician and a Philosopher, very famous in his time. Aliabas in the 5. of his *Theorica*, dooth saye that the water that hath quenched hot Steele, is hot and drie, because it hath vertue to consume the superfluities of the stomacke, and openeth the inner partes of the bodie which are al workes of heate. Auicenn in the second *Canon* sayth, that the steellie water doth resolve, which worke is only of heate, and he himself giueth it, in the disease of the palsey, which is a disease for the moste part, that cometh of colde causes. Conciliador in the *Commentaries* which he made vpon the problemes of Aristotle, maketh a great doubt in this matter, saying that the authours whiche doo treat of yron, did not determine if it were hot or colde, but that their opinion is, that it doth more decline to be hot then colde. Auicenn saith, that the rust of the yron is hot. Mathew de Gradi saith so likewise. Alberto Magno in the booke which he made of metals, in the 3. parte saith, that of

That the Iron is hot.

Galen.

Rasis.

Aliabas.

Auicenn.

Idem.

Conciliador.

Auicenn.

Mathew de

Gradi

Alberto

Magno.

the gold and the copper there is no doubt, but they are hot, and chiefly the copper, by reason it is of a darker colour, and for this cause the yron doth participate of heate. The Astronomers doe say lykewise that it is hot, seeing that they hold it, to be vnder the dominion of Mars, which is hot and drie. And besides these graue authors the reason doth shew it self, and the workes and effects it hath. We see that it doth ouercome the superfluous moylture of the stomacke, it openeth the opilations, it prouoketh the monthly custome of women, it consumeth and drieth vp all which are works of heat, in somuch that I do perceiue with that which is already spokē that G. B. is a mased, & of an other opinion then he was before. B. Surely it is so, sithence I haue heard such graue men shew so good reason that the yron is hot, it hath driuen me into a great doubt, and confusion, and know not how to determine with my self, vnto which part I shal incline, and beleue. D. and so lykewise many others haue done that knew not what they should determine. And writing of the yron they set not down of what complexion it was, because they knew not to what part they should incline, seeing the varietie of iudgements were such as we haue declared. B. It would be a learned thing & very conuenient to make certain in one iudgement, these authors, seeing that so long time they haue bin at difference, & at discorde; and it seemeth to me that G. Docto; might do verie wel, seeing that the Grekes & Arabians did sit in counsel together with one consent, to determine vpon the letting of blood, for the itche in the face, and other controuerfies which were in this matter: & seeing that worke hath bin so esteemed in all places. likewise this will be of great estimation, to make such graue authors to agree, which are so different & contrary to opinions. D. It seemeth to be a hard thing to do this. B. The greater it is, the more it will be esteemed. D. Because my good will is to please Haister Burgus, I will speake my minde and opinion, more for the desire to tell the certaine truth, then to be the iudge, and to sette downe a small iudgement,

and

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and determination of this controuersie.

*A concord
of the differ-
ence.*

Wee haue said with the opinion of Auicen, and the reste of the authozs, that al metals are made of sulfur and quicksiluer, the sulfur as the father, & the quicksiluer as the mother, the one as the maker, and the other as the matter, and being so, the matter whereof the yron is made, is of these two things, and of these two beginnings, of the most hot sulfur, and of the most cold quicksiluer. The which nature hath placed in the inner partes of the earth, and made them metals, and where there was these two beginnings, most pure, it was made golde, and likewise of that which was grosse and vnpure, according to the degree and qualitie of euerie one, there was ingendred and made metall, conformably to the purenesse, or grosnesse that it had, and where these metals are more vnpure, more grosse, and more dark, the yron did ingender.

The whych beeing of beginnings not pure nor cleane, but grosse and folthie, became to bee a metall, more harde then all other metals, so that by meanes of it strength there might be some who might make it easie and subiect to be wrought, as also it might bee a necessarie instrument that thereof men might profite themselves. And whereas the yron is made and ingendred of these two beginnings, which are, sulfur and quicksiluer, the one hot, and the other colde: so it hath the completion and temperature, and doeth participate of both qualities: therfore it is so drie, and for this cause hard and strong. By meanes of the sulfur it heateth, it consumeth, it drieth, it openeth, it comforteth, it prouoketh appetite, and maketh the meruellous woorkes that we will speake of hereafter, and al is done by meanes of the heate which it hath. And by meanes of the quicksiluer, being grosse and vnpure and being formed with earthly vertue, where with it is mingled, it cooleth, it retaineth, it thickeneth, it congeleth, it withholdeth and detaineth any manner of fluxe, or runnings by binding, it taketh away scales, it cooleth and tempereth the heate, and it doeth ma-
ny

ny other effects, which are al done by meanes of the coldnes that it hath, in such sort that as by the aforesaide is scene, the effects are contrarie which the Iron doth: the cause wherof is by reason it is compounded of thinges that haue contrary qualities, which are rooted in it, and do worke confozmably to the subiect where they doe worke. For where it is need to open, it openeth: and where it is neede to shutte, it shutteth. Trueth it is, that besides these qualities, the yron hath another most principall, which is, that it is most drie, more then all other metals, by meanes wherof it doeth many of these effectes and woorkes, which we haue spoken of, and also it hath vertue to heate, to coole, and to dry vp. And of this it commeth, that some doe say it is hot, bycause they see that it maketh woorkes of heate, and others say that it is colde, bycause they see that it doeth woorkes to make cold, the reason wherof is, that it is compounded of two contrary beginnings, the one hot, and the other colde, and thereby it seemeth that they may verie wel defend themselves, who said that yron is colde, and woorketh cold effectes: And lyke wise they that sayde, it was hot, and doth hot effectes. Whereby it doth appeare that which the one and the other haue spokē and treated thereof, to be true. B. Master Doctor hath verie wel ended the controuersie, and cōtrariety that is in this matter discreetly and wisely, wherby we are satisfied: but there remaineth a doubt, if the quicksilver bee colde, as hee sayeth that some doe say that it is, and to prooue it, they say that it sheweth by his strength, colour, and taste, and the effectes, which it doeth, to make colde, seeing that such as doe vse of it, it maketh impotent, they suffer weakenesse, and trembling of sinewes, and are vtterly voyde of the vse of their members, and they die all together of a disease called Apoplexie, and all this doeth come of colde causes. They which say that the quicksilver is hot, doe prooue it with his effectes, for anointing the ioyntes and other partes, of the body therewith, it maketh great woorkes, and effects of heat,

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Sublimatum

it inflameth their mouth, and throte, their gummies, & roose of their mouth, with great heate, and burning: it prouoketh sweat most vehement: we see that thereof is made the most strong thing like to fire, that is called *Sublimatum*, which is most strong fire, and burneth whersoever it bee put and all that it taketh, it consumeth, and fiereth. Of it is made that coꝛsue poyson, called powder *Precipitatos*, in such sorte that the cause is needfull, seeing it hath and dooeth the woꝛkes so contrarie to make colde, and to make hotte. D. The same doubt we haue of it, as of the yꝛon, and what is that which Master Burgus wil now haue? B. Now that you brought vs out of the first doubt, we pray you that you will bring vs out of the second. D. It seemeth vnto me that Master Burgus doth take the matter so earnestly that I must needs do it, because I meane to content him, in al things, & it shal be done very quickly: the euening commeth vpon vs. The quicksiluer is a metal compounded of diuers parts, the watery parts that it hath, are mingled with earthly things, which is that that giueth it substance and strength. It hath also mingled with it sulfer parts, which seemeth to be very bright: for in chafing the quicksiluer betwæne the hands, there remaineth in the the perfect smell of brimstone, & so the quicksiluer is compounded of diuers things. The watery & earthy parts giueth it vertue to make colde: by meanes whereof is done the vertue which we haue spoken of, and by meanes of the sulfer which hath a very parts, it heateth, penetrateth, openeth and maketh thin, and by them it prouoketh sweat, it causeth to expel by the mouth and by stoles, the humour that doth abounde, by heating and dooing other effectes of heate.

And therefore it is not to bee maruelled that the quicksiluer doth contrarie effects, seeing it hath diuers operations, which is the selfesame that we haue spoken of the yꝛon, and so the doubt remaineth discovered which was propounded by Master Burgus. B. I remaine sufficiently satisfied of that which
is

is sayde, but not so satisfied that there dooth not oemayne for mee to aske of M. Doctor another thing, which is of more weight then all that is sayde: which is, to knowe the vertues that the yron and Steele haue in the vse of medicine: for their works, and effects, as I haue heard it reported, are many.

D. It wilbe a trouble for me to reckon, and tell of so many auncient authozs as also of late witten authozs, whiche do treat of the vertues of iron, and of the Steele, by reason they are many and doo treat of great things. And seing that it shalbe declared, let vs loose no time, whereby we may the rather make an ende. By that which is sayde, you haue vnderstood howe the yron, and Steele, are one kinde of metall, sauing that the Steele is more cleane yron, and more fine, & for this cause it is hard and strong. They of old tyme knew not the Steele, but onely treated of the yron, and so if they attributed the medicinall vertues that we will speake of, and vnder our talke of yron, we will comprize the Steele, seing that it differeth not from it, in more then in being purer, and cleaner from superfluities: and for this cause the Steele dooth make cold, and drieth more then the yron. For where it is needfull to heate and to open, the yron hath more force, because it is not cleane of the sulpherie partes, for there is lost much thereof, when the Steele is made in the forme as it is aboue saide.

It is needfull befoze we proceed forwarde, whereby wee may the better treat of the vertue of yron, that wee vnderstand how it ought to be prepared. For if it be not prepared, neither can it be administred, nor yet wil it worke it effects, because it is a hard metal and strong. And seing that wee haue M. Burgus heere, who in his Arte is one of the excellentest men of al Spain, he may declare vnto vs how it may be vsed, and prepared, because wee may goe forwarde in this matter. B. I haue receiued great pleasure with that as I haue hearde treated of yron, and of Steele, and thought that wee shoulde haue made an ende, and not treated

Of the preparation of yron and Steele.

The Dialogue of Iron

any longer of them: but seeing that it seemeth good to Maister Doctor, that I shoulde speake of the preparing of these metalles, I will doo it, because I woulde say some thing as well for my parte. But if Maister Doctor woulde take paynes, hee might speake thereof, as wel as most men that are in the worlde, seeing he knoweth it, and that there is nothing in medicine hidden vnto him, but seeing that we haue of him a good Censor, if any thing doo lacke, he may speake and supply it. The metalles if they bee not corrected and prepared euerie one, as it is conuenient for them, cannot serue in medicine, nor worke the effectes and vertues, which they haue in them, because they are grosse of substance, and strong.

*To correct
Metalles.*

The Alcumistes haue knowne and dooe knowe much in correcting and preparing of them, seeing that we see they vse the golde and the siluer, in broths, that they may be drunke, and do reduce them into powders, as also they do the like with the lead and copper, and of other minerals and metalles, which they doo correct and prepare, for to make them into powders, that they may serue in medicine.

They doo correct and prepare particularly the iron for this effecte, but with greate difference, from all other metalles, as *Bulcasis* sheweth very learnedly, being a Physician, and a Doore, who in particular doth shewe the manner which ought to bee had, for to prepare the iron, and hee sayeth in this manner, the syling of the iron which is most pure, must bee taken without other mixture, for if it bee mingled with Copper, or Lead, or Glasse, and if it bee giuen so mingled to any person for to drinke, it wil kill them, you may take the quantitie you list, of that which is filed, being most pure, and let it be washed, & after it is wel washed, let it be put into a cleane vessell. And let there bee put to it vineger, and put it vnder some thing, so that it bee well covered, let it so remayne thyrty dayes, or at the least seauen, and after that tyme take it forth, and you

Bulcasis.

you shall finde that whiche is filed of the colour of Verdegreace, the which must be dried: and after it is drye, it must be grounde, and being well ground you may vse thereof.

