



















## TO THE READER.



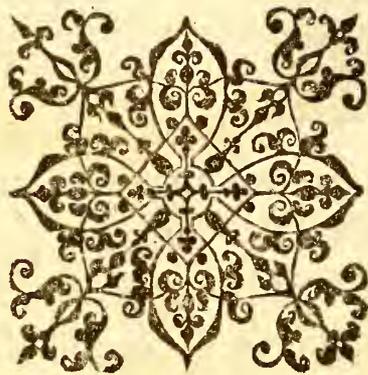
Or as much as this second Tome treateth most of Physicke, and the tearms belonging thereto (as well concerning diseases as medecines) be for the most part either borrowed from the Greeke, or, such as the unlearned be not acquainted with, (which partly upon necessitie I was forced, and partly for varietie induced to use) I could not content my self to let them passe without some explanation: For since my purpose especially is to profit and pleasure the most ignorant (for whose sake *Plinie* also himselfe, as he professeth, compiled this worke) I would not bee so injurious unto them as to interrupt their reading with obscuritie of phrase, when the matter otherwise is most familiar. In regard whereof, I thought good to prefixe a brieft Catalogue of such woords of Art, as ever and anon shall offer themselves in these discourses that ensue, vvith the explanation thereto annexed, and the same delivered as plainly as I could possibly devise for the capacitie of the meanest. In the handling whereof, so I may satisfie my countrey men that know no other language but English, I shall thinke my paines and labour well bestowed, and lesse feare the censure of those that haply expect some deeper learning: for ever still

TO THE READER.

the verse of that Comickall Poet resoundeth from the stage  
in mine ears,

ἀμειψέσθων φεικτόν ἢ σαφές. *id est,*

*Speake with lesse shew of learning, so it bee with more perspi-  
cuitie. Vale.*





## A brieſe Catalogue of the words of Art, with the explanation thereof.

## A

**A** *Bort*, or *abortive fruit*, is an untimely birth.

*Absterſive*, *i.* ſcouring, cleaning, or wiping away, ſuch as the Greeks call *Smectica*, and they enter into ſope and waſhing balls.

*Acceſſe*, *i.* a fit, whether it be of an ague, falling ſickneſſe, or any ſuch diſeaſes as returne at times.

*Acetabulum*, or *Acetable*, a meaſure among the Romans of liquor eſpecially, but yet of drie things alſo: the ſame that *Oxybaphon* in Greeke: and for that (as both words do import) they uſed to dip their meats in vinegre out of ſuch, it may well goe for a ſaucer with us: for it containeth (as ſome thinke) fifteen drams, which grow near to two ounces, of which capacitie our ſmall ſaucers are: but as others ſuppoſe, it receiveth two ounces and an halfe, the meaſure of ordinarie ſaucers.

*Acrimonia*, *i.* Sharpneſſe.

*Actually*, *i.* ſenſibly and preſently, as fire is actually hot.

*Aditiales*, or *Adjiciales epulae*, were great and ſumptuous feaſts or ſuppers, held by the Pontifices or high prieſts, in teſtimonie of publicke joy.

*Almonds*. See *Amygdals*.

*Amphora*, a meaſure in Rome of liquors only: It ſeemeth to have taken that name of the two ears which it had, of either ſide one: it contained eight Congios, which are much about eight wine gallons, or rather between ſeven and eight: ſo as in round reckoning it may go for a ſerkin, halfe kilderkin, or halfe ſeſterne with us.

*Amygdals*, be kernils at the root of the tongue, ſubject to inflammations and ſwellings, occaſioned by deſlux or falling downe of humours from the head: they be called *Antiaedes*, *Parithmia*, and *Tonſillæ*: the foreſaid infirmities alſo incident unto them, do likewise carie the ſame denominations.

## A

*Antidotes*, *i.* countrepoiſons properly, deſenſatives, or preſervatives againſt poiſons, peſtilence, or any maladie whatſoever.

*Antipathie*, *i.* contrarietie, enmitie, and repugnancie in nature, as between fire and water, the vine and the Colewort, &c.

*S. Anthonies fire* is a riſing in the ſkin, occaſioned by hote bloud mixt with abundance of choller, and ſuch be the ſhingles and other wildfires called in Greeke *Eryſipelas*.

*Aquofities*, be wateriſh humours, apt to engender the dropſies called *Aſcites* and *Leucophlegmatia*.

*Aromatized*, *i.* Spiced.

*Arthriticall griefs*, ſuch as poſſeſſe the joynts, as all the ſorts of gout.

*Aſtrictive* or *Aſtringent*, be ſuch things as bind the bodie or any part thereof.

*Attractive*, *i.* drawing; as the loadſtone draweth yron, amber ſtraws or bents, *Dictamnus* arrow heads or ſpills out of the bodie, and cupping-glaſſes (or ventofes) humours and wind.

*Auſtere*, harſh or hard, as in fruits unripe, and hard wines of hedge grapes.

*Axinomantie*, a kind of magicke divination by an axe head red hot.

## B

**B** *Asis* in a compound medecine is, that drug or ſimple which is predominant and carrieth the greateſt force in it, as the ground thereof, whereupon the whole taketh the name; as *Poppie* in *Diacodion*, *Quinces* in *Diacydonium*, &c.

*Bole*, is the forme of a medecine when it may be given in groſſe manner at a knives point to the quantitie of a nutmeg at a time, untill the whole receipt be taken.

*Browning*, a tearme uſuall in the mouths of mariners and winnowers of corne, when they are calmed and doe call for wind.

*Bulbs*, although *Plinie* ſeemed to give that name unto ſome one ſpeciall hearbe, yet it

## The explanation of

- signifieth generally all those as have round roots, as Onions, Squilla, Wakerobin, and such like; whereupon these & other of that kind are said to have bulbous roots.
- Cacoehymie*, is that indisposition of the bodie wherein there is abundance of ill humours.
- Calcining*, i. the burning of a mineriall, or any thing, for to correct the malignitie of it, or reduce it into powder, &c.
- Callositie*, thicknesse and hardnesse of skin in manner senselesse, as in fistulaes, and under our heels.
- To *Carminate*, is to make more fine and thin the grosse humors, by such medicins as by their heat are apt to cut and dissolve them; whereupon they likewise be called *Carminative*: a tearme received by Apothecaries, and borrowed from those that card wooll.
- Cancer*, is a swelling or sore coming of melancholicke bloud, about which the veins appeare of a blacke or swert colour, spread in manner of a Creifish clees; whereupon it tooke that name in Latine, like as in Greeke *Carcinoma*. And such ulcers as in that sort be maintained and fed with that humor, are called *Cancerous*, & be untoward to heale, worse commonly for the handling.
- Carnositie*, i. fleshy substance.
- Cataplasim*, a pultesse or grosse maner of plastre.
- Cartilage*, in man and beast, is a gristle; in roots and fruits, that substance which we observe in the Radish root, and the outward part of the Cucumber, as *Plinie* seemeth to take it; which therupon be called *Cartilagineous*.
- Cataract*, is a dimnesse of sight caused by an humor gathered and hardened between the tunicle of the eye called *Cornea*, and the *CrySTALLINE* humour; it is next cousin to blindness.
- Causicke*, i. burning, blistering, or scalding.
- To *Cauterize*, is to seare or burn by a *Cauterie*.
- Cauterie actuall*, is fire it selfe, or scalding liquor: and so a searing yron, gold or other mettall madered hot, is called an *Actuall cauterie*, which without the help of our naturall heat doth worke presently.
- Cauterie potentiall*, is that which will raise blisters and burn in time after it is once set on worke by the heat of our bodie, as *Cantharides*, *Sperewort*, &c.
- Ceres*, the first inventresse of corne, the sowing and use thereof.
- Cerote*, is of a middle nature, between an ointment and a plastre, not so hard as the one nor so soft as the other.
- Cicatrices* in eyes, bee whitish spots, otherwise called *Pearls*: they be the skars also remaining after a sore is healed up: and so a place is said to bee cicatrized, when it is newly skinned up and healed.
- Circulation*, is the devise of subliming or extracting water or oile, by a stillatorie, a lem-bicke, or such, because the vapour before it be resolved into water or oile seemeth to go round circlewise.
- Clysterized*, i. conveighed up by a clyster into the guts.
- Colic*, be those that through weaknesse of stomacke are troubled with a continuall flux of the bellie.
- Colature*, a thin liquor that hath passed thorow a strainer or colander.
- Colliquation*, is a falling away, & consumption of the radicall humour, or solid substance of the bodie.
- Collyries*, are properly medicins applied to the eyes in liquid forme; whereas the drie kind be rather called *Sief* & *Alcohol*, especially in powder: howbeit *Plinie* attributeth this tearme to all eyesalves whatsoever. Also it seemeth that he meaneth thereby, tents to be put in a fistulous ulcer, as in the pa. 509 b. 510 k.
- Collution*, a liquor properly to wash the mouth, teeth, and gumbs withall.
- Concocted*, i. altered to that substance by naturall heat, as either in health may seive to nourish, or in sicknesse is apt to be expelled.
- Consolidat*, to knit, unite, & make sound againe that which was broken or burst.
- Concrete*, i. hardened and growne thicke.
- Condite*, i. preserved in some convenient liquor.
- To *Concorporat*, i. to mix and unite together into one masse.
- Consistence*, i. substance or thicknesse.
- Constipate*, i. to harden and make more fast and compact.
- Contraction* in sinews, a shrinking or drawing of them in too short.
- Contusions*, i. Bruises.
- Convulsions*, painfull cramps.
- Criticall daies* be such, as in short diseases and those of quicke motion, doe give light unto the Physician of life or death. *Plinie* observeth the odd daies to be most significant, and those usually determine of health; and the even daies contrariwise: so that the seventh is *Rex*, i. a gracious prince; the sixth *Tyrannus*, i. a cruell tyrant.

*Cruditie.* See *Indigestion*.

*Cyath*, a small measure, both of liquid and drie things; the twelfth part of a Sextarius, which was twentie ounces: whereby it appeareth, that a cyath was one ounce, one half ounce, one dram, and one scruple: it may goe with us for foure ordinarie spoonesfuls.

*Cubit*, a measure, from the elbow to the middle finger stretched forth at length, which went ordinarily for 24 fingers breadth or 18 inches, which is one foot and an halfe: yet *Plinie* in one place maketh mention of a shorter cubit, namely from the elbow to the end of the fist or knuckles, when the fingers bee drawne in close to the hand.

*Cutanean eruptions*, bee such wheales, pushes, or scabs, as doe breake out of the skin, and disfigure it.

D

*Debilitie*, .i. weakenesse or feeblenesse.

*Decoction*, a liquour wherein things have beene foddren.

*Decretorie daies*, be such in a sicknesse, as shew some change or alteration in the patient, either for good or bad.

*Defensative*, in medicines taken inwardly, are those which resist venome or pestilent humor: in outward applications, such as defend the sore or place affected from the flux or fall of humours thither.

*Denarius*, a coine of silver in Rome, and in other countries of gold, the same that *Drachma Attica*, .i. a dram in weigt, which is *vij. d. ob.* of our money; and the peece in gold answereth neare to a full French crowne. In poise it goeth for a dram.

*Dentifrices*, are meanes in Physicke to preserve the teeth, and make them white and faire.

*Depilatorie*, are those medicines which either fetch off the haire, or hinder it from coming up againe at all, or at leastwise from growing thicke. They were called in Greeke and Latine both, *Psilothra*.

*Desiccative*, .i. drying.

*Digestives*, be those medicines, which taken inwardly, helpe concoction of meat or humors; or applied without unto a sore, doe comfort the place, and make way for speedy healing.

*Dislocations*, when the bones bee either out of joint, or else displaced.

To *Dissipate*, .i. to open.