Some there bee that doo wash it with fresh water, or with vineger, and doo straine it through a linnen cloath, and then put it vnder a vessel vntil it waxe rottē, and after they wash it, and keepe it. That which this Dooze dooth say, seemeth to be of Aueroies, in the fifth of his gathering, where he setteth downe the preparation of this in this forme: After the Iron is ground very small, let it bee put many times into vineger, or into Goates milke, when it is cruddy. This he would should be the preparation. And Christopher de honestis, following this in the commentaries which hee made vpon Mesue sayeth, Let the filing of the Steele be put into vineger many dayes, for in any otherwise the vse of it will not profit, although that some do put it into milke of Goates, and some into oyle of swete Almonds, and in this sort they take it. The same preparation Clement Clementino doth giue. It seemeth a harde thing to beleewe, that the yron or Steele is penetrate, and doth waxe soft with any of these thinges: onely the strong vineger is that which doth penetrate and soften it, whereby it may be well grounde, for to vse of it. And for the more certeintie I will shewe howe I do prepare it. I do take of Steele the purest and whitest I can get as also iron, and doo cause it to bee filed as small as may bee, and when it is filed I cause it to be washed in water many times, vntill the water doo come forth cleare, and then I put it into a cleane glassed vessel, and do cast to it as much strong white vineger as may be sufficient to wet therowe the saide filing, and the vessel being stopped and put into a close place, I do let it stand xx. daies, stirring it well twice euerie weeke, and putting to it some vineger if it bee needefull: and after the twentie dayes, when it is well soaked, I take it out of that, and put it into some other broader vessel, or vpon a table, that it may drye in the shadowe, and

*Aueroies.**Christopher de honestis.**Clement Clementino.**The preparation.*

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after it is drie, I doo grynde it in a moxter of metall, syt-
ting it twice through a thick siue of silke, & so being made
into Powder, I put it into a fine earthen paynted pot, & then
with a Pestle I beate it small againe, in such sort that bee-
ing taken betweene the fingers, it seemeth not to haue any
maner of substāce, neither is it felt between the. And if it be
not doon in this sorte they are neuer well grounde, so; it is a
thing that they take most care of, so that therby it may worke
the effect the better. And being made into powder in this sort
it ought to be kept in a glasse vessell. Some doo wet it with
Gumme Dragagant and make it in rowles: and it liketh
mee very well, because they be the better conserued, and the
gumme Dragagant taketh away some part of their drieth.
And seeing that I haue made an end of the preparing of the
Steele and yron, that it dooth the effect when it is needful as
though it were the steele it selfe, let Maister Docto; shewe
vnto vs the woorkes and vertues that it dooth. D. I doo
reioyce very muche to heare the good order of the preparati-
on, that Maister Burgus hath giuen and set down to be vsed
with these metals. And seeing that I am bound to declare
the vertues and medicinal woorkes which they haue, I wil speak
of it the best that I know, as wel that which I haue knowen
and read, as that which experience hath taught me, and the
vse of so many yeeres. These two metalles doo serue in me-
dicine two manner of wayes, the one is, that of them may
be made instruments to worke with, in causes of Surgerie,
without the which the Surgeons cannot worke their woorkes
and effects, no; the Barbour without them cannot do their
occupations. To declare what instruments those are which
serue so; the one & so; the other occupations, it wil bee too te-
dious. The iron and steele doo serue in medicine with great
effectes and maruellous woorkes, by curing and healing di-
uers diseases, and so Plinie in his booke of the natural histo-
rie, treting of this matter of iron, after he wrote great things
of it, as well in that which doth profit in the seruice of man,

*The vertues
of Iron and
Steele.*

as other curious thinges, hee treateth of the vertues and
 woorkes which it doth in medicine, shewing first the quali-
 ties of it, saying: The yron hath vertue to drie vp, to re-
 tayne and to holde faste: it is good for such as dooe lacke
 their haire, that it may growe, being prepared and ming-
 gled with some licour prepared and made for the same pur-
 pose, it taketh away the roughnesse of the cheekes, mingled
 with vineger: and being made in an oyntment with oyle of
 Saffron and waxe, it taketh away the blisters of all the
 bodie: the powder of it mingled with vineger, doeth heale
 the disease called Saint Anthonies fire, as also al maner of
 skabbes: it healeth the little sores betwæn the naile and the
 finger, the powders therof being applied therunto with a lin-
 nen cloath. It healeth also the flux of women of what sorte
 soeuer it be, being put thereunto with wooll or with cotten
 wool, and also if they be applyed thereunto after the maner
 of a Lent in the lower partes: the powder being mingled
 with mirrhe and put to the sores or wounds new hurt, doeth
 soder them and heale them: and being mingled with Vi-
 neger, and put vpon the piles, it dissolueth them. It is a great
 remedie for such as are gowtie, being applied with thinges
 made for the purpose vpon the grief: It stencheth the blood of
 such as are wounded, which is for the most part made of Fe-
 ron. It is giuen to bee drunke to such as are diseased of the
 lungs, for it consumeth the disease, and healeth him that is
 sicke, it stayeth any manner of fluxe & the Piles, & doeth re-
 medie the sores of them. It healeth sore cheekes, casting the
 powders vpon them it is a great remedie & worthy of estima-
 tion. He that doeth cause it to be made & doeth put it vpon a
 Blaister called Higre, the which doth profite to take away
 and make cleane the soares, and to take away the Fistu-
 la and to eate away the Braunches, and too cause that
 the sores bee filled with fleshe: all this is of Plinie in the
 Chapter of Iron. Galen in the Booke of Triacleto Pilo, *Galen.*
 declareth much the necessitie of Iron, for the life of man-
 kinde and for the seruice of man, and dooeth account it for a
 most

The Dialogue of Iron

most excellent remedy, for to dry by the moystures & teares of the eyes. In that of continuall dissolution, hee sayth: that peeces of burning yron cast into milke, by taking away the waterishnes which the milke hath, is good for ouer muche stools, and especially for the bloodie flux. And in the tenth of the simple medicines, he commaundeth that milke be giuen wherein peeces of yron haue bene quenched, and saith that such kinde of milke doeth good vnto them which haue the bloody flux.

*Alexander.
Traliano.*

And in the like case it is better to vse of Iron, then of stones or pebble stones, by reason the Iron doth leaue more drythe in the milke. Alexander Traliano, adding to this, treateth how milke should be vsed in stools. He commaundeth to seeth milke with a quarter parte of water, vntill the one halfe be consumed, and in this sorte it may be giuen to them which haue the ague with stools, and it is better in the place of small pebble stones, where with they doe commaund it to be sodden, that there be cast into it small peeces of burning Iron. Paulo, well weare saith that which Galen hath sayed, and that the powder of Iron mingled with vineger profiteth much to such as haue matter coming forth of their eares, although that it hath bene of a long continuance.

Paulo.

And also it is a greate remedie for such as haue taken venom, that is called Aconito. And forthwith he treateth of the vertues of the water that haue cooled hotte Iron, and sayth, that it doeth good to such as do suffer the payne of the belly, and such as haue any cholerike disease, and such as haue hot stomackes, and such as haue the stopping of the lunges.

Dioscorides.

Dioscorides in the chapter where he treateth of the rust of yron, saith, that the water or the wine, that hath quenched a peece of burning Iron, is good for them that haue the fluxe of the stomack, and the bloody fluxe, it dissolueth the hardnesse of the lunges, and serueth in cholerike stools, and in the loosenesse of the stomacke. Aecio, treating of certaine

Actio.

rewles

rowles which are verie excellent for the opilations of the inner partes, sayeth, that it is a moste convenient remedie for the Lungen, and inner partes of the Bodye, that the water that hath quenched whotte Iron bee taken for a long time: but such as haue a whotte disease, must vse of the water, & such as are colde if they be weake, of wine that hath quenched yron. Oribacio saieeth, that the water which hath quenched whot Steele, is an excellent remedie for suche as are sicke of the lungs, Scribonio, an auncient Physitian sayth, that the water which hath quenched whot Steele is a great remedie for such as are swollen, and for such as haue sores and griefs of the bladder, chiefly if they vse it continually. Rasis of his *Continent* treating of yron sayeth, the same as Galen doth. And Paule adding this, the yron doeth take away the fluxe being ouermuch of the menstruous, and conceauing with child, it healeth the little sores that are betweene the finger and the nayle, it taketh away the Pearle in the eye and the hardnesse of the eye lid, it healeth the piles outwardly, it remedieth rotten gums, it taketh away the Boute from the feste, and from the handes, it maketh haire grow where it lacketh, although there haue none growne a long time. The water that hath quenched yron, is good for the fluxe of the bellie, although that it hath beene of a long continuance, and for stooles of blood which doth auoid from the bodie, and the meate which is eaten and not consumed, and for stooles of blood: it also dissolueth the hardnesse of the lungen, it remedieth the runnings, and weaknesse of the stomacke. And Mezerico an ancient Physitian saith, if the powder of yron be taken with sodden wine called Tute, it comforteth the weaknesse of the stomacke: he taketh for his Authour Mele a Physitian. And Rasis concludeth the same, saying, I say and certifie by great experience, that the yron, doeth profite in the disease of the Piles, and for the fluxe of Urine, and for ouermuche fluxe of the menstrues: this sayeth Rasis.

Oribacio.

Scribonio.

Rasis.

The Dialogue of Iron

Serapio.

Auicenn.

Serapio reciteth al that Rasis saith, worde for worde: and because I woulde not say it twice together, I let it alone. Auicenn followeth Rasis in all that he hath said, adding this that followeth to it. The water wherin yron is quenched, maketh strong the inner members by his owne propertie and manifest qualitie: it comforteth the stomack, for the water which doth quench whot yron, strengtheneth the vertue, and consumeth the superfluities of the stomack, & the superfluous moysture thereof, for those are the thinges that take away appetite by the loosenesse of the mouth of the stomack, & they are those which extinguishe and kil the natural heate: and the yron by reason of the coldnesse and drythe, helpeth the knitting which is made in y^e mouth of the stomack, wher the appetite is ingendred, it comforteth the Liuer and the rest of the interiour members, it strengtheneth natural heat, the sinewes and powers of the bodie, and in such sort it doth giue them strength, and they take such vertue therby, that they casse from them the opilations: by reason of which causes the Lungen are consumed. It comforteth the vertue of generation, and this it doeth by consuming the moysture which is that which letteth & troubleth natural heat which is necessarie therfore, and if it be not done by his qualitie yet it is done by his accidents. Al this is spoken by Auicenn, in the second of his first, as also he saith in the seconde Canon where he praiseth the yron greatly for Kingwormes, and for swellings, and for the Goute, and mingled with Vineger and put into the eares that of long time haue cast out matter, it healeth them, & for the sharpnes of the eye liddes, and to take away a webbe or the whitenes of the eyes: and hee saith mozeouer that the Wyne which doeth quench the Iron doeth profite for the Apollumations in the Lungen, and for the loosenesse of the stomacke, and for the weakenesse thereof, it taketh away the superfluous Fluxe of the Mother: it dryeth the piles, it taketh away old sooles of the bloody Fluxe, it doeth good to such as their

Auicenn.

fundament cometh forth, and to such as they: water doth auoid from the, not feeling it, it taketh away the ouermuch fluxe of the menstrues of women, and comforteth lustines in man or woman: all this is taken out of Auicen. Aliabas in the fifth of his Theorica sayth, the water that coaleth the iron, dooth detayne the bellie: it hardneth and comforteth the Members, if you bathe your selfe with it, it dooth good to the Waynes and Apostumations of the Lungen. Albucasis sayeth, that the vse of yron prepared, taketh away the naughtie colour of the yelowwe face, that is of the colour of Saffron, and the vse thereof dooth make fatte, and it shoulde be vsed as the sicke man doth heale, who being wel and whole, dooth ware fat.

*Aliabas.**Albucasis.*

Well neere all that which I haue saide, Alzananio and Isaac, do say: which I do leaue to relate, because it is shewed already. B. Haue there beene any late writers that haue sayde any thing touching this matter? I thinke there be none that considereth how that the auncient Writers haue written muche thereuppon. D. Yes, many and very learned. B. It would doo well that you would so much pleasure vs, as to shewe who they are, and what they say, seeing you haue begunne, and that they remayne not vnknownen. D. I will shewe you, for some of them with care, and particularly, haue written of yron, and the vse thereof, and of the great vertues which it hath, and the lyke they say of the Steele. A Phisition which was a Cardinall called *Vitalis de Furno*, treating of yron in a perticuler Chapter, saith: the filings of yron hath vertue to drie vp, and make thin, and therefore it openeth and healeth opilations of the lungs: it healeth the bloodis fluxe, and any manner of fluxe of the Bellie taken in meate or drinke. The Iron that is quenched many tymes in Wyne, is good for the stoppinges of the Lungen, and inner partes, and the milke is good wherein the steels hath beene quenched.

*Alzananio.**Isaac.**What the late writers say.**Vitalis de Furno.*

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The yron obeyeth nothing but the Diamond, for it cannot dooe more then yron : for it dooth consume it altogether. There is no mettall, which dooth receiue so much hurt with the rust as the yron dooth, and much more if it be cankered with the blood of mankinde, and also after you have made it cleane again, if you annoint it with the marrows of the deere called the Hart, or with Oyle oliue, or with Vineger mingled with Alom. This the Cardinall saith.

Montenana.

Montenana in his Counsell a hundzeth sixtie one, dooth put for a great secret to kill or quenche fiftye times a peece of Steele in strong Vineger and in that Vineger being made whot, to wet a course Linen cloth, and put it vpon the lungs and inner partes that are stopp'd, many dayes together,

Sanauarola.

Michaell Sanauarola in the booke hee made of Bathes, doth say, the yron maketh cold and dryeth vp, whereby it is binding, and therefore it dooth deteyne, and the water that killeth or quencheeth the yron, hath the saide vertues, and all the rest that the yron hath, for the water receiueth into it his qualities, and vertues as Galen saith, that the water receiueth the qualities & vertues of the things that we put into them, or sodde in them, and they do the same woorkes that the said thinges themselves will do, the water which killeth or quencheeth the yron or Steele dooth detayne, it causeth that the fluxe or runnings do cease, and being put to the ruptures, it doth sodder them together, and shutteth them, it consumeth the olde matter of the eyes. The powder made of yron dooth loose the swollen eye liddes, it taketh away the Kime from the eye, and doth make fast the gummes that are loose. Whē there is a tent made and wet in this powder prepared and put into the mouth of the Mother, it withholdeth any manner of fluxe of it : and the like it dooth by putting it into the fluxe of blood: that cometh from the Vyles.

Galen.

This Powder is good agaynst the Venome called *Aconito*. The Wyne that quencheeth yron or the Steele, doth

dooth profit for the hardnesse of the lungs, and the weak sto-
 mach and laxative, & any maner of fluxe, chiefly if it be cho-
 lerike, it dooth profit much. Such as haue the Dropsie, and
 the fluxe of the vaine, and such as haue the menstrues, ouer-
 muche, and such as their water goeth from them without
 perceiuing thereof, and suche as their fundament goeth out:
 hetherunto Sanauarola hath sayde. *Nicholas Florentine,*
 prayseth infinitely Steele, for opilations of the inner partes *Florentine.*
 of the body, and likewise the water of the Steele. *Bartholmew*
Anglicus, greatly prayseth the vse of yron, & of Steele, *an English*
 and sayeth, that they are a most excellent medicine, then *man.*
 gold or siluer, for the seruice of man: for that by them these
 two metalles, that are so greatly esteemed of all men, are
 kept in safetie, because they doe defend and succor them from
 suche as continuallie doe persecute them. They defend iu-
 stice, they conserue the common wealthes, by them the euil
 doers are chastened, and the good are conserued and defen-
 ded: in all offices of handycraftes they are necessarie: they
 laboure and woork the fieldes with them, whereby we are
 maintained, it hath medicinal vertues moze then any other
 metall. for the filing which dooth procede of it, hath vertue
 to dry vp, and to make thin. It vndoeth opilations of the
 lungs, it taketh away any maner of flux of stooles, although
 they bee of blood: and it profiteth for many other thinges. Al-
 this the English learned man sayth. *Wiliam of Saliceto,* *Saliceto.*
 in the cure of opilations of the lunges, dooth commaunde to
 take the powder of Steele, for to loose opilations, and hee ta-
 keth it for a great secrete. *Platerio* in the Chapter of yron *Platerio.*
 sayeth, the yron and the scales of it, and his rust & the Steele,
 euery one of them hath the like vertue and propertie, taking
 two partes of a dram of the filing of yron prepared, as
 it is conuenient, with hot wyne, it healeth the opilations of
 the liuer and the lungs, although they be very olde. *Mathew*
Siluatico saith the same, that the rust and the scales of the *Siluatico.*
 yron haue the same vertue that the Steele hath, either of them
 being

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being prepared, and made into powder, do heale old opilati-
ons, and they must be taken with hot wyne, and these pou-
ders must be mingled with the iuyce of Bolen, put in a tent
of cotten wooll, into the pyles, it healeth and cureth them, &
also when the fundament commeth out, of what maner soe-
uer they bee: and chiefly if they proceede of a hot cause, by ca-
sting wine called Tente, vpon burning yron, and taking y^e
Smoke thereof, dooth take it away. Clement Amerino after
that he hath shewed the preparing of the Steele, dooth com-
mand to giue halfe a Dram thereof prepared, mingled with
sugar of Roses, taking it fasting, it causeth that no euill hu-
mours be ingendred in the body, and it taketh away the rot-
tennes of them, and it dryeth by the watrishnes of the Sta-
mack, it procureth appetite, it strengthneth the interior me-
bers that are weake, it rectifieth the liuer that is sicke, and
the rest of the members, and chiefly if they take the powders
with spyces of a sweete saour, they will make the colour of
the face cleere and faire. Christopher de Honestis, after hee
had set downe the preparing of the Steele, saith, that the pou-
ders of it are maruellous good, taken with Sugar of Ro-
ses, in the morning, because it giueth appetite to meate, it
comforteth the strength of the stomack, & consumeth the su-
perfluous moysture therof, whereby y^e digestiue vertue doth
strengthē it self, to make his works y^e better. It healeth the
that are in a consumptiō, & such as are swollen with opilati-
ons, or with the euill complexion of the Liuer. It is profita-
ble for them that haue a naughtis yellowe pale colour in the
face, it comforteth the Liuer, it keepeth away the dropsey, &
if it bee at the beginning, when it first commeth, it cureth &
healeth it. And generally it taketh away al the rottennes of
the body, and dooth rectifie al the corrupt humours, chiefly if
they bes the interior members, Mathewe de Gradi dooth
praysse it much in the fluxe, y^e is ouermuch of many months,
and in scooles: and Auicen declareth it in the 20. of hys
thirde booke, who sayeth in diuers places, that it profiteth

*Clement A-
merino.*

*Christopher
de honestis.*

*Mathewe de
Gradi.*

in the like fluxes, and hee saith, that it is good for the Gomorea passio, and for the lustinesse of man, and for him that cannot make his water wel, and for the white purgations.

And because I am weary of muche speaking, and of thinges which are to be much esteemed, I pretend to make an end of this matter, for the day goeth away, and if wee would speake other thinges of great importance, time wil not suffer vs. B. We would be glad that the sun woulde not make so great hast, that the day were longer, that we might know these thinges, and especially being such as are spoken of.

And I neuer thought that of a thing so forgotten in medicine, as the yron is, that there had bin so much to say, and so much to bee knowen thereof, and if we well perceiue that which is saide, there is no disease in man, from the soles of his foote, vnto the haire of his head, wherein the iron doeth not good, and that which I haue more esteemed, is that such wyse men haue gone into counsell, vppon thinges of so great importance.

D. Master Burgus, dooe you not maruell of Gentil, hee pretending to do this, seeing howe great contrarietie there was to make them agree in one, brought the matter to thinges hidden and by that as it is saide, shal be scene how he was deceiued, seeing that the diuers partes which the Iron hath, are manifest causes whereby it maketh diuers effects and operations. B. There remaineth to me one doubt, which is, if the lode stone being ground & prepared, as the yron and Steele, if it do the works that they do, seeing it is of the same nature that yron is of. D. The lode stone hath much of the nature y the yron hath, which doth seeme to be so, by his colour, waight & maner of substance, & friendship y he hath with the yron. Seeing that it plucketh it vnto him, as if it were his own, & that a far of, that it moueth & bringeth the yron vnto it, & not only the said lode stone doth it, but also y thinges y it hath touched, that so haue taken the vertue of it, as if it were

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were the lode stone it selfe, and all this it doeth by reason of the greates lykennesse and friendshippe which it hath with the yron, together in one with the hidden propertie which it hath therfoze. For this vertue, that it hath to drawe vnto it yron, either it is for the likenes it hath, or for the propertie, and in this stone ought to be the one and the other. The diamond is his enimie, insonmuche as it is saide that in his presence, it draweth not the yron vnto it. Galen speaketh of greater power that the lode stone hath then the yron, seing that it draweth the yron to him, being of his own kind, and therfoze the ancient wryters do giue it the same vertue, that they giue to the yron, in curing the opilations of the lungs, and other inner partes. Galen saith, that the vse therof healeth the droppe, and doeth euacuate the grosse humors. Serapio saith, that being taken with water and hony, it looseth the belly, chiefly grosse humors: many doe prayse it for the droppe, with water and hony. I vnderstand that the lode stone ought to be prepared in such sorte that it may be used, as we haue saide of the preparing of the yron. B. Doeth your woozship minister any time the rust of yron prepared: for I haue prepared it by commandement of a Whisition, being a stranger, and gaue the powder thereof vnto such as had opilations: and hee saide to mee, that they did better woozke then the powders of Steele. D. We haue spoken of Plateario and of Mathew Siluatico, howe they say that the rust of the yron, and the yron it selfe, and the filing of it, and the Steele, haue al one maner of vertue, and therfoze the rust of the yron prepared wil profit as much for the said purpose, as the rust doeth, and I haue vnderstode for to consume and dry vp the moisturs of the stomacke and the slimy humours therof, it will make great effectes, for the rust of the yron and of the Steele is the most hot partes, & the driest partes of them. And so Galen doeth command it to bee prepared with veneger, and that there bee made of it, powder molle small, the which dyeth extremely, as he saith in the ninth of simples,

Galen.

Galen.

Serapio.

*The rust of
the yron and
his vertues.*

*Plateario.
Mathew
Siluatico.*

Galen.

simples, and in the fifth of his Methodo. Mesue, in that
of the vlcers of the pares, hee dooeth put a confection for
them wherein is contained the preparing of the rust, and
befoze that hee putteth the same rust prepared in vineger,
and made in small pouders, hee maketh of them a liniment
for the eares that are troubled with vlcers. Rasis in the
nienth Chapter of those thinges that doe comforte the sto-
macke, after he hath shewed of many compound medicines
saieyth, if they doe not profite, let there be giuen the scales of
yron, with wine, and he saieyth the same in the bookes of the
Deuisions, in the Chapter of the diseases of the moist sto-
mack: he commaundeth to giue a composition called Trifera
Minor, and after that, the rusts of the yron. And in the same
chapter befoze for the weaknes of stomacke, and the de-
bilitation of the naturall heate, he commaundeth that there
bee giuen Trifera, and after that the rust of yron, and at the
end of the saide chapter for such as do eate earth, clay, and
coales, hee commaundeth them to bee purged with Acibar,
and after that they eate Trifera made with the rust of I-
ron.

*Mesue.**Rasis*

B. You haue spoken very wel, Maister Doctor, but I pray
you shew vs how wee shoulde minister the pouders of these
thinges. D. Seeing that therewith wee shall make an end, I
will shew it in thort time, considering that the time doth no
longer giue place.

The cause and originall of the disease being knowen, the
sicke person ought to bee let bloode, and purged, if it seeme
good to the Physitian to bee so, and if the sicke person hath
strength therefoze: for there are some so leane, that it is not
conuenient to vse of any euacuations in them. This being
done, they shal take of the pouders that shal seeme most con-
uenient for them, of the thre thinges which are spoken of
the yron, the scale, or the rust of them, the quantity that shal
seeme good to the Physitian, according to the age, vertue, &
strength. I doe giue to them of a meane age a dramme, and

*How these
pouders are
ministered.**The quantity*

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from thence I rise or fall, as the age and strength or the continuance of the disease requireth, and that it may not belesse then two graines of waight, nor more then a dram & halfe, I giue it many kinde of waies, either mingled with sugar of Roses, or with conserua of violettes, or with a syzope of Coziander, or of the roote, or made in pilles, with a syzope made for the purpose, casting them into the mouth, or any maner of these waies, that they be taken: there muste bee drunke after them a little sacke, that it be not cold, nor very strong. And if the person that taketh it, drinke no wine, then he may drinke water sodden with Cinamon, although the wine be the better, it must be taken, fasting in the morning and immediatly after it is taken, they must go and exercise their bodies, two houres after, if they haue strength therefoze, and if there bee not strength to doe it, one is sufficient, or the time y they may possibly. The going must be in such sort that the partie be not ouer wearied: and if he be, let him sit down, now and then and by reason such as do take them haue stoppings or opilations, of any maner of exercise, although it bee little, they are soothwith wearie, and all the paine is for the first dayes, soz after ward they shall goe very wel, and shall not be so much wearied.

*hs n they
should be ta-
ker.*

*That which
the going
doth import.*

This exercise is better to bee vsed out of the house, and by the streets, and in the fieldes, it dooeth impozte verie much by the going whereby these pouders doe make their woorkes, and dos good, that if they bee not well gone with all, they dos not the effectes that is desired, and the exercise being made, let him take rest in his house, or in the place where hee commeth vnto, not vnclathing himselfe, but euen so apparelled, let him lye downe vpon his warme bed, and rest himselfe one houre, and let him eatc foure houres at the least, after he hath taken these pouders, or when hee perceiueth his stomacke to bee clere, of them, hee shall eatc of a Hen, or of another Byrds without any sauce, with some dry fruite, or some conseruas, and not
to

to eate any greene thing. Let the drinke bee according to the disposition that hee hath, wine watered if it bee conuenient for him to drinke, or water sodden with Cinamon: let him refrain to that day from all things that may offend him, let him not drinke betweens meales, let him make a light supper, with that as may dry by moysture. I will not counsell that they take these pouders euery day, but euery third day, and chiefly these first dayes, and especially such which are leane and delicate, for in taking of them euery day, they will be much wearied, and one day that they rest betweene, they will be restozed, and take strength for the next day. The day that it is not taken, if there doo appeare any fener, it would doo well that there were taken a good vessel or great cup full of whey, made of Goates milke hot, whot with sugar: & if it be not to be had, then take a smal table of rosade of a sweete smel: this day their liuer shal be annoynted with some ointment made for the purpose, and their lungs with some thing that may vnstoppe them, and the stomacke with some thing that may comfort. This shal be doon in the morning when he is on his bed, and after the oyntments are ended a little tyme, one howre or twoo after that they are annoynted, receiue a common medicine with thinges that haue vertue to euacuate, and this medicine shal not lacke, euery day when the pouders are not taken, for it dooth much import, except: if there bee not many stooles: in such sort it will bee better that it bee a washing medicine. The day which they take not the pouders, they may eate sodde meate with some sauce and greene things, and in the one day and the other drinke little.