To *Dissipate*, .i. to scatter and dispatch.

*Distortion*, crookednesse or turning awrie unnaturally.

*Diureticall*, such things as provoke urine.

*Dose*, .i. that weight or quantitie of any medicine that may be given either conveniently or without daunger to the patient.

*Dram*, the eighth part of an ounce, which is the weight of a Romane denier or Denarius.

*Dysenterie*, is properly the exulceration or sore in the guts, whereupon ensueth besides the painefull wrings of the bellie, a flux also of bloud at the seege, and therefore it is usually taken for the bloudie flux.

E

*Eclogues*. See *Eidyls*.

*Electuaries*, bee medicinable compositions or confections to be taken inwardly, made of choise drougs, either to purge the humors, to strengthen the principall parts, or to withstand any infirmitie for which they are made. The substance is betweene a syrrop and a conserve, but more enclining to the consistence of conserves.

*Eidylls*, or *Eidyllia*, bee small Poëmes or Pamphlets written by Poëts, such as *Theocritus* in Greeke compiled, and much like unto the Pastorals or Eclogues of *Virgil* in Latine.

*Embrocation*, is a devise that Physicians have for to foment the head or any other part, with a liquour falling from aloft upon it, in manner of raine; whereupon it tooke the name in Greeke *Embroche*, and hath found none yet in Latine, unlesse we should use *Superfusio*.

*Emollitives*, medicines that do soften any hard swelling.

*Empirickes*, were those Physicians, who without any regard either of the cause in a disease, or the constitution and nature of the patient, went to worke with those medicines whereof they had experience in others, fall it out as it would.

*Empiricke* bookes of *Diodorus*, contained receipts approved and found effectually by experience.

*Emunctories*, bee those kernellie places in the bodie, by which the principall and noble parts doe void their superfluities, or such things as offend; to wit, under the eares for the braine, the arme-pits for the heart, and the share for the liver, &c.

## The explanation of

*Emplastration* in the Hortyard, is grafting by inoculation with a scutcheon; in Physick, the applying of a salve or plastre.

*Epilepsie*, *i.* the falling sicknesse.

*Errhines* be devises made like tents, sharper at one end than the other, to bee put up into the nose, either to cure some ulcer there, or to draw downe and void humors out of the head, or to provoke sneefing, &c.

*Eschare*, is that crust which ariseth upon a canker, either actuall or potentiall, as also the roufe or scab that groweth upon a sore.

*Evacuation*, *i.* Voidance and riddance of any thing out of the bodie by vomite, purging, bleeding, sweating, &c.

*Excalfactorie*, *i.* Heating or chaufing.

*Excoriation*, *i.* fretting the skin off, when a part is made raw: a way to exulceration.

*Excrescence*, *i.* overgrowing unnaturally of any thing in mans bodie.

*Exoticall*, *i.* forraine, and brought from other countries.

*Exorcismes*, *i.* coniurations by certain charmes and spels.

*Exorcists*, they that practised such Exorcismes.

To *Expectorat*, *i.* to rid and discharge out of the breast by coughing or reaching.

*Expiatorie*, were sacrifices or oblations for to make satisfaction and attonement.

*Exiccative*. See *Desiccative*.

*Extenuat*, *i.* to make thin.

*Exulceration*, *i.* a sorenesse of any part inward or outward, when not onely the skin is off, but the humor doth fret deeper still.

*Exulcerative*, bee such things as are apt to eat into the flesh and make an ulcer.

## F

*Fermentation*, *i.* an equall mixture of things working as it were together: a tearme borrowed from the levaine, which disperseth it selfe into the whole masse or lumpe of dough.

*Filaments* bee the small strings that hang to a root like threads or haire, which some call the beard of the root: and in resemblance thereof, other things growing likewise, bee so called.

*Fissures*, clifts, or chaps, whether it bee in the hands, feet, lips, or fundament.

*Flatuosities*, *i.* windinesse gathered within the bodie.

*Flora*, the goddesse of Flowers among the Paenims.

*Fomentations* properly be devises for to be applied unto any affected part, either to comfort and cherish it, or to allay the paine, or else to open the pores to make way for ointments and plastes. If they be liquid things, they are laid too by the meanes of bladders, sponges, or such like: if drie, within bags or quilts.

*Fractures*, *i.* bones broken.

*Friccions* or *Frications*, rubbings of the bodie upward or downward gently or otherwise, as the cause requireth.

*Frontall*, the forme of an outward medicine applied unto the forehead, to allay pain, to procure sleepe, &c.

*Fukes*, *i.* paintings, to beautifie the face in outward appearance. They are called at this day complexions, whereas they bee cleane contrarie: for the complexion is naturall, and these altogether artificiall.

*Fumosities* bee vapours steaming up into the head, troubling the braine.

*Fungous*, *i.* of an hollow and light substance like to Fusses or Mushromes.

## G

*Gargarismes* bee collutions of the mouth, and parts toward the throat, either to draw downe and purge humours out of the head, or to repress and restrain their flux, or to mundifie and heale any sore there growing.

*Gargarising* or *Gargling* is the action of using a liquor to the said purpose.

*Gestation*, an exercise of the bodie, by beeing carried in coach, litter, upon horsebacke, or in a vessell on the water.

*Glandulous* swellings. See *Kings* evill.

*Gleir*, *i.* the white of an egge.

*Gymnicke* exercises, were those that were performed by men naked, and the place for such exercises, was thereupon called *Gymnasium*.

## H

*Habit of the bodie*, is taken for the outward parts therof, opposit unto the bowels and principall within; which beeing comforted and fortified, doe thrust forth offensive matters to the habit and exterior skin.

*Hemine*, a measure in Rome, as well of liquors as drie things: so called, because it was halfe *Sextarius*: it contained ten ounces, and is somewhat

the words of Art.

somewhat under our wine pint, it is the same that *Cotyla* in Greeke.

*Humiditie*, i. moisture.

*Hydromantia*, a kind of magicall divination or foreknowledge of things to come, by observation of the water.

*Hydrophobie*, is a symptome or accident befalling to them that are bitten by a mad dog, whereby they are afraid of water.

*Hypochondriall* parts, be the flanks or soft parts under the short ribs.

I

**I***Liacke* passion, the wrings and torments of the upper small guts, occasioned by wind or sharpe humors. Some improperly call it the collicke of the stomacke.

*Imbibition*, a drinking or receiving of any liquor into a thing: as when drougs lie steeped therein untill they be thoroughly soaked therewith.

*Impostumes* properly be collections or gatherings of wind and humours especially betweene parts of the bodie, wherupon there appeareth a rising or swelling, and in time they become corrupt and doe rangle, unlesse by some meanes they be either drawn away or dispersed. Some tearme them wens, howbeit, the word is taken for inflammations and biles.

To *Incorporat*, is to mix and unite well together.

To *Incrasate*, is to make thicke.

*Indigestion*, i. want of concoction and digestion, by which meanes many crudities and raw humors are engendered, and by consequence abundance of rheumes.

*Inflation*, i. swelling or puffing up with wind.

*Infrangible*, i. that cannot be broken.

*Infusion* signifieth the conveighance of some medicinable liquor into the bodie by clystre or other instrument. It importeth also the steeping of drougs in a convenient liquor: and the liquor it selfe, when it is strained from the rest.

*Ingredients*, be those simples that goe unto the making of any medicine compound.

*Iniection*, is the conveighance of any liquid medicine by syringe or such like instrument into any part of the bodie or hollow and fistulous ulcer.

*Insects*, little vermine or small creatures, which have (as it were) a cut or division betweene their heads and bodies, as Pismires, Flies,

Grashoppers, under which are comprehended Earthwormes, Caterpillers, &c.

*Infusions* be bathing tubs or vessels halfe full, wherein the patient may sit up to the middle or above in some convenient decoction.

*Intermittent feaver*, are those which come by fits, and yeeld some rest betweene whiles.

*Inunction*, i. annointing.

*Tulebs* or *Tuleps*, be drinckes given commonly as preparatives for to open the passages of the inward parts, and to prepare the humours for a purgation, made either of some stilled waters and syrups mixed together, or of a decoction sweetened with honey or sugar, or els mingled with syrups.

K

**K***ings evil*, is the hard swelling of the Glandules or Kernels commonly about the necke: they be called also *Scrophules*.

L

**L***achrymal*, is the corner of the eye wherein the teares appeare first, and thereof it taketh the name.

*Lassitude*, is wearinesse or unlustinesse.

*Lavature*, *Lotion*, or *Loture*, is a liquor to bath or wash withall: likewise to cleanse and mundifie any part.

*Ligula*, *Lingua*, or *Lingula*, a small measure among the Romanes, both of liquor and drie things, containing the fourth part of *Cyathus*, to wit, three drams and one scruple or scruple, somewhat under halfe an ounce, and may goe well for our spoonefull.

A *Liniment* is thicker than oyle, and thinner than an ointment, it may be taken for a thinner kind of ointment.

*Lobes* and fibres are the lappets and extreame parts of the liver, with the maister veines growing thereto.

*Locall* medicines, be those which are appropriat for the forehead, *Errhine* or *Nasal* for the nostrils, &c. or to be applied outwardly as ointments, which are not to be used before generall or universall means by evacuation.

*Loch* or *Loboch*, is a medicine more liquid than an electuarie, appropriat for the lungs and windpipe, and is to be licked and let goe downe leisurely.

*Longaon*, is the nethermost gut reaching to the very seat or the fundament.

*Luted*,

# The explanation of

*Luted*, i. close stopped with cley, dough, or such like.

## M

**M** *Maturatives* be medicines that help to ripen any swelling impostume, bile, or botch.

*Maturitie*, is the ripenesse thereof.

*Membranes*, be fine skins which enwrap other parts, as the brains, eyes, and muscles of the flesh.

*Metrenchyte*, an instrument serving to infuse or inject a liquid medicine into the matrice of a woman, in manner of clystre.

*Mitigatives*, be such remedies as doe assuage paine.

*Mna* or *Mina*, was a Roman weight, which poised twentie ounces, that is to say, the ordinarie pound, called *Libra* or *Pondo*, & two third parts: for the common *Libra* called *Medica*, weighed twelve ounces, so that *Mina* seemed to answer unto the measure *Sextarius*.

*Mollitive*. See *Emollitives*.

*Mordicative*, is biting and stinging, as *Senvie* seed.

*Mucilage*, is a slimie liquor drawne from some roots or seeds, as from the marsh *Mallow* or *Althea* root, the seed of *Pfillium* or *Fleawort* and others.

*Muscles* be the fleshy parts of the bodie, contained within their severall membranes or skins.

## N

**N** *Narcoticke* medicines, be those that benum and stupifie with their coldnesse, as *Opium*, *Hemlocke*, and such like.

*Nasals* be *Nose-rents*. See *Errhina*.

*Nerves*, i. *Sinewes*.

*Nodosities*, hard knubs and knots growing upon the joints in old *gouts*; and in other parts.

**O** *Bolus*, halfe a *scriptule*, or the sixt part of a dram.

*Obstructions*, i. *Stoppings*.

*Opiats*, were properly at the first such *electuaries* or *confections*, which had a good quantitie of *Opium*, i. the juice of *Poppie* in them, such as *Philonium* and *Requies*, which were devised to mittigat intollerable

paine, and to bring the patient to sleepe: howbeit, in these daies all *electuaries*, even *cordials*, in a liquid forme be called *Opiats*, although there be not one grain of *Opium* in them.

*Opilation*. See *Obstruction*.

*Orthopnoicke*, are those that have the disease *Orthopnoea*, which is a difficultie of drawing their wind, unlesse they sit upright.

*Osses*, be words cast forth at unwares, presaging somewhat.

*Otenchyte*, an instrument, devised for to infuse or poure some medicinable liquor into the eares.

*Oxyerate*, a mixture of water and vinegre together.

## P

**T** *P* *Alliat*, i. to cover. And such cures be called *Palliative*, which search not to the root and cause, but give a shew only of cure; as when a sore is healed up aloft, and yet festereth underneath: and so sweet *Pomanders* doe palliat a stinking breath, occasioned by a corrupt stomach or diseased lungs, and such like.

*Paradoxes*, strange opinions.

*Pectorals*, i. such medicines as bee fit for the breast and lungs.

*Pellicles*. See *Membranes*.

*Penetrative*, i. *Percing*.

*Periodicall*, such agues bee called, as returne at their iust course from day to day, every third fourth or fift day, &c.

*Peripneumonie*, is the inflammation of the lungs.

*Pessar:e*, is a devise made like a finger or suppositorie, to be put up into the natural parts of a woman.

*Phlebotomie*, i. *bloud-letting*, or opening of a veine by incision or pricke.

*Phibysicke*, to speake properly, is the consumption of the bodie occasioned by the fault of exulcerat and putrified lungs. But *Plinie* otherwhiles seemeth to take it for any other consumption.

*Pomona*, a devised goddesse among the *Painims*; of apples and such fruits.

*Prodigies* be strange sights and wonderfull tokens, presaging some fearefull thing to come.

*Propinquitie*, nearenesse or affinitie.

*Proscription*, was a kind of outlawing and depriving a man of the protection of the state, with

with confiscation of his lands and goods.

*Propagat*, to grow and encrease, after the manner of Vine braunches, which being drawn along in the ground from the motherstock doe take root.

*Propitious*, i. gracious and mercifull.

*Proximitie*, neere neighbourhood or resemblance.

*Ptisane*, the decoction of husked Barley : a grewell made therewith, or the creame thereof.

*Pulpous*, i. full of pulpe, or resembling pulpe; which is the soft substance in Apples or such fruits, answerable to the flesh in living bodies.

*Purulent*, yeelding filth and Attyr.

*Putrefactive*, such venomous medicines or humors, as do corrupt and putrifie the part of the bodie which they possesse.

Q

*Quindecemvirs*, were certain officers, fifteen in number, joined in one commission.

R

*Receptorie*, a vessell standing underneath, readie to receive that which droppeth and destilleth from something above it.

*Reciprocally*, going and coming, as the tides of the sea ebbing and flowing.

To *Rectifie*, i. to set streight, reforme, or amend.

*Repercussive*, i. driving or smiting backe.

*Residence*, i. the setting toward the bottome, as in urine.

*Retentive facultie*, i. the naturall power that each part or member of the bodie hath to hold that which is committed unto it, the due time, as the stomacke, meat; the bladder, urine, &c.

*Reverberation*, i. rebounding or striking backe.

*Rhagadies*, be properly the chaps in the fundament or seat.

*Rubified*, i. made red, as when by application of mustard plasters, called Sinapismes; or beating a part that is benumbed with Nettles, it recovereth a fresh colour againe, whereupon such plasters be called Rubificative, and the operation is named by the Greekes Phœnigmos.

*Rupture*, the disease of bursting, as when the guts or other parts fall downe into the bag of the cods.

S

*Salivation*, is a drawing of humours to the mouth, and a deliverie of them from thence in manner of spittle.

*Sarcling* is the baring of roots, by ridding away the earth and weeds from about them, that did clog them.

*Scarification*, is a kind of pouncing or opening of the skin by way of incision slightly, with the fleame or launcet, either to give some issue for the bloud & humors to passe forth, or to prepare a place for the cupping-glasse to extract more.

*Schirre*, is a hard swelling almost sencelesse.

*Scriptule*, or *Scruple*, is foure and twentie grains weight, or the third part of a dram.

*Scrophules*. See *Kings evill*.

*Seat*, is the circumference or compasse about the tuill or fundament.

*Secundine*, i. the afterbirth that infolded the infant within the mothers wombe.

*Seege*, a stoole of easement, whereupon we sit to discharge the ordure and excrements of the guts.

*Serosities*, or *Serous humours*, bee the thinner parts of the masse of bloud, answering to the whey in milke, such as we see to floate upon bloud that hath run out of a veine.

*Sextarius*, a measure among the Romanes, whereof six goe to their Congius, whereupon it tooke that name: it containeth two hemines, and is somewhat lesse than a wine quart with us, it beareth twentie ounces.

*Sinapisme*, a practise by a plastré of mustard seed, and such like, to revive a place in manner mortified, and to draw fresh humors and colour to it.

*Solstice*, i. the Sunnestead, as well in Winter as Summer, when hee is come to his utmost points North and South, but usually it is put for Midsummer onely.

*Sophisticated*, i. falsified and made corrupt, howbeit, going for the right. Thus drougs and gems are many times thrust upon us.

*Spasmes*, be painefull crampes or pluckings of the sinewes and cords of the Muscles.

*Spasmaticke*, are such as be thus plucked.

*Species*, be either the simple ingredients into a composition, or els the bare pouders mingled together, readie to be reduced into an electuarieliquid, or Tables.

*Speculative knowledge*, or *Speculation*, is the insight into a thing by reading only and contemplation

## The explanation of

- remplation, without practise & experience.  
*Sperme*, is naturall feed.  
*Spondyles*, be the turning joynts of the chine or backbone.  
*Stomachicall flux*, is the samethat *Coeliaca* passio. See *Cœliaci*.  
*Stomaticall medecins*, be such as are appropriat for the diseases incident to the mouth, and the parts adjoining.  
*Stypticke*, be such things as by a certaine harsh tast, doe shew that they be astringent, as medlars, and alumne, which thereupon is named *Stypteria*, and such like.  
*Succedan*, that drug which may be used for default of another. The Apothecaries call such, *Quid pro quo*.  
*Suffusion*. See *Cataract*.  
*Suffumigation*, is the smoke that is received into the body from under a stoole, for the diseases of the guts, fundament, or matrice.  
*Suppuration*, is when a bile or impostume gathereth to an head and must be broken.  
*Sympathie*, *i.* a fellow-feeling, used in *Plinie* for the agreement or amitie naturall in divers senselesse things, as betweene yron and the loadstone.  
*Symptome*, an accident accompanying sicknes, as head-ach the ague; stitch, shortnesse of wind; spitting bloud, cough, and ague, the pleurisie.  
*Syringe*, an instrument in manner of a pipe to inject a medicinable liquor into the bladder.

## T

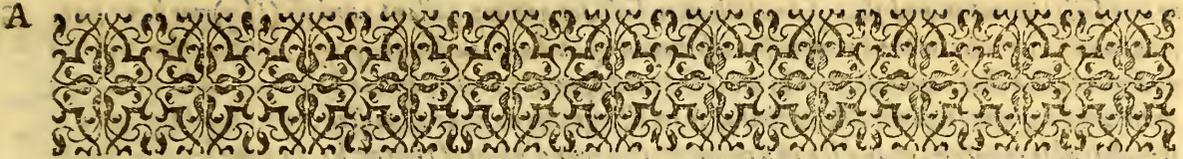
- T***ellus*, the Earth.  
*Tenacitie*, clamminesse, such as is in glew, birdlime, and bitumen.  
*Theoricke*, or *Theoretique*, contemplative know-

- ledge without action and practise.  
*Tinesme*, an inordinat desire to the stoole without doing any thing to the purpose.  
*Tonsils*. See *Amygdals*.  
*Transparent*, *i.* cleare and bright throughout; as crystall, amber, aire, and water.  
*Transvasation*, *i.* the pouring of liquor out of one vessell into another.  
*Triviall*, *i.* vulgar, common, and of base reckoning.  
*Triumvirat*, the Tripartite dominion of *Antonie*, *Octavius*, and *Lepidus*, when they held all the world in their hands, each one their third part.  
*Trochisques*, or *Trosques*, be little cakes or roundles, into which divers things medicinable are reduced for to be kept the better, and to be readie at hand when they shall be used.  
*Tuil*, the same that the Fundement or neathermost gut.

## V

- V***egetative*, that power in nature which God hath given to creatures, wherby they live, are nourished, and grow.  
*Venositie*, windinesse.  
*Vicinitie*, nearenesse, or neighbourhood.  
*Victoriat*, a silver coine in Rome, Halfe a denarius, so called because it had the image of *Victorie* stamped on the one side: it is somewhat under our groat.  
*Vnction*, annointing.  
*Vnguent*, an ointment.  
*Vreters*, bee the passages or conduits whereby the water or urine passeth from the kidnies into the bladder.  
*Vulnerarie*, *i.* belonging to a wound; as *Sanicle* is a vulnerarie hearb; and *Machaon* was a vulnerarie Physician.





THE XIX. BOOKE OF THE HISTORIE OF NATURE, WRITTEN BY C. PLINIUS

SECVNDVS.

The Proöme.



Reated we have in the former booke, of the stars and signes above, which give us intelligence as well of the seasons, as the disposition of the weather to come: and that in plain and easie manner, by so evident and undoubted demonstrations also, as may content the meane capacitie of the unskilfull and ignorant. And verily, if wee will rightly weigh and consider the thing, we shall find and understand, That our countrie farmes and willages stand us in as good speed to know the inclination of the heavens and stars, as the skill of Astronomie serveth our turnes for good Husbandrie. These points now being well and thoroughly learned, many have been of opinion, That the knowledge of gardens & the care thereto belonging, should by good right follow next. Howbeit, I for my part am of this mind, that there be other matters concerning Agriculture, deserve to be handeled, before we leape thus soone to gardening. And here I cannot chuse but marvell much at some men, who making such profession of learning, and namely, in the skill and science of Agriculture, as they have done; yea, and seeking thereby to win all their credit and name of erudition and litterature; have notwithstanding omitted many things requisite thereunto, without any mention made, or one word spoken of so many hearbes and simples which either come up of themselves, or grow by meanes of mans hand: considering that the most part of them are in greater price and reputation, yea, and in more use and request, for the maintenance of this our life, than either corne or pulse, or any fruits of the earth whatsoever.