These pouders are giuen many or fewe dayes according to the necessitie of the partie that is sick, and as it doth him good, for to some 15. dayes are sufficient, and to others 20. and to others 30. some there be which do somit them by the first twoo or three dayes, and they calke by much cholor with them, whereby they are notably lightened, and dooth

*The order
that he shall
haue.*

*The dayes
that they shall
take them.*

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them notable good, but being past two or three dayes, and being accustomed to them, they vomit no more: others there bee that vomit nothing at all, it wil doo wel when tenne or twelue dayes are past, to purge with some light purgation, and to rest two dayes after the purgation, and afterwarde to returne to the pouders, and then to doo it until the taking of them be fully ended.

*The vertues
and the
things wher-
in these
pouders doo
profit.*

The vse of the Steele so prepared is common to men, and women, and to all ages, so that they be not very cold, for very yong, principally these pouders doo good to women, no: the most part they are stopped and doo suffer retentiō, of the mēstrues, which are in them, these pouders doo make maruelous effectes, by healing them of their opilations, and stoppings, and causing their monthly order to come. Like wise these pouders are giuen whereas bee easie agues, and euill colour in the face, of what cause soeuer it come, it taketh it away, and doth all things that we haue saide, being writen and commended by so graue authours of so great learning & experience: and they may be vsed in all these thinges with all assurance, without hauing any thing in them that may offend, as we see by experience, in those which do greatly vse them. B. You commaunded mee to make a confectiō on which was of Steele prepared, for a woman that had bin many yeeres married, and neuer brought forth childe, and tooke it, and I haue scene her here with children: she we trust to vs if it hath made more effectes then in that woman. D. It hath doone good to many, and I haue many good children by that means, for when they bring forth children, immediately they make mee their Gossip, for the benefite to haue children. Surely it is a marvellous thing the effect that in this case it dooth, for it disopilateth, maketh the monthly order of women to come, where it dooth not, it maketh cleane the mother, it putteth in order to ingender.

*If gold hath
medicinall
vertues.*

B. I woulde knowe one thing, seeing here hath bin said so great excellencies of yron, and it hath bin effectually declared

clared how necessary it is for the service of man, as also his great medicinal vertues, that your worship wil also declare vnto vs if the gold haue any, for that I see learned phisitions commaund it to be giuen vnto such as are weake & leane, & to such as are ready to die, and to such as are sick at the heart: & to such as are full of Melancholy. D. I know not wherupon these learned phisitions do ground themselves, that you say do this, I know not what benefit or profit can come vnto the of the vse of golde that are debilited and leane, for the longer they vse it, the worse they shal like it: for if a furnace wth great quantity of kindled coles be not sufficient to change the manner & disposition of it: how can the heate of a weake stomack work with it for to profit therof and of the vertues, if it haue any: for hetherunto we know not, & the nearer they are to the death, the lesse they can do with it. Some there be which do commaund to cast peeces of golde, made in money or in other formes into the pots whers the meat is sodden, for sicke persons, & they promise great matters therof, & the heat wherewith it is sodden, is not sufficient to change the forme of it, nor it profiteth any other thing then to make it clean of y^e filth y^e it had, as also the weight which it had, came forth, euen as it went in: for so light a seething can do litle in such metal. To think y^e it serueth for the heart and for soundings, of y^e which is said, doth manifestly shew that rather it is hurtful for the, being ingedged of their beginnings, of sulphur & quicksilver although it be most pure of the, yet alwaies his beginning is sulfur & quicksilver, which both of these things be hurtful to the hart. And so Hipocrates taketh it to be euil water which doth passe, by mines of gold, for the said causes. Neither do I know, what foundation there is that gold should be good for them that are Melancholy seing it is metal, & being so, it is very dry, a thing so contrary for them: & if it be made crowns, wherby they may be spent & do his wil with them, who doth pesse the, in this they giue contentment & gladnes. I know no other medicinal benefit it can do to the. There are many

Hipocrates.

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Whisitions which doo command to carry to the moneyhouse, (which is y^e house where the money is made) a pot of water wherein they quench many times a bar of gold, & they do attribute more vertues to this water then to rosemary. It is a thing most suspicious of as many as may be, for at the time they diuide y^e gold frō the siluer or copper, wherwith it doth come mingled, they diuide wth strōg water which is a cozūe venō & mortal, of the which it cānot be chosen, but there wil remain some euil quality therof, bicause it is a thing so strōg. And likewise at y^e time they melt y^e gold, to make it in bars, & of thē to make money, or any other thing, that it may fine & rise of more killats. When it is melt in the furnace, they cast into it *Sublimatū* ground: iudge you if it wil let the gold to participate, (although it be but litle) of that venom to mortal & so hurtful: & the poore sick person trusting vpon the words of the Whisitiō, thinketh that he hath remedy for the hart, & for his soundings & faintnes, & there cōmeth to him hurt & payson, which destroyeth & corrupteth him. Belæue you me, and suffer not such which are sicke, to spend their money to cast gold in medicines which they take, nor let them quēch gold that is hot in wine, nor in water, for of the one & of the other, there remaineth no medicinal vertue that wil remedy their euils. Only y^e gold being made money, hath great vertues & properties, for that is it that maketh the hart glad, & taketh away sadnes & melancholy, and repaireth all the vertues & strength of man, it giueth strēgth wheras is none, it is an vniuersal, remedy of al things, vnles it be of death: for agāst that, nothing can preuail. And seing that night is come and time giueth not vnto vs any longer libertie, and although that it gaue vs, yet age dooth his office, for I feele my selfe weary, God bee with you maister Octuno, and likewise to you maister Burgus, and I goe to take rest.

The end of the Dialogue
of Iron.



THE
BOKE WHICH TREATETH OF THE SNOW, AND OF
the properties & vertues thereof:

And of the maner that should be v-

sed to make the drinke cold therewith, &
of the other waies wherewith drinke
is to be made cold: Whereof is shew-
wed partly, in the latter part
of the second Dialogue
of Iron.

With other curiosities which will giue content-
ment by other ancient thinges worthy to bee
knowen, which in this treatise shall be
declared.

Written by Doctor Monardus Phisitio-
on of Seuil.

stant of the Citie of Seuill.&c.the Doctour Monardus
your Phisition wisheth health.



Most excellent Lord, the faire & white snow doth complaine vnto mee, saying that she being so ancient, and of so many ages, celebrated of so many Princes, Kinges, wise & valiant mē, & being had in so great estimation, and price, that with greate care they seeke after her, & with greater care they do conserue her, for to giue health and contentment to all persons: yet for all this, many people with little consideration, & not knowing what they say, dooe persecute her, putting vndecent names to her: and that which dooeth most grieue her, is that some Phisitions, either for ignorance or for malice, do speake euil of her, not perceiuing what so many learned mē haue treated and said of the great vtility & profit which she doth to many, as experience doth shew, and all people doe vnderstand, chiefly when they doe drinke their drink most cold with the benefit which doth remaine to them thereof, they do prayse & extol her. Moreouer she saith, that she forceth no parson to vse her, but if any will vse her, she can giue such order and maner to make cold the drinke as is conuenient for all persons, giuing the degrees of coldnesse which euerie one would haue, and which doth best appertaine to them, and this with al assurance with onely leauing or placing the vessell wherein the drinke is ioyned neere to her, the which none of the olde writers nor of the late did speake against, or forbid. And especially let this manner of making could not be done with stinking water of a well, nor with the most burning salpeeter, but with pure water being cleane and cleare. These complaints and many other the faire lilly white Snow hath vttered vnto mee, & in the end shee lastly said to mee, that since that I had praised her so much, and taken in hande to fauour her, that I shoulde

The Epistle.

also seeke her some one person, wise and discrete, that with worthines & greatnes might valiantly succour and defende her from her aduersaries. And seeing the greate reason that she hath, and the bondage that I am in for the preservation of her honour, seeing in all this realme who might dooe it, I haue not founde who hath the partes that this faire Lady Snow desireth, & who with most iust title may doo it so well as your most excellent Lordship. And that your Lordship may vnderstand the rights which she hath, I dooe offer & serue you with this treatie, that of her and of her greatnes I haue written being amended and added therevnto, of that which before was writen. Wherby your Lordship, seeing it may the better defend her cause, and this shall not be hard to your Lordship, seeing that it hath beene so easie to you, that which did seeme impossible, that is, hauing taken out mightie riuers of drye fieldes, & placed so many and so faire fountaines made with so much arte by all partes of this City which were so necessaric, and where there was a Lake without profite, is nowe made the fieldes of *Elisens* & faire places full of Trees which dooeth serue for the recreations and walkes of our citizens: and as one most worthie whych dooeth followe the Romanes in their workes hath brought to light the antiquitie of this Citie putting the columnnes that so many yeares haue been secretly hid and buried in a place now so publike decked and adorned as the antiquitie and greatnesse dooth deserue wherby that al people may enioy of a remembrance so euerlasting, the whych howe harde and laborfome it hath beene, the impossibilitie that the worke had, doth shewe. And so the faire Ladie Snow is in greate hope and trult that hauing suche a noble protector, she shall be defended from euil tongues, & that she shall bee taken and held in the same estimation that her workes and greatnes doe rightly deserue.

The



The Treatise declaring the use of
 Snowe with the singuler benefites
 thereof.



G D our Lorde to manifest his knowledge & infinite power, made the vniuersall circuite of this world, which conteins al those perfections, that man may imagine in his vnderstanding: and it is deuided into two parts, that is, the region celestiall and the Region Elemental. The celestiall is shining, without any variation, alteration or corruption.

This dooth conteyne in it elcuen Heauens and in seuen of them, are the Sunne the Moone and the other Planets, in the eight are the starres, the ninth they call Crystalline, the tenth mouable, and the last they call the heauen of imperial heauen, which is as much to say, as the heauen of fire, by reason of the brightnes that it giueth from it which is fixed & doth not mooue, where the dwelling place is of them which are of good fortune. The other parte is the elementall region which continually and without ceasing is subiecte to these alterations: and this is deuided into 4. elements, which bee fire, ayre, water and earth, of the whiche mixture are ingendred all these inferiour thinges: the element of the earth is in the middelt, as the foundation of all the Circuite: then forthwith is the water: and aboue the Water and the Earth is the ayre: And aboue the ayre is the fire, the which is neere to the circls of the Moone. Al these elements doe mooue as wee see in the impressions which are made in them, onely the earth is vnmouable, as the foundation of all. The earth hath much mixture of water and Ayre: onely

Of the Snowe

ly the fire hath no mixture of other Elements, and amongst these Elements the ayre is very principall, which is deuided into three parts, one is the supream, and neere to the Region of the fire, which is whotte and drye for the fellowship that it hath therewith, taking muche of his qualitie, which is cleere and pure, from whence doo not proceede anye wyndes, nor clowdes: and this they call the celestiaall Region: and the partes moze lowe which are neere to the water and earth bee great and troubled full of Vapours, pearced and visited with the beames of the Sunne, whereby it cometh to bee whotte and the supream and middle Region of the ayre, dooth come to bee very colde, because it standeth in the middelt of the twoo extremities, beeyng so whotte. And in it, is increased the colde as in the middle part flying from the extreame partes of heat, as we haue spoken of before. This middle parte hath partes moze or lesse colde, for the parte that is ioyning neere vnto vs is not so cold, as that which is neere to the superiour partes of the fire. And how much moze the vapours do rise vpon height, & moze they do congele, and holde fast. In the middle region of the ayre doo ingender the clowdes, the small raynes, the Droppes, the frost, the rayne, the Snowe, the Haysle, and other impressions of the Thunder, lightnings and sharpe showers, and comets. The Clowdes be the principall matter, which doo ingender the Rayne, the Snowe, and the Haysle, and the other impressions which we haue spoken of, that are made of many Vapours which doo rylse vpp from the lower partes vnto the middle Region of the ayre: and so beeyng ioyned, they make one body, and they ware thicke with the colde of the saide place: and for this the cloud is like to a mother, and is the common matter of all the impressions that are made in the ayre. And so it is of the snowe as a thing ingendred of it, in the middle Region of the ayre. And the Snowe is no other thing but a Vapour, colde, and moyst,

moyst, which came into the middle Region of the ayre, be-
ing ingendred, in the bodie of the Clowde with a meane
coldenesse which is not so strong as that which dooth cause
the Hayle, nor so soft as that which dooth cause the water,
and in the like Vapour befoze it be made water, it doth con-
geale and freeze, and dooth fall broken in peeces and are
white, because there do rayne in them moze colde then in
the water.