And to begin first at those that are knowne commodities, and so notorious, as that the use thereof not onely reacheth all over the maine and continent, but extendeth also to the very seas, and overspreadeth them: What say we to Line or Flax, so commonly sowed as it is, yet may it not be raunged either among the fruits of the field, or hearbes of the garden. But what region (I pray you) or part of the earth is without it? and what is there so necessarie for this life of ours in all respects? Againe, is there any thing in the whole world more wonderfull and miraculouis, than that there should be an hearbe found of this vertue and propertie, as to bring Egypt and Italie together? insomuch, as Galerius, Lord Deputie in Egypt under the Romanes, was knowne to set saile from the firth of Messina in the streights of Sicilie, and in seven daies to arrive at Alexandria: Babilus also Governour there likewise, in six; and that by the meanes of the said hearbe? Moreover, what say you to this, which was seene no longer since than the Summer past; when Valerius Marianus, a Senatour of Rome, and late Lord Pretour, embarked and tooke ship at Puteoli, and in nine daies sailed to the said Alexandria, and yet he had but a very mild and still wind to helpe him in that voiage? Is not this a strange and soveraigne hearbe thinke you, that in a seven-night space can fetch Gades from as far as the streights of Gilbretar or Hercules pillars, into the harbour of Ostia in Italie? can shew (I say) the kingdome of Catalogne in Spain before the said port-town in foure daies, Provançe in three, and Barbarie in twaine? For C. Flaccus, lieutenant under Vibius Crispus the Pro-consull, did as much as I speake of, and that with no great forewind, but a most gentle and mild gale. Oh the audacious boldnesse of this world, so rash, so full of sin and wickednesse, that man should sow and cherish any such thing, as might receive and swallow the winds, stormes, and tempests; as if the float and tide alone were not sufficient to carie so proud a creature! But now are we growne moreover to this passe, that sailes bigger than the ships themselves, will not serve our turnes. For albeit one

maine saile thereupon, unlesse we set up saile upon saile, top and top-gallant: unlesse (I say) wee have fore-sailes and sprit-sailes in the Prow, misns also hoised up and displaid in the poupe; besides other trinkets and more cloth still: and all to set us more forward upon our death, and to hasten our end. Finally, is there ought againe so admirable, as that of so small a graine as is the Line-seed, there should grow that which is able to carrie too and fro in a moment, this round globe of the earth; the same being so slender a stalke as it is, and not growing high from the ground? considering withall, that twisted it is not entire and whole in the stem: but before it can bee occupied, it must bee watered, dried, braked, tem-tawed, and with much labour driven and reduced in the end to bee as soft and tender as wooll: and all to doe violence to nature and mankind most audaciously even in the highest degree, in such sort, as a man is not able to proceed so farre in execration as is due unto this Invention. The first dewiser whereof I have inveighed against in convenient place elsewhere, and not without desert: as who could not bee content, that a man should die upon the land, but he must perish upon the sea, to feed hadockes there, without the honour of sepulture. In the booke but next before this, I gave warning and advertised men, That for to enjoy corne and other victualls necessarie for this life in suffisance and plentie, wee should beware of wind and raine. And now behold, man is so wicked and ungracious, his wit so inventive, that he will be sowing, tending, and plucking that with his own hand, which calls for nothing else at sea but Wind; and never rests till Burning bee come. See moreover how well this unhappie hand of his speeds for there is not a plant againe commeth up sooner, or thriveth faster than this Flax. And to conclude, that wee may know how Nature her selfe is nothing well-pleased therewith, and that it groweth maugre her will, It burnes the field wherein it is sowed; it catcheth out the heart of the ground, and maketh it worse, wheresoever it comes: this is all the good it doth upon a land.

## CHAP. I.

*The manner of sowing Line or Flax: the sundrie kinds thereof. The order how to dresse it. Also of Napkins and other Naperie. Of Flax and Linnen that will not burne in the fire. And when the Theatres or Shew-places at Rome were first encourtained.*



**L**ine-seed loveth gravelly or sandie grounds passing well, and commonly is sowed with one tilth and no more: yet is there nothing maketh more haft to be above ground, or sooner commeth to maturitie. Being sowne in Spring, it is pluckt in Summer: See how \*injurious still it is to the earth even this way also! Well, say that the Ægyptians in some sort may be excused, for sowing it as they do, and making saile-cloth thereof; in regard of the necessarie trafficke, they have into Arabia and India, for to fetch in the commodities of those countries; what need or reason I pray you hath Fraunce so to doe? Can the Gaules be sorted in the same faunge with the Ægyptians? Whether would they goe? Is it not sufficient that they see the mightie mountaines standing just betweene them and the Mediterranean sea? Will not this serve to keep them from Navigation, that on the huge Ocean side, they can discover nothing but the vast elements of Water and Aire together? Howbeit, for all this restraint, the Cadurci, Caletes, Rutene, and Bituriges; the Morini also who are supposed to be the farthest people inhabiting our continent, yea, and throughout all parts of Fraunce they weave line and make sailes therof. And now adaies also the Flemmings and Hollanders dwelling beyond the Rhene (I meane those auncient enemies to the State of our Empire) do the like: \*inso much, as the women there cannot devise to goe more rich and costly in their apparell, than to weare fine Linnen. The observation whereof putteth me in mind of a thing, that *M. Varro* doth report of the whole race and familie of the Serrani: in which house this order was precisely kept, That there was not a woman among them knowne to weare any Linnen about her, not so much as in a smocke next her bare skin. Now in Germanie, the spinners and weavers of Linnen, doe all their worke in shrouds, caves, and vaults, buried (as it were) under the ground: so doe they also in Italie and that part of Lumbardie that lieth betweene the Po and Ticinus, to wit, in the \*countrey Aliana; where (after the Setabines in Castile, which is the best) there is very fine workmanship of Linnen cloth, and may deserve the third place for goodnesse, throughout all Europe. For the Retovines, bordering hard upon the foresaid Allianes, and the Faventines who inhabite the broad port-way Æmilia, are to bee raunged

\* For that so quickly it robbeth her of moisture.

\* It seemeth that fine Holland cloth and Cambrick was in request by *Plinius* time.

\* Regione *Alis* Turneb.

**A**ged in a second degree and next to the Setabines for the fine Linnen which they make. And in very truth, this Faventine cloth is alwaies farre whiter than the Allian, which is ordinarily brown when it is new woven, and before it be bleached. Like as the Retovine is exceeding fine and thick woven withall, and besides, not inferior in whitenesse to the Faventine; howbeit, no nap or downe it carieth, a thing which as there be some who doe greatly praise and like, so there bee others againe discommend and dislike as much. As touching the thred it selfe that they make of their Flax, it is more even (if ever may be) than that which the Spider spinneeth; so nervous also and strong withall, that if a man list to make triall thereof with his teeth, it will give a twang and ring againe like a Lute-string: and therefore it carieth a double price to other. As touching the Spanish Flax, and namely, that which Aragon and Cartalogna dooth yeeld, it is passing faire and white, by reason of a certain brook or running water passing under Tarracon, wherein it is watered: the nature whereof is to give it a singular brightnes above the rest. Wondrous fine it is, and runneth into a daintie small thread: for there first was devised the fine Cypres or Lawne, and the curtaines thereof. It is not long ago, since out of the same parts of high Spain, there was brought into Italie the Flax of Zoela, most commodibus and meet for hunters to make great nets and toile. A maritime citie this Zoela is, in Gallitia, situat neare the Ocean. There is excellent good Line also to bee found at Cumes in Campaine within Italie, which serveth very well for snares and small nets to take fishes, and catch birds with. The same also yeeldeth matter and stuffe for the great cord-nets abovesaid. For wote well this, that Flax fitteth our turnes, as well to snare and entrap all other beasts, as it doth to endaunger our owne selves [upon the sea.] But of all others, the toile made of Cumes Flaxen cords, are so strong, that the wild Bore falling into it, will bee caught: and no marvaile, for these kind of nets will checke the very edge of a sword, or such like weapon. I my selfe have seene so fine and small a thred, that a whole net knit thereof, together with the cords and strings called Courants, running along the edges to draw it in and let it out, would passe all through the ring of a mans finger. I have knowne one man also carie so many of them (easily) as would goe about and compasse a whole Forrest. But that is not the greatest wonder of them: for more than so, every one of those threds that went to the making of the meshes, was twisted 150 double: and even of late daies, *Iulius Lupus*, who died lord Deputie or Governour of Ægypt, had such. This may well seeme a marveile incredible to those who neither knew nor saw the net worke Habergeon or Curet of *Amasis*, a king sometime of Ægypt, which was shewed of late daies within the temple of *Minerva*, in the Isle of the Rhodians, every thred whereof caried a twist \*three hundred sixtie five double. Certes, *Mutianus*, a man of good credit (as who had been thrice Consull of Rome) hath related so much at Rome upon his owne knowledge: for whereas there remained yet certaine small reliques and little peeces thereof, it was his hap of late to meet with some of them, and by his owne triall to find that true, which had been reported by others. And verily, great pitie it is, that such an excellent, rich, and rare peece of work (as it was) should thus come to nothing, by mens injurious handling of it, raveling out the threds as they have done, for to see the prooffe of the thing.

**B**ut to returne againe to our Flax of Italie. That which groweth in the Pelignians countrey, is at this day in great account and request: howbeit, none use it but the Fullers. There is not a whiter Flax to be found, & indeed resembling Wwooll nearer than this Flax. Like as, for quilts, ticks, and mattrasses, the Flax of the Cadurci in Fraunce had no fellow: for surely the invention thereof, as also of flockes to stuffe them with, came out of Fraunce. As for us here in Italie, even as our manner was in old time to lie and sleep upon straw-beds & chaffey-couches, so at this day we use to call our pailers still by the name of Stramenta. The Line or Flax of Ægypt is nothing strong, howbeit the people there doe raise exceeding great gaine and profit thereof. And foure distinct kinds thereof are knowne, according to the names of the fundrie countries where they grow, to wit, Taniticum, Pelusiacum, Buticum, and Tentyriticum.

**F**Moreover, in the higher parts of Ægypt which bend toward Arabia, there groweth a certain shrub or bush carrying cotton, which some call Gossypium, others \*Xylon, and the linnen thereof made they therefore call \*Xylina. This plant is but small, and bringeth forth a fruit resembling the bearded nut or silberd; out of the inner shell or huske whereof [called \*Bombyx] there breaketh forth a cotton like unto down, so easie to be spun: and there is no flax in the world comparable to it for whitenesse and softnesse. Of this cotton, the Ægyptian priests were wont to wear their fine surplesse, and they tooke a singular delight therein. A fourth kind of linnen there is,

\* According to the daies of the yeare.

\* Cotton or Bombace.  
\* Linsey-Wolssey, or our Fustians rather.  
\* Hereupon Cotton is called Bombace.

called Orchomenium; it commeth from a certaine fennie reed growing in marishes, I meane **G**  
the tender muchets or chats thereof.

In Asia they have a certaine kind of brodme, the stalke and braunches whereof they water  
and leave in steepe ten daies together, and thereof make thread; passing good for to be twi-  
sted and knit into fisher-nets, for they will abide the water very well, and endure without rotting.  
The Æthiopians and Indians both, find a stufte in manner of Line or cotton in some apples  
or such like fruit: and the Arabians meet with the like in gourds, growing as I have before said  
upon trees.

To come againe to our countrey Line or Flax within Italy, we goe by two signes, and know  
thereby when it is ripe and readie to be gathered; to wit, either by the swelling of the seed, or the  
colour of the plant it selfe, leafe and stalke enclining to yellow. Then is it plucked up and bound **H**  
into certaine bunches as much as handsfuls: which done, they are hung up to drie in the sun one  
day, with their heeles or roots upward: the morrow after, they be turned quite contrarie, and so  
for five daies after, they hang with the foresaid roots downward; that the seed may fall down from  
their heads into the mids of every bunch or bundle afore said: for the seed thereof is medicina-  
ble and of effectuall operation in Physicke: yea and the rurall peasants in Lombardie and Pie-  
mont beyond the Po, use to make thereof a good countrey meat of a most sweet and pleasant  
tast: but now for this good while, that kind of meat or bread is made onely for to be employed  
in their sacrifices to the gods. Then after wheat harvest, the stems or stalkes thereof are laid in  
some water that is warme with the Suns heat, charged with stones or other weights thereupon,  
that they may be borne downe and sinke to the botome: for there is not a thing besides lighter **I**  
than Line, or loveth better to swim. When they be sufficiently watered (which you shall know by  
the skin or rind thereof if it be loose and readie to depart from the towie substance of the stem)  
then must the foresaid javels or stalks be hung out a second time to be dried in the sun, with their  
heads and heeles one while up and another while downe, as before. After they be well dried,  
they are to be beaten and punned in a great stone mortar, or upon a stone floore, with an hurden  
mallet or tow-beetle made for the purpose. Now that part thereof which is utmost and next to  
the pill or rind, is called Tow or Hurds, and it is the worst of the Line or Flax, good for little or  
nothing but to make lampe-match or candle-wicke: and yet the same must bee better kemed  
with hetchell teeth of yron, untill it bee cleansed from all the grosse barke and rind among. As  
for the good Flax indeed, which is the teere or marrow as it were within of the Line, there bee **K**  
diverse and sundrie sorts and degrees of it, distinct according either to the whiteneffe or softnesse  
thereof. And the spinning of this fine Flax (I may tell you) is so cleane a worke, that it will be-  
come a man ywis to lay his fingers to it. But what shall bee done with all the hard refuse, the long  
buns of the stalkes, the short shuds or shives which are either driven from the rest in the knoc-  
king, or parted in the hetchelling? marry they will serve very well to heat ovens and furnaces,  
or to maintaine fire under kills and leads. And here there is a prettie cunning and skill in the  
hetchelling and dispensing of Flax to the prooffe; for if the Line bee good and well ordered,  
every fiftie pounds of it in bunches or bundles afore said, must yeeld fiteene ordinarily of tri-  
ed and carded Flax. Moreover, when it is spun into thread, it must be polished againe and white-  
ned in water, with much punning and knocking upon a stone together with the water. And yet **L**  
there is no end, for after it is woven to cloath, it ought to bee followed and beaten a third time  
with good club-headed cudgels: in such sort, as the more injurie that is done unto it, the bet-  
ter it is.