The which Galen dooth shewe vnto vs in the booke
of the Philosophicall hystorie of Anaximenes the Philoso-
pher. Of the congealed ayre, hee saieth that the clowdes are
made: and of the same, beeyng moze thicke, the raine is in-
gendred, and the same is congealed and frozen, and by the
coldenesse of the Ayre it is made Snowe: and beeyng moze
congealed it is made Hayle. And the same Galen dooth
say in his booke de Vtilitate respirationis, the Clowdes
congealed are made Snowe: which is the matter that the
rayne is made of, the Snowe dooth fall in the high places,
which of their owne nature are colde places, and thereby it
is muche conserued, and very seldome it falleth in the Val-
leyes, and if it doo fall there, it is very smal, & soorthwith it
dissolueth. It falleth in the Sea but seldom times by reaso of
the heat which it hath & for the winds that are continually in
it, for heate & moisture are contraries & much moze the winds
accompanied with the sun. Galen in the ninth of his simples,
saieyth that there were Philosophers that said the snow had
hot parts, for being take in the had, it heateth & burneth like
to fire. And so the saide Galen in the 4. of the saide Bookes,
sayeth as he went vpon snow his feete did burne: the cause of
this is not that the snow is hot, nor that it hath whot partes,
but with his cold it doth shut the pores of the handes or feete
and causeth that the heate which is in the inner parts haue
not where to come forth: & so being shut in, do cause so great a
kindling, that seemeth to burne: the which we see contrary
if the handes do burne & be put into whot water, as y pores

Galen.
Anaximene-
nes.

Galen.

Of the Snowe

are opened because of the heats of the Water it dissolueth, and the inner heate commeth forth, and the handes remaineth colde.

*The common-
dities of Snow*

The Snowe dooth fall for the most parte in the tyme of Winter, when the whirle windes dooblowe: it falleth in Countries which are full of Mountaines, it neuer falleth in places that are very whot, unlesse it be by great maruell. When it falleth it is faire and of a goodly shew, by reason it falleth in peeces very white, and it falleth softly without Tempest or Aye, it feareth the people as it falleth with her feathers, it hurteth no bodie: and if it doo harden the Earth, when it melteth, it softeneth it againe and fatteneth it. It killeth the euill hearbs, and doth fructifie and increase them which are good, as Aulo Gelio sayeth, and for this it is said, The yeere of Snow, the yeere of fertilitie.

Aulo Gelio.

It dooth good to them of the Mountaynes and to the Hunters, for in the tyme that it falleth, thers are taken moze stoze of wilde Beastes and wilde fowle, then at other times.

Galen.

Galen saieyth, that the Snowe dooeth cause that the fishe dooeth not corrupt, and so it dooeth conserue it a long time that it rotte not: and likewise it conserueth the Fleche from Putrifaction, as wee see in the Mountaines amonge the Snowe there are found men and beastes that were frosen so muche without corruption, as though they were putte into Balsamo: Galen sayeth when Snowe dooeth fall, it is a Token that colde Diseases are at hande, and the older the Snowe is, the harder it is, and it looseth his softnesse and waxeth harde. In suche sorte that in the Mountaines there are Buildings and hollowe places made of Snowe so strong, that they lesme as though they woulde indure many numbers of yeeres.

Galen.

*The Snow
doth make
selde.*

Manie other good thinges are to bee spoken of the Snowe whiche I dooe let to speake of for to treat of one, the greatest and principell that it hath, whiche is bled at
this

this day in many partes of the world. With it, is cooled that which we drinke, in such sorte that with all assurance it doeth make it so cold, as our health and taste can suffer: and this is in such degree, that there is nothing at this day that with more taste and pleasantnes doeth it. And so wee will treate first of it, seing, that the effect of the snowe is to coole, that the drinke may be colde, and to whome it is conuenient to drinke it and who they be that with assurance may vse it, as wel in the conseruation of health, as in the healing of diseases. The drinke brought y beginning of y necessitie which we haue of our conseruation, for it is a natural appetite, for all men desire appetite to restore the moysture, that continually is lost, and for this nature brought forth water which is cold and moist for to repare this losse, and it is common in all creatures: & so Hipocrates, Galen and Dioscorides, doe say, that the water although that it be without saour and smel, & colour, bright & cleere, it ought to bee cold, for y such water doth restore the moysture that is lost, & doth make thinne the meate, that it may penetrate to the liuer, & that there it bee made blood. Galen doeth say that one of the conditions of good water is, that it ought to bee colde, for being so, it hath many good properties, which the whot hath not. And Auicenn understanding this in his second booke speaking of water, hee praiseth much the colde water, saying. It is true that the cold water, although that it comforteth the stomack, it doeth good to such as haue their belly soft, and to them that doe suffer the flux, or runnings of the bellie, of what sort soeuer it be, and it doeth good to such as doe suffer diseases, that are caused to the like runnings, where Auicenn doth giue vs to vnderstand how much the vse of cold water is conuenient for them, which doe suffer the flux, or runnings of the stomacke, chiefly if they bee caused of hot humours: the which wee see hauing certaine stools of choler, they are taken away with a good draught of colde water: and others hauing and suffering griefes and paines of the stomacke, with only drinking

*Of the drink**Hipocrates**Galen.**Dioscorides.**The water
ought to be
colde.**Galen.**Auicenn.*

Drinking of the coldest water they were healed, as Galen sayth in the 7. of his *Methodo*, that he sawe in one day, yea in one houre, with a draught of colde water many diseases were healed, and some of these were weake of stomack, not only, with colde water of a fountaine, but with water coled in snowe and in *Rome* it is vsed. And so Cornelio Celso in his first booke, vnto such as were weake of stomacke, commanded them to drinke, after they had eaten, the coldest water they could get, and in cholericke stools should be drunke water, that was most cold, and in runnings of whot humors it should be vsed, for to stay the fluxe. Auicen in the saide chapter saith, that the cold water doth comfort all the vertues in his workes, that is to say the vertue digestiue, attractiue, retentiue, and expulsiue. And so he goeth declaring euerie one of them, giuing vs to vnderstand how much the colde water doth corroborate and make strong all these vertues, whereby they doe their workes the better. And the said Auicen in the second of his first treatie of water, saith, the colde water is the best of all waters, and it is conuenient for them which are whole, for it giueth lust to meate, & maketh the stomack strong. And a little before hee saith, that which is not colde doeth corrupt digestion, and causeth the meate to swim in the stomacke, it taketh not away the dryth, it causeth the dropie, by reason it corrupteth the first digestion, & consumeth the body with his heate. Auicen himselfe confirmeth this in the thirde of the first part, saying, the colde water is conuenient for them that haue a temperate complexion, for being whot, it causeth the stomacke to be sicke. Isaac Alsabos and Rasis, say the same, that Auicen saith, the which he did let to write of, because hee would not bee long in his sayings. One thing Auicen would haue in the third of the first parte, that he which should drinke very colde, must first make a good foundation, eating first a good portion of meate, before he drinke. Also he saith that the colde drinke may not be drunke much at one draught, but by litle and litle, by rea-

Cornelio.
Celso.

Auicen.

Auicen

Auicen.

Isaac.
Alsabos.
Rasis.
Auicen.

son it dooth bring two benefites, which is, that there is taken moze taste in that which is drunke, and it dooth not kill the naturall heat, as it is seene by the pot that boyleth, if you cast into it much water at one time, it doeth cease boyling, but if it bee cast by litle and litle, it ceaseth not his working. And therefore Auicen himselfe sayeth, when that they wil drinke colde, that you drinke with a vessell which hath a straight mouth, that the drinke run not in hastily, the said vessell being a limet or a yewe, with a point, surely it is a greate benefit, for them which are affectioned to drinke with the lyke vessels: if they ought first to take out the winde or not, I doe remit me to the Doctoz Villalabos, who treateth largelie of this matter.

Who drinke colde, let them drinke litle and litle.

And by this it is seene howe Auicen woulde that those which woulde drinke verie colde, they shoulde not drinke forthwith at the beginning of their meate. For some there bee, that as soone as they begin to eat, forthwith they will drinke that as is very colde, the stomacke being emptye without meate, which cannot choose but hurte: and so the hurt which dooth come to them by this, they do attribuite it, forthwith to the colde of the drinke, and not to their euill order: the which Auicen sayth, speaking of colde water, that to drinke it without order, as wel in time as in quantity, it profiteth as he hath said. Therefore let euery one looke to that which is conuenient for him, and let him make experience in himself, and if that it bee conuenient for him to drinke colde, that hee may beare it, without that it doo offende him that doo it, for thereof will followe the benefites which wee haue spoken of, but if he be sicke, and fall into any disease, whereby he saith, that the drinking of colde drinke dooeth offende him, in such case let him not vse it, for my intent is to shew and perswade them that doo drinke colde, that if it dooe them no hurte, nor offende them that they drinke it so, and suche as doo vse it of custome and haue experience that it doo

You must not drinke colde at the beginning of meate.

Of the Snowe

not offend the, vnto such if they drinke not, that which they drinke cold, the lust of their meate is taken away from the, for they take no taste in that which they sate, and they eat it with grief, and with an euil wil, for that which they drinke doth not satisfie them, & the hot drinke doth fill the stomack full of windinelle, and cannot make therewith a good digestion.

*He doth
counsell to
drinke colde.*

But what is hee that hath a reasonable health, beeing in the tyme of great heate, or in the whot summer, that coming to eate, beeing weary of exercise, or of greate labour hauing the tongue drie, the breath shoote, that dooth let to drinke colde, seeing that to doo it, there doo follow the benefites that I haue saide, and dooth succour his necessitie, and remayne content and glad without hauing offended his disposition, and health. Vnto the which, Galen doth anymate and exhorte vs, in the booke which hee made of good and euil meates: saying. In the time of hot weather, when our bodies are whot, and sometimes inflamed, then we must vse of thinges that may refreshe vs: although that they bee euill meates, as Plummes, Appples, Cheris, Melons, Goords, & of other colde fruites, in these like tymes. Galen saith, that wee may vse colde meates, as the feete of a pigge or hogge sodden in vineger, and crudded milke: and the same meates must bee made colde, and likewise the drinke must be made colde, as the water, and the Wyne watered with colde water, or made cold in snow, the one and the other must bee made colde in the most colde water of a fountaine, and if it bee not to bee had, let it bee made colde in snowe, chiefly the drinke. And after that Galen hath made a large digression as it is conuenient, so muche in the tyme of greate heate to eate and to drinke cold thinges, hee dooth describe who they are that should drinke colde, and saith in this sozte, those that should drinke cold are such, as haue much busines, and haue care of many thinges, as those which are gouerners of cities, and common wealthes, and the ministers which doo helpe them,

Galen.

them, and do participate of such cares and troubles, & those that are much exercised in bodily busines, in especially the souldierlike exercises, or other great exercises, & they which do iornie, and in especially long iornies, giuing to vnderstand all corporat and spirituall exercises. And after he hath done this, hee doeth moderate it in this maner saying. But suche which haue not these cares, & drinke without them when they are idle and in pleasure, dooe not exercise themselves: these people as they haue not heat to constraîne the to drinke cold, let them not do it, neither is it conuenient for them to drinke it, let the content themselves with cold water, as nature hath brought it forth, without putting it to cole in any other thing, seeing they haue not needs of that which is most cold.

Moreouer he saith, although they liue idly, and do no exercise, and are without cares, if the time were warm, or very hot, they may drinke the water cold, I doe meane that in the countries wher it is not cold, they may put it to be made colde, so that it be not verie cold. The selfesame is confirmed by Galen himselfe in his 3 booke of meates and in the booke of the disease of the reines, where he saith, that the vse of cold water cooled with snow, vnto such as are verie whot, & such as are fat, and such as do exercise themselves & labour much, that such may drinke verie cold, chiefly if they be vsed there vnto, for such as are accustomed to drinke it, do suffer & carry it better and more without hurt, then such as do not vse it, for such ought to drinke it with more respecte and consideration.