Furthermore, there is a kind of Line found out which will not consume in the fire: this in Ita-  
lie they call Quicke-line: and I my selfe have seen table-cloaths, towels, and napkins therof, which  
being taken foule from the bourd at a great feast, have been cast into the fire, and there they bur-  
ned before our face upon the hearth; by which meanes they became better scoured, and looked  
fairer and brighter a hundred times, than if they had been rinsed and washed in water; and yet  
no part of their substance, but the filth only, was burnt away. At the royall obsequies and funerals  
of **KK**. the manner was to wind and lap the corps within a sheet of this cloth, of purpose to se-  
parate the cinders comming of the bodie, from other ashes [of the sweet wood that was burnt  
therewith.] This manner of Line groweth in the deserts of India, where no rain falls, where the  
countrey is all parched and burnt with the Sunne, among the fell dragons and hideous ser-  
pents. Thus it is enured there to live burning; which is the reason, that ever after it will abide the  
fire.

**A** fire. Geason it is to be found, and as hard to be woven, so short and small it is. Howsoever otherwise it be naturally of colour reddish, yet by the fire it getteth a shining glosse and bright hew. They that can come by it and meet withall, esteeme it as precious as the best orient pearles. In Greeke they call this Line, Asbestinum, according to the nature and propertie that it hath, Not to consume with burning. Over and besides, *Maxilus* saith, That if a man would cut down or fall a tree by stealth and in secret, let him compass the body thereof with a sheet of this linnen, he may hew as long as he will at it, and all the strokes that he giveth will be so drowned, that they shall not be heard againe. To conclude, in all these respects above said, this Line may well be counted for the principall and best that is in the whole world.

**B** The next to it in goodnesse, is the Line called *Byssus*; the fine Lawne or *Tifanie* whereof our wives and dames at home see so much store by for to trim and decke themselves: it groweth in *Achaia* within the territory about *Elis*; and I find, that in old time it was sold as deare, as gold, for a \*sample thereof was commonly exchanged for \*four Deniers Romane.

The linn or nappie downe which linnen cloths beareth in manner of a soft cotton, especially such as cometh of ship sailes that have lye at sea, is of great use in Physicke. \*The ashes also made thereof, be counted a good Succedane of *Spodium*; and for their efficacie may go for it. Moreover, there is a kind of *Poppies* much sought after for blanching and bleaching of linnen cloths; for being skoured therewith, it is wonderfull how white and pure they will looke. And yet for all the beauty that consisteth in that colour, people are grown to this disorder & vain enormitie, that they have assayed to staine and die their linnen and naperie into other colours, as well as their woollen cloth. Which practise was first seene in the Armada or fleet of *K. Alexander*

**C** the Great, upon the great river *Indus*, at what time as his captaines and Admirals in a certaine skitmill that they made with the Indians, changed the armes and ensigns of their ships: whereat the inhabitants (being upon the shore and strand) were astonied to see their sailes and streamers painted with divers colours waving in the wind. Semblably, the Sailes of that ship were dyed purple, wherein *M. Antonius* together with *Cleopatra* came to *Actium*, and in which they fled both from thence and escaped. And in deed heretofore a red purple banner erected on the top of the mast, was the badge or ensigne of the royall Admirall ship: but afterwards they began at *Rome* to encouraine their Theatre with such veiles dyed in colours, onely for shade: an invention devised by *Q. Catalus* at what time as hee dedicated the temple of the *Capitoll*. In

**D** proesse of time, *Leontulus Spinter* (by report) was the first man that in the solemnitie of the games and plaies *Apollinare*, drew fine courtains over the great Amphitheatre at *Rome*: howbeit not long after, *Caesar Dictator* caused the grand Forum or Common-place at *Rome* to be covered all over with such rich courtains; yea and the high faire street called *Sacra*, to be hanged on both sides from his owne dwelling house to the very *Capitoll*cliffe: which magnificent and sumptuous sight, was more wondered at and seene with greater admiration, than the brave shew and Tourney that he set out at the same time of *Sword-players* at sharpe and to the utterance. Then followed *Marcellus* also the sonne of *Octavia*, sister to the Emperour *Augustus*, who in his owne *Aedileship* & in the tenth *Consulship* of his uncle *Augustus* before said; upon the *Calends* or first day of *August* that yeare, caused the *Romane Forum* to be drawn all over and shadowed

**E** with the like courtains; although hee represented at that time no solemnitie at all of games and plaies: and this he did onely, that they who came to plead at the barre, might stand under shade more holefomely. Lord, what a change was here at *Rome* since the daies of *Cato* the *Censor*, who thought it meet and requisit, yea and gave advise that the said Forum or great Hall of common Pleas should be paved and laid all over with caltraps under foot, To keep out *Lawyers* and busie pleaders from thence. Of late daies there were seene in the Amphitheatres of Emperour *Nero*, traverses drawne upon cords and ropes, with fine courtains of blew azure colour like the skie, and those beset with stars; where the very floore of the ground under mens feet, was coloured red. And wherefore serve these in cloister-courts and walkes now, but to keepe the mosse forsooth upon the ground, or rather the fine fret-worke in pavements, from *Sun-burning*? But for

**F** all these paintings and rich dyes, yet when all is done, the white linnen held the owne still & was highly esteemed above all colours. And no doubt in great price such cloth was in the time of the *Trojan* war: and in good faith I see no reason why it should not be as well in bloodie battails as at broken ship wracks. Howbeit *Homer* testifieth, that few there were who went to the wars with linnen habergeons or cures; but it should seem that the Poet (as the better learned expositors do in-

\* 24 graines.  
\* i. about three halfe-pence the graine, and better.  
\* Hercof were made *ξυσι μωνι*, whereof *Galen* writeth 3. *ξ' τριμυα* with which lint he cured *Heracles* and staunched his bleeding.

terpret) meant, That ship-tackling, failes, cords, and ropes, were made of this Line, speaking as he doth of \* Sparta, whereby hee understandeth in deed Sata, i. cordage of sowne Line or garden Flax.

\* Called by Pacuvius, Scerilia, as Festus noteth.

CHAP. III.

*The nature of Spart or Spanish broome: the manner of handling and dressing it: when it was first used in cordage: what plants there be that live and grow without root.*

**S**part verily was not in use and request for many hundred yeates after, neither was it knowne before the first voyage and expedition that the Carthaginians made in warlike manner into Spaine. An hearb this is also, growing of it selfe without setting or sowing (which in deed it cannot abide.) Full well and properly it mought be called, the rush of a dry and leane ground, and a very defect or imperfection appropriate to that countrey alone of Spaine: for, to say a truth, it is the fault and badnesse of the soile in the highest degree, that breedeth it; and where it commeth up, nothing else can be sowed and set, or will grow at all. That in Africke or Barbarie is very small, and good for nothing. In the territorie of new Carthage or Cartagena (which is in the higher part of Spaine) it groweth much: howbeit all that tract is not given to breed it, but looke where it commeth up, you shall see whole mountains all over-spread and covered with it. Hereof the rusticall peasants make their mattraces and beds; this is their fewell wherewith they keepe fires; of it they make their torches and links to give them light; with it they are commonly shod; and the poore shepheards cloath themselves therewith. Howbeit, hurtfull is this plant unto cattaille, unlesse it be the tender tops and crops of the braunches, which they may brouse and eat without harme. For other uses, when the Spaniards would plucke it up, they have much ado withall, and a great toile about it; for their legs must be well booted as it were with grieves; their hands covered with thicke hedging gloves, as gantlets: and being thus armed at all points, yet they lie tugging at it, pulling, writhing, and wresting the same with hookes and crooks either of bone or wood, untill they have their will of it. Come they about this worke in winter time, it is in manner impossible to get it up: but from the Ides [i. the mids] of May unto mid-Iune, it is very tractable: for this is the time and season when it is ripe, and then commonly they gather it for their ordinarie uses before-named. Being once pulled and sorted, the good from the bad, it is made up into bundles and faggots with the life still in it, and so piled on a heape for the first two daies; the third day they unbind it, lay it loose and scattering in the Sun for to be dried: which done, they make it up againe into faggots, and so bring it in and lay it up within-house. After all this, they steepe it in sea water (for that is best) or els in fresh, for want of the other. After this watering, it must be dried in the Sun, and then steeped in water a second time: but if a man have urgent occasion to use it presently out of hand, he must put it in a great tub or bathing vessell, and let it soke there in hot water a time. Now if when it is dried againe, it be stiffe and will stand alone, they take it for a sure signe that it is sufficiently watered, and hath that which it should have. This is a very neare and readie way, and saveth them much labour. Thus being prepared one of these two waies, it ought to be brayed and beaten before it will serve the turne; and then no cordage in the world is better than that which is made of it, nor lasteth so well within the water and the sea especially, for it will never be done. For drie worke, I confesse, and out of the water, the gables and ropes made of hemepe are better; but Spart wrought into cordage will live and receive nourishment within the water, drinking now the full as it were to make amends for that thirst which it had in the native place where it first grew. Of this nature is Spart besides, that if the ropes made thereof be worne, and (with much occupying) out of reparaire, a little thing will mend and refresh them, yea & make them as good as ever they were; for how old soever it be, yet will it be wrought very well againe with some new among. A wonderfull thing it is to consider and looke into the nature of this hearbe, and namely, how much it is used in all countries, what in cables and other ship-tackling, what in ropes for Masons and Carpenters, and in a thousand necessities of this our life. And yet see! the place which furnisheth all this store, lying along the coast of new Carthage, we shall find to bee within the compasse of thirtie miles in breadth, and lesse somewhat in length. And verily, if it were fetched farther off within the maine, the carriage would not quit for the cost and expences.

**A** The Greekes in old time employed their rishes in drawing of ropes: as may appeare by the very word *αροῖος*, which signifieth with them a rish, and a rope. But afterwards they use their cordage of Date tree leaves, and the thin barks of the Linden or Tillet tree: from whence verily, like and probable it is, That the Carthagians borrowed both their use of Spartum, and manner also of dressing it.

*\*Sic Spartum nunc referuntur planta e qua vestes fiunt, significat*

**B** *Theophrastus* writeth, That there is a bulbous plant, with a root like an Onion-head growing about the bankes of rivers; betwene the utmost rind wherof, and that part within, which is good to be eaten, there is a certaine cotton or woollie substance, whereof folke use to make \*woollen sockes and some such slight peeces of apparell. But he neither named the countrey where they be made, nor setteth downe any other particularities more than this, That the said plant they called *Etiophoron* [i. Bearing wooll:] so far as ever I could find in any copies comming to my hand. And albeit *Theophrastus* was otherwise a diligent and curious writer of plants, and searched deep into the nature of simples, foure hundred and ninetie yeares before my time; yet hath hee made no mention at all of Spart, a thing that I have observed and noted in him once already before now. Whereby, evident it is, that the manner of dressing and using Spart, came up after his daies.

*\*Impilia, nidiudonee.*

And since we are entred into a discourse of the wonders of Nature, I will follow on still and continue the same, wherein this may bee one of the greatest; That a thing should live and grow as a plant without root. Looke but to those Mushrooms or Toad-stooles, which are called in Latin *Tubera*: out of the ground they grow, compassed about on every side with the earth, without root, without any filaments, or so much as small strings & beards resembling a root wherupon they should rest: the place where they breed doth not swell or beare up one jot, nay, it sheweth no chinke or crevasse at all out of which they should issue; and to conclude, they seeme not once to sticke and cleave to the ground whereupon they stand. A certain barke or pill they seem to have, which encloseth them, such as (to speake plainly) we cannot say is earth indeed, nor any thing else but a very brawnie skin or callositie of the earth. These breed commonly in drie & sandie grounds, in rough places full of shrubs and bushes, and lightly in none else. Oftentimes they exceed the quantite of good big Quinces, even such as weigh a pound. Two sorts there bee of them. Some be full of sand and grit, and such plague folkes teeth in the eating: others be cleane, and their meat is pure, without any such thing among. They differ also in colour: for there be of them that are red: yee shall have those also that seeme blacke, and yet are white within. But the best simply are those that come out of Affricke or Barbarie. To determine resolutely whether they grow still from day to day, as other plants; or whether this imperfection of the earth (for better I know not how to call it) commeth at one instant to that full growth that ever it will have; also, whether they live or no; I suppose it is a difficult and hard matter: surely this is certaine, that their putrifaction is much after the manner of wood, and they rot both alike. Many yeares past there are not, since *Lartius Licinius*, sometimes lord Prerour and Governour under the Romans in the province of Spaine, chanced (of my knowledge) while hee was there at Carthage, in biting one of these Mushrooms, to meet with a silver Romane denier within it, that turned the edge againe of some of his fore-teeth, and set them awrie. Whereby a man may perceive manifestly, that they bee a certaine excrescence of the very earth, gathering into a round forme, as all other things else that grow naturally of themselves, and come neither by setting nor sowing.

**C**

**D**

**E**

CHAP. III.

*\*Of the excrescence named \*Misy: and of other such like Puffes and Mush: omes. Of those flat Puffes and broad Toad-stooles, called \*Pezici. Of the plant or hearbe \*Laserpitium. Of Magydaris. Of Madder. Of Sope-weed, or the Fullers hearbe Radicula.*

*\*or, Mison.*

*\*or, Pezitz.*

*\*Laser-wort.*

**F** Within the province of Cyrenaica in Affricke, there is found the like excrescence, called *Misy*, passing sweet and pleasant, as well in regard of the smell as the tast, more pulposus also & fuller of carnositie than the rest: likewise, another of that nature in Thracia, called *Ceraunium*. As touching all the sorts of Mushrooms, Toad-stooles, Puffes, Fusbals or Fuffes, these particulars following are observed. First it is known for certaine, That if the Autumn be much disposed to raine, and withall, the aire bee troubled and disquieted with many thunders, during that season: there will be good store of such Mushrooms, &c. especially (I say) if it thunder much,

*\*or, Mison rather, according to Turneb.*

much. Secondly, they will not last above one year: *Item*, The tenderest and daintiest bee those that breed in the Spring, and that indeed is the best time for them: *Item*, In some countries the overflow of rivers engender Mushromes, and namely, at Mitylene, where (by report) they will not otherwise grow but upon stotengrounds, & namely, in such places whither the water hath brought from Tiara, a certaine vegetative seed to breed them. And verily, that Tiara is wonderfully stored and replenished with such. As touching the Truffles or Mushromes of Asia, the most excellent of all others be neare unto Lampfacum and Alopeconnesus: but the best that Greece yeeldeth are in the territorie about the citie Elis. In this Toad-stoole or Mushroom kind are those flat Fussles and Puffes to be reckoned, which the Greekes name \*Peziza, as they have no root at all, so they bee altogether without either stele or taile.

In the next place to these I must needs speake of the most noble and famous plant Laserpitium, which the Greekes name Silphium, discovered and found first in the abovesaid province of Barbarie Cyrenaica. The juice or liquor drawne out of this hearb they call \*Laser, a drug so magnified, of such singularitie and use in Physicke especially, that it was sold by weight, and a dram thereof cost ordinarily a \*Romane denier. For these many yeares of late, there is none of this plant to be found in that countrey of Cyrenaica before said: for that the Publicans and Farmers of the pastures & grounds there, (under the people of Rome) do put in their cattell among these plants, and eat all downe by that meanes; finding thereby a greater gaine and commoditie, than by letting them stand for the juice or liquor aforesaid. One onely stalke or stem thereof hath ben found in our daies, which was sent unto the Emperour *Nero* as a present, for a great noveltie. If it chaunce at any time, that either sheepe or goat (which commonly bite neare to the ground) doe light upon a young plant thereof, newly peeping forth and not evident to bee seene, you shall know it by these signes, The sheepe presently so soone as she hath tasted it, will drop asleepe, and the goat fall a kneeling. For these many years, the merchants have brought us into Italie no other \*Laser, than that which groweth abundantly in Persis or Media, and in Armenia: but it is far inferior to this of Cyrenaica, and cometh short of it for goodnesse. And this that wee have is no better than it should be, for they sophisticate and corrupt it with gum, with Sagapeum, or els with brused Beanes. In regard of which scarcitie, I cannot chuse but remember that which befell at Rome in that yeare wherein *C. Valerius* and *M. Herennius* were Consuls, when by great good fortune there was brought from Cyrene thirtie pound weight of the best Laser, and set abroad to be seene in open place, of all commers. As also I may not let passe another occurrent, namely, how *Caesar* Dictatour at the beginning of the civile war, tooke forth openly out of the chamber of the citie, with other treasure both of gold and silver, a hundred and eleven pounds of the best Laser. Moreover, this one thing more I cannot forget: the best and most renowned Greeke Authors have left in writing, That seven years before the foundation of the citie Cyrenæ, which was built a hundred fortie and three yeares after our citie of Rome, this plant Laserpitium that beareth the said Laser, was engendered at one instant, by occasion of a certaine thicke, grosse, and blacke shewer of raine in manner of pitch, which suddainely fell and drenched the ground, about the hortyards or gardens of the Hesperides, and the greater Syrtis: The which raine was effectually, and left the strength thereof, for the compasse of \*four thousand stadia within Affricke or Barbarie. They affirme moreover, That the hearbe Laserpitium, there growing, is of so savage and churlish a nature, that it cannot abide any culture or good ordering by mans hand: but if one should goe about to tend and cherish it, it would rather chuse to be gone into the desert and unpeopled parts of the countrey, or else winder away & die. Moreover, they set down this description of it, That it hath many roots, & those big and thicke; a stem or stalke, resembling the hearb Sagapeum or Fennel-geant, howbeit, not altogether so great: the leaves of this plant, which they termed by the name of Maspetum come very near in all respects to those of Smallach or Persely. As touching the seed that it beareth, flat and thin it is in manner of leaves: but the lease it selfe thereof, sheddeth in the Spring time. The cattel that use to feed therupon (and wherof they be very greedie) first fall a scouring: but afterwards, when they be cleansed and rid of ill humors, begin to wax fat: and their flesh by this meanes becommeth wonderfull sweet and pleasant. They report moreover, That after the leaves be fallen, men also were wont in old time to eat the stem or stalke thereof, either roasted and baked under the cindres, or else boiled and sodden in water: and their bodies likewise for the first 40 daies ensuing, did nothing but purge untill they were cleared of all diseases, breeding by occasion of any Cacochymie or collection of corrupt humors within them.

Now

\* or, Pezici.

\* Some take it for Benioin, or Asa dulcis.  
\* Which is equivoilent in weight to a dram, i. 7. d. ob. English.

\* Thought to be Asa ferida.

\* 7500 miles.

- A** Now concerning the juice or soveraigne liquour before said, the manner was to draw it after two sorts; to wit, by scarification, either out of the root; or forth of the stem and maister stalke. And hereof it came to have two names, Rhizias and Caulias. But the later of these twain, to wit; that which came of the stem, was counted the worst, subject to putrifaction, and sold cheaper than the other. To come now to the root of Laserpitium, it hath a blacke rind or barke upon it; wherewith the merchants use to sophisticat many of their drugs. As for the manner of dressing and ordering the juice thereof: it was no sooner drawne, but they put it into certaine vessels, together with brans among; then ever and anone they plied it with stirring and shogging, untill it had lost the cruditie and verdure thereof; and by that working came to the maturitie and perfection: for if it were not thus well followed, soone would it catch a vinow, begin to putrifie, and so continue but a while. In this worke of theirs they had an eie unto the colour how it chaunged: for
- B** when they perceived it to be high, and that they saw it once drie and have done sweating & breathing out the raw humiditie and vapour within, then they knew thereby that it was wrought sufficiently, and come to the full ripenessse. Others there bee who say, that the root of Laserpitium beareth more than a cubit in bignesse, and that out of it there swelleth an excrescence, above the ground, out of which there was wont by way of incision to issue forth a certaine white juice in manner of milke: upon which grew the stalke or stem which they called Magydaris. And they affirme besides, that it beareth leafy flat graines for the seed, in colour like gold, which shed presently upon the rising of the Dog-star, especially if the wind be South. Of which grains or seeds fallen to the ground, young plants of Laserpitium use to grow up underneath, which within the
- C** compasse of one year will thrive both in root and stem to the just and full perfection. They have written moreover, that the use was to dig about their roots, and to lay them bare at certaine times of the year. Also, that they served not to purge cattell as is before said, but to cure them if they were diseased: for upon the eating thereof either they mended presently, or else ended and died out of hand; but few they were that miscaried in this sort. As touching the former opinion of purging and scouring, true it is, that it agreeth well to the other Silphium or Laserpitium of Persia, afore said. Another kind there is of it, named Magydaris, more tender & lesse forcible & strong in operation than the former; and affourdeth no such juice or liquor at all: it groweth about Syria; and commeth not up in all the region about Cyrenæ.

**D** Moreover, upon the mount Pernassus there is great plentie found of a certaine hearb, which the inhabitants would needs have to bee Laserpitium, and so they call it: wherewith indeed they are wont to abuse and sophisticat that singular and divine plant, the true Laserpitium, so highly commended, and of so great account and estimation. The principall and best triall of the true and sincere Laser, is taken from the colour; somewhat enclining to rednesse without: breake it, you shall have it appeare white within: and anone transparent. If you drop water upon it; or otherwise thin spittle, it will resolve and melt. Much use there is of it in many medicines, for to cure mens maladies.

**E** Two plants more there bee, well knowne to the common sort and base multitude, and to say a truth, few else are acquainted with them, notwithstanding they be commodities of much gaine, and many a penie is gotten thereby. The first is Madder, in great request among diers and carriers: and for to set a colour upon their wooll and leather, right necessarie. The best of all and most commended is our Madder of Italie, principally that which groweth about villages neare unto our citie of Rome. And yet, there is no countrey or province lightly but is full of it. It commeth up of the owne accord, and is sowed besides of seed, and set of slips in manner of Ervile. Howbeit, a prickie stalke it hath of the owne: the same is also full of joints and knots, and commonly about every one of them it hath five leaves growing round in a circle. The seed is red. What medicinable vertues it hath, and to what purpose it serveth in Physicke, I will declare in place convenient.