And albeit the water hath so great benefite in it, as wee haue saide, for the conseruation of health, it hath greater to heale Feuers and other diseases: and thereupon Hipocrates and Galen treated verie particularly, in especially Galen in the ninth of his Methodo, doth reprehend there Erastrato, and such as do follow him, which did forbid the vse of cold water, vnto such as were sicke of the Feuers. And in his first booke of his Methodo, by the like reason dooeth repre-

Of the Snowe

hend *Theffalo*, and in the 7 booke he doeth shew that he himself hath healed many sicke persons that had the grieffe of the stomacke, with most cold water, and made cold with snowe. And in the 8. 9. 10. and eleuenth of the same *Methodo*, hee healeth the Feuers & other diseases with water that is most cold. And it is an excellent remedie taken with the conditions that is conuenient. In the xi. he saith, that the sharp Feuers are cured with letting blood and colde water, and especially the Feuers of blood, or that haue much mixture thereof. By that which is said is seene how conuenient it is, that water be made colde with snowe, where there is not to be found any so cold as is conuenient for our conseruation and contentment, and for to heale vs of many infirmities. All the which we haue treated of in brieffe, whereby it may be a beginning of our preface that shall follow, which is to shew the maner how to make colde the snow, and because that which shall be made cold is the water, and vnder is also to be vnderstood the wine, and all the rest that shall be made colde, wee will speake of that which shall be treated, vnder the water.

The water is colde two maner of wayes, one naturally, as it commeth forth of the springes, and this is as colde as it is conuenient, and hath no neede to cole it, if it hath as much coldnes as will satisfie our necessitie, without hauing neede to seeke any thing that may make it colder.

There is an other water which is not so colde as is conuenient for vs, as well in our conseruation and health, as for our satisfaction: and by reason it is not so colde as it ought to be, it is the cause of the hurtes it dooeth, that before we haue spoken of.

Some waters are not so colde as they ought to be by nature, by reason they are in whot countries.

Now your intent is to treat of them, howe they ought to be made colde, because with their heate they hurte vs, and being made colde as much as neede requireth, they doe satisfie vs so that wee may drinke them, and vse them
without

without any hurt that they can doe vs: and so we will shew of al the meanes that we may haue to make colde, which are vsed at this day in all the world, and of them we will choose the best, and most sure, setting downe the inconueniences that is in euerie one.

There are foure manner of waies to make colde, which at this day are vsed in in al the world: y is to say, with the ayze, in the well, with Salt Pæter, and with snowe, euery one of these is vsed at this day.

The first is, to make colde with the ayze, although it bee a common thinge, and vsed in all places, yet it hath bene and is most vsed of the Egyptians, by reason they haue neither wels, nor snowe, and that of the salt Pæter they neuer knew. Galen maketh a large relation of y maner to make cold with the ayze, & saith thus: They of Alexandria and Egypt for to make their water colde, that they may drinke it in time of whot weather, doe warme it first, or doe seeth it, and then they put it into earthen vessels, and set it in the colde ayze or deaw in the night in windowes, or in the gutters of houses, and there they set it all the night, and befoze the Sunne riseth, they take it away, and walsh the saide earthen vessels on the out side with colde water, and then they rowle them with the leaues of a Vine Tree, & of lettice, and other fresh hearbs, & they put them in the ground in the most cold part of the house, that there the colde may conserue it. The maner of making colde is vsed at this day in all the world, although not w so much curiosly, by reason they seeth not the water, & they content themselves w putting it in the cold ayze, & in the deaw, as commonly it is done. Likewise they do make cold the water with hanging it in the ayze, hauing certaine skins ful of water in the ayze & moouing them continually: the which is vsed in al y countrey called Estremadura. Others do make cold by putting y vessels w water in y deaw, & befoze y sun rise, they wrap the in cloth or in skins,

The Dialogue of Snow

and this the Sheepehearde and other people of the field doe.

*The hurte to
coole in the
ayre.*

Auicenn.

This manner to make colde with the ayre hath many in-
conueniences, because the ayre is subtile clement subiecte to
any maner of alteration and corruption: and therfore it may
be infected with some euill quality, easily: and being infected
it may infect the water that so is made colde, infusing ther-
into his malice. The which Auicenn sheweth very wel in y^e
second of the first saying, The ayre is an euill thing, by reasoⁿ
it is mingled with euill thinges, as Vapours, and smelles,
and euill smokes, chiefly that whiche is put in betweene
two walles, and especially that which passeth by places
where are rotten Plantes, and naughtie Trees, and where
dead bodies are, for it altereth at euery one of these thinges,
and of them receiueth an euill qualitie. And for this cause y^e
ancient Physicians did forbid that in tyme of the plague the
water should not be put into the ayre to bee made colde, be-
cause the corrupt ayres should not infect it. There is lyke-
wise an other inconuenience, that you cannot euery night
set the water to bee made colde in the ayre, for some nightes
and the mooste parte of them, in the Sommer tyme are
so whot, that not onely the ayre dooth not make colde, but
the water that is set in the ayre, is whotter then it was be-
fore, and if it bee made any whit colde, it dureth no longer
then the Bozning, when it is not needefull, and likewise
in the tyme betweene Winter and Sommer or in the
Winter when the ayre would make colde, then the rayne,
the tempestes and cloudes and other alterations wil not suf-
fer the ayre to doo it. All these thinges experience dooeth
shew at this day.

There is another maner of way how to make cold with
the ayre, which is the most wholesome, and moze without
hurt than any of all the other: wherein there is no occasion of
any euill qualitie. And there are many people of estimation
which

which do vse this way to make colde that, which they should drinke, the which they put into vessels of earth, or metall, and do alwaies make winde and ayze to the vessels with a wet linnen cloth. And it must bee so, that it be in the ayze continually without ceasing, as long as you are at meate. And in this sorte it will bee made colde to purpose, and the hote ayze that is ioined to the vessell is taken away, and in place of it commeth freshe and colde ayze, euen as it doeth when there is gathered winde to the face, and taking away the hot ayze that is ioined to it, and with freshe ayze it maketh it cold and refresheth.

The other way to make colde, is in a well, wherein they doe put the vessels with water or wine, and there they remayne the moste parte of the daye. This kinde of making colde hath also many inconueniences, as well of the parte of the water, wherewith it is made colde, as of the part of the place where it is put, chiefly in the welles of the cities and townes, that for the most parte are foule and full of filthinesse. The water of these welles is an earthly water, grosse and harde, because it is continually standing in one place, and shutte within the bowels of the earth. And as it is a standing water, it must of force be purified, for that the beames of the sunne do not pearce it, nor yet the ayze doth visits it, and therefore continually it is full of euill vapours, whereof they doe easily rot, and they are foule waters full of ourts and claye, and of other mischiefes of an euill qualitie.

And seeing the water or wine is so put a long time in to this foule standing water, what can come of it, but that it participateth of the euill qualitie that it hath. And so Galen saith, that the vessell which must bee put into the well, ought to bee full: for if it lacke of his fulnesse, then the water of the well doeth penetrate it, or the vapour of it goeth into that which is emptie: and therefore it is conuenient

The second manner how to make cold which is in wels and the hurt that cometh thereof.

Galen.

*In the Well
the vessell
ought to be
well stopped.
and in the
ayre vnstop-
ped and not
full.
To coole in
metall, is
euill.*

uenient that the vessell bee filled full, and that it bee well stoppt, for that whiche is said. And hee sayeth the contrarie, when hee shall make colde in the ayre: for then the Vessell shall not be put full, but some parte thereof remaine emptye: for the colde ayre in the night season entering into that which is emptye, dooth make the water more colde.

Ordinarlye they are vessells of Copper, or of the lease of Milan, whiche are put in wellles for to make colde. The Copper, if it bee not well tinned within, dooth suffer to enter into that whiche is to be made colde an euill qualitie: for with the moylture of the well, there is growne in it immediately, a certeine greenesse that is seene vpon it, after it hath stode a fewe dayes, which is a thing verye euill and hurtfull.

The lease of Milan is made of Iron, the whiche with the moylture of the well is taken forthwith with rust, which is a blacke thing that is seene vpon it after a fewe dayes, which is an euill thing, whiche dooth infuse an euill qualitie into that whiche is drunke. And therefore I am of the opinion that that which shoulde be made colde in the water of a well, shoulde be in a glassed vessell or of siluer, although the best waye is to take out water of a well, and put it into a vessell, in the which shoulde be put that which shoulde be made colde, moouing the water many times: for by taking the water out of the well, it looseth muche of his euill vapours, by reason it is visited of the ayre, which as is said, dooth shewe the inconuenience that there is by making cold in a well.

And besides that, wee see that the water hath euer a taste of earth, or of some euill taste, that is perceiued notablye, after it is drunke, besides the euill smell, which we see that it taketh.

The third manner and fashion to make cold, is with salt-
peter,

*The best ma-
ner how to
make cold
with the
water of a
well.*

præter, the which is an inuention of marchants, and in esps^{ially} *The third way or man-*
 cially of suche as goe in the Gallie, by reason that there *ner how to*
 the ayre dooeth not make colde, and especially in the time of *make cold*
 calmes, and there is neither welles noꝝ snow. Necessity did *with saltpæ-*
 teach them this remedy, although it is not good, foꝝ the great *ter.*
 inconueniences which it hath. It doth coole, as some say, the
 colde running vnto the inner partes of that which it dooeth
 make colde, foꝝ the excessive heate which the saltpæter hath,
 the which is done with the strong foꝝce of the saltpæter with
 the water, which the saltpæter beeing entred into the inner
 partes maketh to be colde, comming from the heate of the
 saltpæter woꝝking vpon the strong foꝝce thereof. Other say
 that the water doeth make it selfe grosse with the saltpæter,
 and being made moꝝe thicke and grosse, it hath moꝝe colde
 vertue, the which being holpen with the heat of the saltpec
 ter, the cold maketh a greater pearcing, through the water,
 foꝝ all thinges that are colde, the moꝝe thicke parts that they
 haue, the moꝝe they coole. And so Galen saith in the booke *Galen,*
 of the simple medicines, that nothing can be very cold, which
 hath subtill thin partes, by the which howe moꝝe thicke the
 thinges are, the moꝝe foꝝce they are of. Other there be, which
 say that the saltpæter hath an actuall vertue, very colde, and
 woꝝking with the water is made moꝝe colde: as is seene by
 the byrne, that after the salt is verie much stirred in the wa
 ter, it is most colde. The selfsame is seene in the water of Al *The hurtie*
 lom, and of saltpæter. This maner of making cold doth cause *doeth.*
 many diseases, if doeth heate the liuer, it causeth continuall
 heate, and a hot burning, it inflameth the lungs, it taketh a
 way the lust of meat and other euilles, which woulde be te
 dious to treate of.

There are other waies to make cold, which are in riuers, *Other waies*
 and moste colde fountains, whereof Galen speaketh, of the *to make cold.*
 which it is needefull to treate of, foꝝ whereas are moste
 cold waters, it is not needfull to put them to be made colde,
 but to vse of them as they are.

Wee haue the word how the water that shoulde be made

rains

Of the Snowe

*Snowe and
raine water
doeth differ
in little.*

raine with the coldnesse of the middle region of the ayre, did freeze, and was made snowe, and therefore is little difference from the raine water, and that which cometh forth of the snows, for both of them are ingendred of one manner of matter, saving that the water which proceedeth of the snowe, is some what more grosse for the compulsion it hath of the coldnes of the ayre, in such sorte that it is not so euill, as they say it is. And we see the Scythians doe drinke it continually, as Hypocrates sayth. Wee see that of the snowe which doeth melt, are made great and mightie riuers, of the which the people that inhabits neere to them, drinke continually without doing to them any maner of hurt, or benumbing of them. And of these are many of Spayne, Almaine, and many more in the West Indias, where moste of the riuers are of snowe, which doeth melt from the hilles and mountaynes, and all people ingenerall drinke of them, for there is no other water in all the country.

Atheneo.

Pericrates.

Euicles.

Sciates.

Xenophon.

Plinie.

The Romaynes for delyght and curiositie, dranke the water that came forth of the snowe, the which they strayned through stones, to make it more thinne. Atheneo, doth rehearse certayne verses of Sopita, an auncient Poet, in the which he saith, that in his time they dranke snowe, and the water which came forth of the snow. Pericrates, Historiographer being a Greeke most famous, saith y^e in his time, they dranke snow, not only in the Cities but in the Campes. Euicles a man very learned, in one of his Epistles doeth reprehende those that were in his time, that they did not content themselves to drinke that which was made cold with snow, but that they dranke the snowe it selfe. Sciates, maketh mention of the snowe, used at times conuenient, with much care and delight. Xenophon in the thinges of memorie which hee wrote, maketh mention of many people that did not onely drinke snowe, but the water thereof continually.

The Romaines did vse it much, and so Plinie in the 31. booke of his Historie saith, that Nero was the first that sodde waters, to coole it in Snowe. The which Galen in the seuenth

uenth of his *Methodo* dooth recite of him, saying Nero was the first that sodde the waters, and afterwarde cooled them with Snowe: for the water beeing made colde in this sorte, receiveth moze quickly the colde, and moze effectually. And it is a water moze healthfull, for by the seething of it, is avoyded the earthly partes from the water, and it remayneth moze subtil, and moze thin, and so it descendeth moze speedily from the stomacke.

Plinie in his naturall historie, in the nineteenth booke, *Plinie.* complayneth of the care that those of his time had, in keeping the Snowe of the Winter, for the hotte weather in Sommer, saying, that they did ouerthrowe the mountaines by keeping the Snowe from warme weather, making it to peruert the order of nature, that in the monethes which are most whot, in the which there is nothing but heate & drieth, that the curiositie of the people is so muche that at that time, there is such aboundance of snowe, as in the monethes in the which there doth naturally fall vpon the ground great quantitie thereof. This Plinie sayeth, for in his time and after, it was a common thing to keepe the Snowe of the winter for Sommer. Heliogabalo Emperour had made a great caue *Heliogabalo.* in a litle mountaine, from a garden of his owne, where he gathered in the winter very great quantitie of snowe, by bringing it from the mountaines that were neerest to Rome, whereof they used in time of heate, in their bankets.

Chares Militineus, in the historie that hee wyrteth of King Alexander sayeth, that in the Cittie of Petra a molle *Chares Militineus.* populous Cittie in Asia, there was ordinarily thirtie caues, that in the winter tyme were filled with Snowe, for the whot weather, for the service of Alexander, & such as were retayners to him.

At this day it is doone, not onely in Asia, but also in Snowe is kept many partes of Affrica, and in all Europe, chiefly in all by many peo- Countries which are vnder the dominions of the greates ple. Turke, and especially in Constantinople, where the snowe is so much used, that all the yeere it is solde in

The Dialogue of Snow

publike market, and they vse of it all the yeeres. The selfe same is doone at this day in all the states of Almayne and of Flaunders, Hungary, and Bohemia, and other places, where they keepe the Snow in houses and vautes in the Winter, for to make their drinke colde therewith in the Sommer.

They carrye from Flaunders to Paris, the water that is frosen, which is moze then thre scoze leagues, distance. Likewise in our Countrie of Castile it is kept in houses, and they gather it in the winter: and when winter is past, they conserue it for the whotte weather. And there are many Lordes and great men, whiche haue in the mountaynes perticuler houses, where they commaunde that it bee put in the Winter, for this effecte: and many of them dooe vse it, and dooe make colde therewith as well in the winter, as in the sommer, as there are chiefly in Castile in the tyme of winter, waters that are most colde.

They which drinke that whiche is made colde with snowe, saye that it dooth not offende them, as that which is made colde with the weather, for it is seene that a cuppe of colde water beeing drunke, that cometh forth of a well, or of a colde fountayne, hurteth such as doo drinke it, and drinking that which is made colde with snowe, they feele no such hurte.

I dooe much maruell at one thing, that this Cittie of Seuill beeing one of the molte famous of the Worlde, wher in alwaies haue lyued many greate Personages of very high estate, and many people of greate estimation as well of the naturall people of the Countrey, as strangers, that there hath bin none which haue brought thither snow in the tyme of whot weather for to make colde that which they drinke, seeyng that the heate of this countrie from the beginning of Sommer, until it be well neere towards Winter, is so great, that it is not to be suffered, and all the waters are most whot, that they cannot scarcely be drunke. And besides that the molte parte of the people of this Cittie are people of
much

*The colde
which dooth
proceede of
Snow dooth
not offend as
other colde
dooth.*

*How careles
people are
that they
haue not had
Snowe in Se-
uill.*

much businesse and cares. And seeing that in a Countrey so
 whot where businesse and cares do abounde, where the wa- *An exhorta-*
 ter is whot, and nothing where withall to coole it, with iust *tion.*
 Title it may be admitted and vsed that it may be coled with
 snowe, seeyng that the coldenesse is so sure, as wee haue said,
 and it dooeth make the benefites whiche Galen and Auicen
 haue shewed vnto vs.

Let euery one looke vppon his disposition, that beeing *Note.*
 whole, although hee bee not altogether in health, in tyme of
 whot weather he may drinke cold more or lesse as it is con-
 uenient for him. For the drinkeing colde dooth temper the Li-
 uer, it mittigateth the heate, it giueth appetite to meate, it
 comforteth the Stomacke, it giueth strength to all the fours *The good*
 vertues, that may dooe their woorkes the better, the meate *that drin-*
 is eaten with appetite, and with gladnesse, it taketh away *king colde*
 the drieth in the day time, it causeth that the stone doo not in- *deib.*
 gender in the raynes, by keeping temperate the heats of
 them, it taketh away lothsomnesse, and likewise it doth ma-
 ny other good effectes, that the vse thereof and experience
 doth shewe vs.

And because it is the best manner to make colde with
 Snowe as wee haue saide, let vs allowe thereof with graue *Auicen.*
 Authours: and let Auicen bee the first, in the thirde of the
 first, where sayeth. The water that is made cold with snow,
 vnto such as are of a temperate complexion, whereas colde-
 nesse hath beene made with Snowe, yea although the snow
 be foule and not cleane, then it serueth to make cold the wa-
 ter without: and that as is good and cleane, is to bee put in-
 to that which shalbe drunk: as Auicen sheweth in y^e 2. parte
 of the 1. book, the 16 chapter, where he sayeth, the snow & the
 frosen water when it is cleane, & the snow hath not fallē vpo
 euill plants, or y^e it be nothing mingled with earth, or other sa-
 perilitie, & the frost not made of euill infected waters, but y^e
 the water which commeth forth of the snow, be cleer & cleane,
 & the water that cometh forth of the frost, be also good & cleane,
 if any part of the water of the snow or of the frost, be put into
 the

the water that must bee drunke, or with them the water be made colde, without doubt it is good: for the waters whiche come forth of them, be not diuers from other waters.

This doth Auicen say, giuing to vnderstand y^e these waters which doe proceed of snow & of frost being clean, do not differ fro^m y^e goodnes of other waters, only y^e differēce is that the waters of y^e snow & of y^e frost are grosser thē other waters, by reason y^e the vapo^r is congeled in the middle of y^e aire, as we haue declared. Rasis among y^e Arabians the best learned, in the 3. booke of those which he wrote to the King Almasor saith thus. The water of the snow cooleth the liuer that is hot, being taken after meate, it strengthneth y^e stomack, it giueth appetite & lust to meate, but that which is drunke may not be much. And immediatly after he saith, the water which hath not so much colones, that it giueth not contentment to him y^e drinketh it, filleth the belly, & taketh not away the drith, it destroyeth the appetite, it taketh away the lust of the meate, it consumeth y^e body, & concludeth in saying that it is not a thing conuenient to bee drunke. I doe vnderstande it for the preservation of the health of mā, of the which Rasis treating of that booke himselfe in the 4. of Almasor, speaking of the preservation from the plague, he commandeth to drinke water of snow: & in the same chapter he doth refer it an other time to the 26. chapter of the said booke, in the time of whot weather hee commaundeth to be drunke in the morning snow with sugar.

The Arabians cured many diseases with the vse of the snow, & with water made cold therewith. Auicen in whot griefs of y^e stomack doth command to make cold the drinke with Snow: & likewise in hot griefs of the liuer, put vpon the grief which is very sharpe or soze, & in causes whiche are very hot, it hath been seen many times to take away the pain. He commaundeth in the grief of the toothach to make cold y^e water with snow, & y^e they wash their mouth therwth very oftē. And likewise Auicen in the 11. of the 3. treating of y^e trēbling of the heart saith, if the cause be strōg, & therwth be any inflamatiō, let him haue giue him cold water to drinke, & snow water mingled with v^{er} small

small water, certaine draughts one after another, because he should not drinke much at one time, for the reason aforesaid.

The selfsame saith Rasis, in the 7. of his Continent in three places speaking of the said grief: at the first give vnto such to drinke continually water of snow, chiefly if y^e said disease proceed of a melancholy humor. And in y^e second part he couleth the to go dwell in a cold country, & if they cannot do it, that they vse to drinke snow, & continually y^e water therof. The 3. is that such as haue no remedy to be found y^e they wil be conserued w^o giuing the to drinke y^e water of y^e snow continually. And being writing of this, & healing of a Bētlemā y^e could not fetch his breath, & was al swolē, & slept not in many daies, & had a grief at the hart, and with letting him blood, & giuing him to drinke water of snow continually, he was healed, not w^out great admiration of al men: for he was taken to be but as a dead mā.

Amato Lucitano in the 7. *Centuria* speaketh of one y^e had a hot burning feuer, & for the great heat & inflammation, he had in the throte, could not swallow down any thing, & w^o a peece of frost, chewing it continually, not onely it toke away y^e difficultnes of the swallowing down, & in the inflammation in his throte, but did also ease him much of his feuer.

It is vsed to drinke at this day made cold with snow in al places, where it is to be had: for with this maner of making cold, they find more assurance & contentment, the in al the rest. And so we see it is vsed in the courts of kings, & princes, & al great men & lords, and common people that are there resident. And to this day with the vse therof, it hath not bin seen, that it hath caused any kind of disease: which if it had beens hurtful, & had caused any comon disease or particular in so many yeeres as it hath beene vsed, it woulde haue beene seene: rather we haue had many examples, that it hath done good, and hath conserued those which are whole, that they should not fall sicke, & such as are sicke haue bin healed of their infirmities. Here y^e doe see many being sicke, and hauing greates occasions of sicknes, after that they drinke cold, are whole straight way: & when they haue giuen ouer the vse of it, they become sicke

like againe.

Galen. And although experience dooe shew it, yet Galen dooeth teache it vs in many places, being the Prince of Physike. For in the third degree of the substance of meates, he saith, that vnto them which are hot of stomacke, it is conuenient that their drinke be made colde with snowe: the same he doth confirme in the booke of good and euil meates.

Galen. And in the seventh of his *Methodo*, it hath beene seene as he sayeth, that diseases haue beene healed, and the griefes of the stomacke with colde water, made cold with snowe: and in the six of the *Epidimias* hee dooeth vse muche of Water, firste sodden, and after cooled with snowe, and in many partes hee dooeth put to coole in snowe the medicines, which hee dooth vse of: and the same dooe the Arabyens, for that, as it is said, it doeth seme that the snowe was had in reuerence by the auncient *Azyters*, and that they did vse of it in the preservation of their health, and in the healing of their diseases, for that it was the best manner howe to make it colde, more cleane, and more without scruple. For the colde that proceedeth of snowe, is healthful without receiuing hurt, by that which is cooled with it, nor causeth any alteration, because it is a very good congeled water, and doth make colde.

How it ought to be used. Trueth it is, that it is not conuenient to vse of the saide snowe continually, if it be not in time of need, by the way of medicine: for the vse of the said snowe drinke in water or in wine, or putting the snowe into them, doth in gender many kinde of diseases, which if presently they bee not felt, they come to bee felt in age. Of the which Galen doeth make a large relation, in the booke of diseases of the Reines, and in the booke of good and euill meates. And bycause that Auenen did expound them, I will shew what he writeth, in the third part of the first booke, in the 8 chapter. He which doth drinke snowe, and the water that doth proceed out of the same snowe, if hee doe vse it continually, there wil follow muche hurt thereby: it doth offend the sinewes, and it is naight for
the

the best, and for the inner members, and especially for the breathing: and there is none that doe vse to drinke it, but it wil do them hurte, vnlesse hee be of a sanguine complexion, which if he doe not feele hurte presently, he shall feele it afterwarde. ¶ Thereby it appeareth howe euill the vse of the sayd snowe is, and the water which dooeth come out of it, if it bee not by the way of medicine onely, so it may bee vied to coole therewith, for in suche sorte it doeth not offende, as is saide. ¶ For in this neither the auncient wyters did put any doubt of hurt, nor any scruple, and now wee see that it hurteth not, but bzingeth health, and benefite, as wee haue sayde.

And as Plinie also saith, of the delight and daintinesse of the colde, without offence of any malice of the Snowe. And Martiall dooeth shewe the same, in the 4. booke where he saith, the snow must not bee drunke, but that licour which is made very cold with it. And this was shewed and taught vnto vs, by the most ingenious drieth.

And vnto such as are verie colde, it commeth not well to passe, for them to drinke that, which is made cold with snow or that which is verie colde, if hee bee not accustomed thereto: for by custome, they may vse and drinke it without any offence to them, but it is good that they moderate themselves in drinking that which is verie colde, and that they content themselves that it bee made colde, after a meane sorte, although it be with snowe. Also it is not conuenient for children, nor boyes, that their drinke be made colde with snow, for the weaknesse of the sinewes, and interiour parts, and for the tendernesse of their age, and chiefly they may drinke no wine, but water, for that their age dooeth not suffer, that they may drinke it: and drinking water verie colde, it doeth them verie much hurte. The wine which is made colde with snowe, doeth not offende so much as the water which is made colde: one of the thinges which taketh away the furie and strength of the Wine, is the making of it cold.