**F** The second is that which is called in Latine Radicula, [*i.* Sope-wort:] an hearb, the juice wherof Fullers use so much to scoure their wooll withall; and wonderfull it is to see how white, how pure; how neat and soft it will make it. Becing set, it will come up and grow in any place: but of it selfe without mans hand, it groweth most in Asia & Syria, among rough, craggie, & stonie grounds. The best is that which is found beyond the river Euphrates, and that beareth a stem like tall Fenell, howbeit small and slender, and whereof the inhabitants of the country there doe make a delicat dish; for besides that it hath a commendable tast and much desired, it giveth a pleasant colour

lour to what meat soever is sodden in the pot with it. It beareth a leafe like the Olive: the Greeks call it Strution: it floureth in Summer: lovely it is to the eie, but no sinell at all it hath to content the nose: prickie moreover it is like a thorne, and the stalke notwithstanding covered with a soft downe: seed hath it none; but a big root, which they use to cut, shred, and mince small for the purposes before said.

## CHAP. IIII.

¶ *The manner of trimming and ordering Gardens: the sorting of all those things that grow out of the Earth, into their due places, besides corne and plants bearing fruit.*

**I**T remaineth now to treat of Gardens, and the carefull diligence thereto belonging: a commendable thing in it selfe, and recommended unto us besides by our fore-fathers and auncient writers, who had nothing (to speake of) in more account and admiration in old time, than the gardens of the Hesperides, of *Adonis*, and *Alcinoüs*: as also those pendant gardens upon terraces and leads of houses, whether they were those that *Semyramis* Queene of Babylon, or *Cyrus* K. of Assyria, devised and caused to bee made. Of which, and of their workmanship, my intent is to make a discourse in some other booke. Now for this present (to goe no farther than Rome) the Romane KK. verily themselves made great store of gardens, & let their minds upon them: for so we read that *Tarquin* surnamed the Prowd (the last king of Rome) was in his garden when he gave dispatch unto that messenger that was sent from his sonne about a cruell and bloudie errand, for to know his fathers advice and pleasure as touching the citizens of Gabij. In all the twelve tables throughout which containe our auncient lawes of Rome, there is no mention made so much as once of a Grange or Ferme-house, but evermore a Garden is taken in that signification, and under the name of Hortus [i. a Garden] is comprised Hæredium, that is to say, an Heritage or Domaine: and hereupon grew by consequence, a certain religious or ridiculous superstition rather, of some whome wee see ceremoniously to sacre and blesse their garden and hortyard dores onely, for to preserve them against the witchcraft and sorcerie of spitefull and envious persons. And therefore they use to set up in gardens, ridiculous and foolish images of Satyres, Antiques, and \* such like, as good keepers and remedies against envie and witchcraft; howsoever *Plautus* assigneth the custodie of gardens to the protection of the goddesse *Venus*. And even in these our daies, under the name of Gardens and Hortyards, there goe many daintie places of pleasure within the very citie: under the colour also and title of them, men are possessed of faire closes and pleasant fields, yea and of proper houses with a good circuit of ground lying to them, like pretie fermes and graunges in the countrey: all which, they tearme by the name of Gardens. The invention to have gardens within a citie, came up first by *Epicurus* the doctor and master of all voluptuous idlenes, who devised such gardens of pleafance in Athens: for before his time, the manner was not in any citie, to dwell (as it were) in the countrey, and so to make citie and countrey all one, but all their gardens were in the villages without. Certes at Rome, a good Garden and no more, was thought a poore mans chievance; it went (I say) for land and living. The Garden was the poore commoners shambles, it was all the market place he had for to provide himselfe of victuals. O what a blessed, what a secure, and harmelesse life was that, so long as men could be content to take up with such a pittance, and stay themselves so! but better it is I trow, for to satisfie the appetite of our wanton gluttons and bellygods, to search into the botome of the deepe sea: for to get (I say) oysters of all sorts, to feare no tempest nor shipwracke: for to meet with daintie foule, to send out one way as far as beyond the river Phasis for those birds, which a man would thinke were sure enough and secured from the fouler, by reason of the fearfull tales that go of them, and of the daunger of those that approach neare unto them (and yet why say I so, considering they are the better esteemed & more pretious, the farther they be fet and dearer bought:) to have purveyours another way in Numidia and Æthiopia, for the rare birds there about the sepulchres; among those sepulchres (I say) where in stead of meeting with game, they stumble otherwhiles upon their owne graves and never come home againe: and lastly, to have others to chace the wild and savage beasts of the Forrest, yea and to maintain fight with them, in daunger to be deuoured as a prey, by those which soone after must serve as venison for other men to eat. But to come againe to these commodities of the Garden, and the cates

which

\* as Priapus,  
Thall, and  
Zhyphalli.

- A** which they affourd: How cheape be they? how readie at hand? how fitted are they not onely to fill the belly and satisfie hunger, but also to please the tooth and content the appetite; were it not that wealth and fulnesse stand in the way: the same that loath all things els beside and disdain (no marveile) these ordinarie viands. Well mought it be born with and suffered, that apples and other fruits of the trees, such as are more exquisite and singular than the rest, in regard of their beautie, bignesse, pleasant savour, or straunge and monstrous manner of growing, even against the course of Nature; that these dainties (I say) should be reserved for our rich and mightie men of the world; that poore men should bee debarred and forbidden once to tast thereof. In some fort tollerable also it is, that great States and wealthie personages should be served at their table with old wines, fined and refined, with wines delaid, neatified, and guelled as it were by passing through an Ipocras bag; that such should drinke no other but that which was wine before they were borne, how aged soever they be and far stept in yeares. We may abide moreover, that our ground-paunches and ryotous persons have devised for themselves a delicate kind of meat out of corne and graine (which should serve for bread only) and the same made of the finest and purest floure, boyled and searsed from the rest, and none but that: to say nothing of the curious worke in pastrie, the fine cakes, wafers, and marchpaines, artificially carved, engraved, and painted in imagerie, as if these wantons could not live forsooth but of such devises. That there should be a difference also in bread, answerable to the distinction of States in the cittie, one sort for noble Senators, another for the worshipfull knights and Gentlemen, and a third for the meane commoners and multitude. Finally, that in other victuals there should be a descent by so many degrees, from the highest to the lowest, may carrie some apparence of reason and be allowed. How then? must there be a distinction therefore invented in woorts and garden pot-hearbs? Must the difference of persons according to their purse, appeare also in a dish of \* three farthings price and no better? Surely I see no sense nor congruities at all in this. And yet forsooth such hearbs there be that the tribes of Rome (the greater part I meane of the Roman citizens) may not presume to eat; as if the earth had brought them forth for rich men only, being no meat ywis for poore people. Why (say they in scorne and contempt of povertie) here is the stem of a woort so well growne, here is a cabbage so thriven and fed, that a poore mans boord will not hold it. Certes, dame Nature ordained at the first, That Sperage should grow wild and commonly in all places of the field, as if she meant thereby, that every man that would might gather them for to eat: and now behold, they are cherished carefully in gardens: and from Ravenna, you shall have of these garden Sperages so faire and big, as three of their crops or heads will weigh a good pound, and are sold after three a Romane As. O the monstrous bellies that be now adaies! O the excessive gluttonie and gourmandize which now raigneth in the world! Is it any marveile that poore asses and such dum beasts may not feed upon \* Thistles, when the Commons of Rome are restrained and forbidden to eat \* Thistles and dare not once touch them? And yet here is not all: our waters also bee distinguished and set apart for some persons; even the very Elements whereof this world consisteth are distinct, severed, and raunged into sundrie degrees, and all at the pleasure of monyed men: for some you shall have to drinke snow, others yce: and will you see in one word their folly and vanitie? the very miserie that high mountaines are punished and plagued with, they make their pleasure of, and therewith content and delight the throat. These men lay for to be provided of chilling cold against the heat of Summer, and seeke by all means that they can possible, to have snow remaine white still and frozen (as it first was) out of winter season, even in the hottest moneths of the yeare, which are most opposite unto the nature of snow. Some there be, who first seeth their water, and anon let it congeale againe to yce, after it was once scalding hot. Vherby we may see, how man never contenteth himselfe in Natures workes, but crosse he will be alwaies and peevish; and look what pleaseth her, shall displease him: for who ever would have thought that any one hearb should have growne for the rich, and not as well for the poore? Well, let no man for all this, cast about and looke toward mount Sacer, or Aventine hill, that the Commoners againe should by way of insurrection rise, and in the heat of their bloud depart aside thither, as sometimes they did in a mutinous fit of theirs, in high discontentment with the Nobilitie. For what needs that, since they may be sure that Death shortly will bring them together, and make equall, betweene whom now for a while Riches hath put a bar, and made distinction of place and degree.

But now it is time to returne againe unto our gardening, from which we were digressed. Certaine

\* Etiam in  
asse venali.

\* Carduus,  
\* Artichokes;  
which are no  
better than  
Cardi altiss.  
i. Garden-  
Thistles.

raine it is, that in old time, there was no market place at Rome yeilded greater impost unto the State, than the Hearberie; in such request and so much called for, were woorts and pothearb-G  
 In regard of which exactions and paiments evermore going out of their purses, the Commons in the end complained, laid open their greefes, and made their mone to the Senat, of this burden and heaue load; and never gave they over crying to them still with open mouth, for redresse, untill they obtained a full release of rent and custome, raised before from the tallage and portage of this kind of ware and commoditie. VWhereby it was well knowne and found, by long experience, that there was no one thing of greater revenue, and more assured gaine; none that stood so safe and certaine; none lesse subject to the will and pleasure of Fortune and Casualtie, than Gardinage: as being taken for no lesse than a yearely fee, that poore men might make account of as sure as if it were in their purse. Againe, for the rent thereof paied to the landlord, there was ever good securitie: the ground or soile was a sufficient suretie; the profits thereof were alwaies seene and exposed openly to the eie; and lightly no weather whatsoever hindered the crop and gathering thereof. *Cato* highly commendeth the garden Coules or Cabbages, wherby we may know, that in his daies Gardens were in some respect. Also, in times past, as Husbandmen in the country were knowne especially, and their wealth valued by their gardens, so when there was a garden-plot seen lying out of order and not well kept, men judged streightwaies, that the mistris or dame there dwelling (for commonly this charge lay upon women) was but an ill housewife and thriftlesse in hir house: for in default of Gardinage, what remedie was there then, but to draw the purse strings, and goe for every thing either to the Butcherie or the Hearb-market, and so to live upon the pennie. Neither were in those daies Coules or Cabbages, so well esteemed as now they bee: H  
 for why? they could not away with double meats one upon another, but condemned all dishes that required some addition, as helpe of sauce, broth, or such like to draw them downe. This was to spare cost, and by this meanes they saved oile. For as touching the pickle sauce \* *Garum*, all those were reproched for gourmandise and gluttonie, who could not eat flesh or fish without it. And therefore men tooke greatest contentment in their gardens and garden hearbs: those were at hand and readie at all times; no great cooquerie was required to dresse such dishes; no need of fire, no expence of wood and fewell. And hereupon it came, that Salads of hearbs were called \* *Acedaria*, so little care and trouble went to the provision and making of them. Besides, light they are and easie of digestion, they breed no heavinesse in the head, they offend not the braine nor any of the senses; and least of any thing make quarrell to the loafe and spend little bread. That quarter of the garden which serveth an house with poignant hearbs in stead of sawce to give a commendable tast & seasoning to our meat, sheweth plainly that the master and mistresse thereof were not woont to run in the merchants bookes for spicerie, but changed the Grocer or Apothecaries shop, for the garden; for the same contentment they had out of it as from thence: also that they sought not either for pepper out of India, or for any kitchin spices transported from beyond the seas out of far countries. And as for the other quarters set out with beds of floures and sweet smelling hearbs, what reckoning was made of them in old time may appear by this, That a man could not heretofore come by a commoners house within the citie, but he should see the windowes beautified with greene quishins, wrought and tapissed with floures of all colours; resembling daily to their view the gardens indeed which were in our-villages: insomuch, as being in the very heart of the citie, they might thinke themselves in the countrey; untill such time as these slie theeves and night hookers, the wicked rable (I say) and off-scouring of the base multitude (not to be reckoned) committed such fellonious outrages, as forced men to naile up covers and cases before these faire lights and beautifull prospects. Let us give therefore to Gardens their due honor; let us not (I say) deprive things of their credit and authoritie, because they are common and nothing costly: for I may tell you, some of our nobilitie, yea and the best of the citie, have not disdained to take their surnames from thence, nay they supposed themselves highly credited and honoured therby. Thus we see, that in the noble house and lineage of the *Valerij*, some were not abashed nor ashamed to be called *Lactucini*, in regard of the best kind of Lectuce that they either had in their gardens, or affected most. And here I cannot I  
 chuse but mention by the way, the grace that hath growne to our name, by occasion of some diligence employed and paines taken this way; whereby certain Cherries beare our name and are called *Pliniana*, in testimonie of our affection and love to that fruit: which I remember the rather, for that *Virgil* confesseth how hard a thing it is, that so small matters as these bee, should K  
 grow L  
M

\* Much like to our Anchoves.