Of the Snowve

*The breethings
which abate
the furies of
the wine.*

And so there are thre things which doe abate the furies of the wyne, that is, to water it a good time before you drinke it. Also to cast a peece of bread into it, that it may sucke the vapours, and subtiltie of the wine. The third is, to put it to coole some reasonable time in water, that is most colde, or in snowe, for the more it is cooled, the more the strength and vapours are repressed, and so it will lesse offend the head, and it will lesse penetrate the ioyntes, which is scene in the said wine, and being made colde there is abated much of his strength, in so much that if it bee very colde, it seemeth as though that it were water. Some people there are which doe say and publish much euill of the cooling with snowe, without knowing if it be good or euill: and as it is a newe thing, and especially in thys Countrie, they feare that there will come hurt to them by the vse of it. And I being at the Table of a Lozde, there was brought a platter full of Cherries with snowe vpon them, and there was a Gentleman that durst not take any one of them, saying that they shoulde hurt him, bycause that they were made colde with Snowe. And as it was a thing vsed a long time, to caste snowe vpon fruite, as Galen doeth say that is was cast vpon the Mulberie, the cause of this is for lacke of the vse thereof, by reason it hath not been vsed nor scene in these partes, and alwaies they take it for suspicious.

Historie.

*Snowe vpon
fruite.
Galen.*

And here are none that does vse it, but the Noble men, and not all, but such as haue bene Courtiers and such as haue proued in benefit and commoditie that doth followe of it: for the rest say, that without snowe they haue liued, and without it, they wil passe on their time. And they do not consider that to liue they may passe with Beefe, and Carlyke, and Leekes, but these kinde of meates doe ingender euil humours: for it is one thing to eate the Partridge, & the Weale at his time, and mutton & birdes at another time. And there is difference to eate the flesh with sauce, & the partridge with a Lemon, for the one is to eate without taste rustically, and the other is to eate as men doe, choycely and delicatly. And so

so it is in the drinking of colde, or whot, for of the drinke that is made colde with snowe, there followeth health, taste & contentment: and of the drinke that is whot, cometh euill diseases, disliking, & discontentment. Let vs consider howe the old wryters tooke great felicitie to drinke colde, and cheefely that which was made cold with snow, and they were people both wyse and discrete, and with much care that preserved their health. For in this and in their estimations, & in theyr maner of subtile living, they did put their whole felicitie and seeing that they with so much care as we haue before declared, did drinke that which they made colde with snowe, in countries that was of lesser heate then this, wherfore should we not enioy this benefit, and contentment, seing that therof cannot followe vnto vs, but great benefite of health, vsing therof as I haue said.

The old wryters did vse much to coole with snow

Let every one look to that which is conuenient for his health, age, vse, and custome, and let him haue respect to that which doth agree with him: for the vse will shew him that hee shall do, seing that of the hurt or benefit, hee may soone perceiue if it ought to be vsed, or no, & he must be aduised that at the beginning when he doth vse to drinke cold, that which is made colde with snowe, the first day hee shall feele in the day time drieth, but being past 7 or 8. dayes, it is taken away, rather they goe betweene dinner and supper without drieth, & without hauing any need to drinke.

Note.

They do bring the snow to this countrie, from the mountains wheras is much snow 6. leagues beyōd Granado. The snow hath many things to preserve it, because the way is long and it cometh by a whot country, by reason wherof it doth much diminish, and very little cometh hither of that which they take out there: and therefore it is so deere.

From whence they bring the snowe.

It is a marvellous thing that these mountaines of Granado, are alwayes full of snow, & that in them it is durable and perpetual, and for great heates, and sunne, that shineth vpon them: yet the snow continueth in one state, and we see that it doth not change. In the mountaines Pirineos, which are filled

Mounteynes of snowe.

Of the Snow

with snow every winter, but & ſomer being come, al is mel-
ted, in ſuch ſort that there remaineth in them no ſnowe. The
kinges of Granado beeing in all their royall authoritie dyd
uſe in the months of great heat and time of ſommer, to drink
theſe waters, which they drunk made cold with ſnow, as our
hystory wyter Alonſo de Palenſio dooth referre himſelfe to
that which he wyote of the waters of Granado.

*The conſer-
uation of the
Snowe.*

*Charles Mi-
litineus.*

*S. Augu-
ſtine.*

*The proper-
ties of ſtraw.*

Let the ſnow be kept in cold and dry places, for the moy-
ſture and heate are his contrary, & the wind which commeth
of the ſunne, much moze, becauſe it is whot & moiſt. They doo
tread or preſſe the ſnowe, when they put it in ſellers to keep,
that it may the longer edure & melt leſſe. Charles Militineus
doth ſay that the ſnow muſt be kept trode & couered w leaues
and bowes of an Dke, becauſe in this ſorte it is moſt conſer-
ued. That which is brought to this cittie, they bring it in
ſtrawe, for it dooth conſerue it moze then any other thing, & it
dooth melt the leſſe: which the glozious S. Auguſtine dooth
ſhe w vs in the firſt booke of the city of God, where he ſaieth,
who gaue vnto y ſtraw a cold vertue ſo ſtrong, that it kepeth
the ſnow which is moſt colde & conſerueth it: and who gaue
it likewise ſo whot & feruēt a vertue, that the green fruit not
being ripe, as apples and other like, it dooth ripe and ſeaſon
them that they may be eaten: in the whiche it is ſeene what
diuers vertues the ſtraw hath, ſeeing that it dooth contrary
effects which dooth conſerue the ſnow, & dooth make ripe the
greene fruite, and dooth moze then the water, which is made
colde in the deawe, or in other thing: by putting any veſſell
which is amongeſt ſtrawe, it dooth conſerue his coldneſſe all
the day.

There were uſed two principall wayes in theſe times to
make cold with ſnowe: the one is, to put the bottelles or the
veſſels of that as you wil make cold, buried in the ſnow, this
is don wher there is much ſnow, & this doth make very cold
and quickly: the ſame is likewise don with the water froſe.
There is another way to make cold which is moze eaſy, & it
is don with litle ſnow, which is to fill a veſſel of that whiche

is to be made colde, and put vpon it a little platter of siluer or glasse, or of thin plate called the leafe of Milan & that it may be made so deepe, whereby it may penetrate through that which shalbe made cold, and vpon that deepe vessel let the snow bee put, and from time to time, the water which dooth melt from the snow must bee taken away, for if it bee not taken away, it heateth the snow, and it melteth the more. After this sort it dooth coole much, and maketh it as exceeding cold as you woulde drinke it: and it is a way that euery one maye vse more or lesse, as colde as hee will, or as hee hath neede of it. The selfe same is doone wth a long cane made of the leafe of Milan putting it full of snows, into the thing that you minde to make colde continuing in it still, and this is to make any thing cold in an earthen pot or any other great vessel.

This manner of way is long or it be colde, and it is needfull that it bee put long tyme befoze you goe to meate, and for all this it will not make it verie colde. Others there bee that soo put the snowe in a lyttle Basket, layde vpon a lyttle strawe, for this dooeth conserue the snowe muche, putting in one goblet with that as you will drinke, leaning harde to the snowe: after this sorte there followeth muche benefite, for it is not needefull to goe taking away the water from the Snowe, by reason that it goeth away through the basket. And the other is, that the snowe dooth not melt so muche, let euerye man dooe as hee hath the quantitie of Snowe to dooe it withall, and likewise in the cooling of it, more or lesse as bys necessitie and health dooth require, and can beare well the vse thereof: of the which wee haue made a large relation, although that my intente and purpose was for no more then to defende that the best waye to make the drinke colde, and more healthfull is to make colde with snowe, and as for the other manner of wayes and vses to make colde, they haue manys inconueniences whiche I haue spoken of, and onely to make colde with Snowe, is that which is conuenient, seeyng that the Snowe dooth not touch the thing, onely the little platter that is made colde

*With a little
platter.*

In a cane.

with

The Dialogne of Suow

with it, is onely that whiche dooeth make colde. All other wayes whiche dooth make colde, dooeth not come neere to the cooling with snowe by a great way, for this is most colde whiche is cooled with it, and all other wayes doo seeme whoite, beeyng made colde in the dewe, in Welles, or with saltpeter, in comparison of that whiche is made colde with snowe. And so it is a greate thing, and to bee muche esteemed that in the tyme of whot weather, when wee are made a burning coale, of the extreame heate of the tyme, when the dyeth is so great, that it maketh vs to sounde and our bodie are so burning and sweating, that wee haue so easie a remedie with a lyttle Snowe, wee may drinke so colde as is conuenient for vs, and as colde as you wyll, with all assuraunce of health giuing vs so muche delighte and contentment that there is no price to bee esteemed to it, noz vnderstandiag that can expounde it, of the whiche euery one that dooth drinke colde with snowe may be iudge of my Apologie when they do make an end do drinke by means of the most colde snowe.

By that which is said, it is seene what a thing snow is, & how the vse of it was esteemed amongst the people of old time for to make cold therewith, & as the best maner of these which are to make colde withall, and moze agreeable to our health and necessitie, is that which is doone therewith, & also as the drinking cold both bring so many benefits and commodities, & the drinking hot so many hurtes & discōmedities, seing that to vse it is to make leane, and debilitate the stomack, it dooth make the meate to swim in it, & it dooth corrupt the digestion, whereby it dooth consume and weaken the body, it ingendreth winds, it is the cause that the Luer is debilitated, & weakened, it causeth continuall dyeth, it dooth not satisfie our necessity, it giueth paine and griepe and other hurts, that he which dooth vse it, shall quickly feele them in himselfe. The which is contrary to them that do drinke colde beeing cold of his owne nature, or made cold with snow, for that it dooth confort the stomack, if it be weak, & strengtheneth it, & dooth stay the fire,

fluxe, & runnings of whot humoꝛs to it, & therefore it taketh
 away stooles and vomits being cholericke, it doth comfort al
 the 4. vertues, it taketh away the dꝛieth, it giueth lust to eat,
 it maketh the digestion better, & you dꝛinke lesse & that with
 moꝛe contentment & gladnes, satisfiing vs moꝛe wth a litle colde
 dꝛink, thē much which is whot. It doth let the ingendꝛing of
 the stone vnto thē which are whot of cōplexion, it maketh tē-
 perate the heat of the liuer, it taketh away the kindling of the
 fire of thē that are to hot, oꝛ inflamed of what cause soeuer it
 be. it tempereth the excessiue heate of the summer, it pꝛefer-
 ueth from the plague in the time of it, and being taken vpon
 meat it strengtheneth natural heat, that it may make better
 his digestion & work, it taketh away the sharp paines which
 cometh of any hot cause, it taketh away the trembling of
 the hearte, it maketh glad them that are melancholie, it ta-
 keth from wine his furie & vapours, & the fruits put in snow,
 & cause, that they doe not corrupt, hee that dꝛinketh colde doth
 enioy the daintinesse of colde that it dooth make, which is a
 thing that cannot be expꝛessed and the vnderstanding of man
 cannot comprehend it. They which may liberally dꝛink colde
 & being made colde with snow, are such as be tēperate of con-
 plection & ful of flesh, and those which are of a cholericke com-
 plection hot & inflamed, the which are whot of the liuer, and
 of the stomack, they which are sanguine and do exercise thē-
 selues and labour as men of great businesse, they which haue
 many cares, the gouernours of cities & common wealthes, &
 the ministers of them, which do participate of the like cares
 and troubles, they which doe exercise themselves in warlike
 affaires, and other great businesse, they which goe much and
 haue laboured much, they which doe suffer burning agues,
 and euils of greate heate and inflammations, & aboue al, those
 which are accustomed to dꝛink it hieꝛin, let euery man dꝛink
 colde, oꝛ most colde as he hath necessitie, and as it is most con-
 uenient for him, & to such as it is not conuenient to dꝛink colde
 noꝛ most colde, are they that are very old, and such as do liue
 idely, without exercise, and without care, they which haue
 & a wth it

Of the Snowe

raunette in their stomackes, they which suffer grieues of colde humors, they which are sicke in the breast, they which haue diseases of the sinews, they which cannot tast that they eate, so, humors of colde causes, they which doe suffer much ventositie, children, and such as are of young age, and others to whom time and vse haue shewed what is conuenient for them. And thus we end our Apologie.

FINIS.

In Laudem Doctissimi Nicolai Monardus Medici Hispaniensis.

TV solus sacras extollis Apollinis artes
Virtute, studijs, moribus, ingenio.
Tu solus tum (quò melius medicare) Galenum
Quæris, vestigas, inuenis & sequeris.
Tu solus medicas artes sermone decenti
Exornas, condis, comis & amplificas.
Tu solus medicos libros vel triplici lingua
explanas, mutas, exprimis & renouas.
Ergo te meritò dixerunt fata Monardum,
Nempe quòd excellas secula nostra Monos,
Est Monadis nomen, Monadis quoq; munera præstas
Et referunt Monadem nomen, opusq; tuum.

FINIS.