\* ab a & rudo.

**A** grow into the name and reputation of honour any way. And now to the purpose. No man doubteth, but that a garden should lie to a graunge or ferme-house, and joine close unto it: as also, that above all things there should bee water at commaund, from some river or brooke running under, yea, and through it, if it were possible: if not so, yet that they are to be watered with pit water fed with Spring, either drawn up by plain poles, hooks, and buckets; or forced by pumps and such like, going with the strength of wind within enclosed, or els weighed with Swipes & Cranes. Moreover, that a garden-plot should bee broken up and have the first digging presently upon the comming of the West wind Favonius in the beginning of the Spring; and for any thing that must be sown or set there, against Autumne, it ought to be prepared & dressed readie for to receive seeds and sets, foureteene daies after: but for Winter stuffe, it should have a stirring or second tilth and delving before the Winter Sunstead or shortest day of the yeare. Also, this is to be noted, that there would not be a greater plot of ground taken in, empaled and fenced about for a garden, than of eight acres or Iugera at the most. Now for the manuring & ordering thereof: first, for three foot deepe the dung would be tempered and mingled with the mould. *Item*, It ought to be divided in principall quarters: the same also must be set out into severall beds, raised somewhat high and lying upward. *Item*, Requisit it is, that every quarter have as well certaine open gutters or furrowes drawne about them, as convenient allies betweene to give both passage for men to come and goe gainely; and also a currant to the course of water that shall bee let in, when the springs be set open or sluces drawne.

**C** Garden plants and hearbes be not all commendable in one and the same respect. For of some the goodnesse lieth onely in their bulbous and round root: of others contrariwise in their head aloft. There be of them that have no part good but their stem or maister stalke: and there are for them againe, the leaves whereof be only eaten. Now, a man shall have amongst them those that are wholesome meat, both leafe and stalke. In some the seed or graine, in other the outward pill or rind alone of the root is in request. And as there be that tast well in the skin or cartilage & gristly substance without-foorth, so there are that have either their pulpous carnositie within, or else their fleshie coat above, as daintie. All the goodnesse of many of them lieth hidden within the earth: and of as many againe above the ground: and yet some there bee that are all one, as good within as without. Some traine along and runne by the ground growing on end still as they creepe, as Gourds and Cucumbers. And yet the same, as well as they love to bee neare the earth, yet are led upon trailes, and hang thereon, yea, and bee knowne for to rampe upon trees: Howbeit, much weightier and better nourished bee they that keepe beneath. As for the Cucumber, it is the cartilage substance of the fruit thereof, that delighteth and pleaseth our tast: for of all fruits this propertie it alone hath, that the utmost rind which it beareth, groweth to a very wood when it is once ripe. Within the earth lie hidden and are kept all Winter, Raddishes, Navews, Turneps or Rapes, Elecampane also after another sort; so doe Skirworts, and Parfeneps or Wypes.

**D** Moreover, this I would advertise the Reader, that when I tearme some hearbes Ferulacea, I meane such as resemble in stalke Dill or the great Mallows. For some writers doe report, That in Arabia there be a kind of Mallows, which after they have growne six or seven months, come to bee in the nature of pretie trees: insomuch, as their stalkes streightwaies serve in stead of walking staves. But what should I stand upon this? In Mauritania, by report of travellers, neare the frith or arme of the sea adjoining to Lixos, the head cittie of Fez, where sometimes (as folke say) were the hort-yards and gardens of the Hesperides, not above halfe a quarter of a mile from the maine Ocean, hard unto the chappell of *Hercules* (farre more auncient than that temple of his, which is in the Island Calis) there groweth a Mallow, that is a verie tree indeed: in height it is twentie foot, and in bodie bigger and thicker than any man can fadome. In this kind I meane for to ranage the Hèmpe likewise. And as I purpose to tearme such Ferulacea; so there bee some others, that I will call Carnosa, such as resemble the river or fresh-water Spunges, which commonly are seene upon over-floten meddowes, where the water standeth. For as touching the fungous substance or callositie of some plants, I have already spoken thereof in the Treatise of Wood and Trees; and of their nature: Likewise in our late discourse of another sort of Mushroomes and Toad-stooles.

**O**F the cartilage and pulpous kind (such I meane onely, whereof there is nothing good but that which is above ground) I reckon the Cucumber: a fruit that *Tiberius* the Emperour much loved and affected: for he tooke such a wonderous delight and pleasure therein, that there was not a day went over his head, but he had them served up to his table. The beds and gardens wherein they grew were such as went upon frames to be removed every way with wheels: and as his Gardiners could in Summer time skill how to set them forward unto the Sunne; so again in Winter, during the cold and frostie daies, they could draw them backe into certaine high covert buildings exposed to the Sun, and there house them under rouse. Moreover, I find in some auncient Greeke writers, that their seed ought to lie two daies in steep, or infused in honied milk, before they be prickt or set into the ground: for by that meanes the Cucumbers will be the sweeter and more pleasant. The nature of them is to grow in what forme & fashion soever that a man would have them. Throughout all Italie, Greene they be of colour, and least of any others: in the out-provinces they be as faire and great, and those either of a yellow colour, like wax and citrons; or else blacke. In Affrick or Barbarie men take delight to have the greatest plentie of them; whereas in Moesia they lay for to have them passing big and huge. Now when they exceed in greatnes, they be called Pepones, Melons or Pompons. Let a man eat them alone, they will lie raw and greene in the stomacke a whole day, and never be digested: howbeit, with meats they are not unholosome: and yet for the most part swim they will aloft, and ride upon a mans stomacke. A wonderfull thing in their nature: they cannot abide oile in any wise, but water they love well; inso-much, as if they be cut off, or fallen from the place where they grew, they wind and creepe therinto, if it bee but a little way off: contrariwise, sie they will as fast from oile, if a man set it by them; and in case any thing bee in their way to let them, or that they hang still upon their plant, a man shall perceiue how they will turne up and crooke, to shun and avoid it. This amitie to the one, and enmitie to the other, may be seene even in one nights space: for if a man set under them, foure fingers off where they grow, a vessell with water overnight, he shall see by the morning that they will come down unto it: contrariwise, let oile stand the like distance from them, shrinke they will from it, and hooke upward. Marke another experiment in the Cucumber. If when it hath done flourishing, you enter the knot of the fruit into a long lane or trunk, it will grow to a woonderfull length. But behold a very strange and new fashion of them in Campane, for there you shall have abundance of them come up in forme of a Quince. And as I heare say, one of them chaunced so to grow first at a very venture: but afterwards from the seed of it came a whole race and progenie of the like, which therupon they call *Melopepones*, as a man would say, the Quince-Pompions or Cucumbers. These never hang on high, but go low by the ground, and gather round in forme of a globe. A strange case it is of this kind: for, over and besides their shape, their colour, and savour different from the rest; they are no sooner ripe, but presently they fall from the stele or taile where they grew, notwithstanding they hang not hollow from the ground; where their owne poise might weigh them downe. *Collumella* telleth of a pretie devise that hee hath of his owne, how to keepe of them fresh all the yeare long. Chuse (quoth he) the biggest bramble that you can meet withall among a thousand, translate it into a warme sun-shine bank, and there replant it: then cut it off, leaving not above two fingers breadth from the root above the ground [but this must be done about the Spring *Æquinox* in mid-March: ] then take a Cucumber seed, and set it within the soft pith of the said bramble, bank it well round about with fine fresh mould & dung blended together: This is the way, he assureth us, to make that the roots thereof bearing such Cucumbers or Melons, will abide the greatest cold in Winter, and never shrink at it. Of Cucumbers, the Greeks have set down three kinds, to wit, the Laconick, the Scytalick and the Bozoticke. Of which, as they say, the first fort only they be that love waters so well. Some there be who prescribe to take the seed either of Cucumber or Melon, & to temper the same in the juice of a certain hearb stamped, which they call *Culix*; and then to sow it, perswading us that we shall have fruit thereof without any seed. Of the like nature (I meane for their manner of growing) be the Gourds. Winter and all cold weather they cannot endure: they love also places well watered & dunged. As wel Gourds, as the Cucumbers or Melons above said, are commonly sowed between the *Æquinox* in March, & the Sunstead in Iune; provided alwaies, that their seed lie in a trench within the ground, a foot and a halfe

\*Some take it  
for *Coniza*,  
i. Fleabane  
Mullet.

- A** halfe deep. But in every deed, the best & meetest time to sow them, is about the feast Parilia, howsoever there be some that would have the seed of Gourds to be put into the ground presently after the Calends or first day of March: but of Cucumbers about the Nones, *i.* the seventh day thereof; or, at farthest, by the feast or holydaies of *Minerva*, named Quinquatrus. They love both alike for to creepe & crawl with their winding top-branches or tendrels, and gladly they would be clambering upon walls, and climbing up to the house-roofe; if they can meet with any rough places to take hold by: for naturally they are given to mount on high. Howbeit, their strength is not answerable to their will and desire: for stand they cannot alone without the helpe of some props, forkes, or railes, to stay them upright. Exceeding forward and swift they be in growth. They runne on end when they are set on it; and if they may be borne up and sustained in manner aforesaid;
- B** they will gently overshadow galleries, walking places, arbours, frames, and allies under them in a garden, and that right quickly. In regard of which nature and behavior of theirs; two principall kinds there be of them, the one *Camerarium*, as one would say, The Frame or Traile-Gourd, and Cucumber, which climbeth aloft: the other, *Plebeium*, *i.* the Vulgar and Common, which creepeth along the ground beneath. In the former kind it is worth the noting; to see how the fruit (heavie as it is) hangeth stiffe poised as it were in the wind, and will not stir, notwithstanding the stele whereunto it groweth bee wonderous fine and small. Moreover, Gourds also may be fashioned in the head every way as a man will, like as the Cucumbers or Melons beforenamed: and specially within wicker cases made of pliable oisiers, into which they are put for to grow and to take their forme, so soon as they have cast their blossome. The nature of them (I say) is to receive
- C** what figure a man will force and put them to: but commonly shaped they are in their growth, like to a serpent, winding and turning every way. There have beene knowne of them (such I meane as were of the Traile-kind) being led upon a frame from the ground, <sup>and</sup> were permitted to run at libertie, which grew to an incredible length: for one of them hath beene seene nine foot long. As for Cucumbers, they bloume not all at once, but by peeces, floure after floure, now one and then another: yea, and floure upon floure, one upon the head of another. Howsoever the Cucumber loveth waterish grounds, yet can hee abide drier places also. Covered all over this plant and fruit is, with a white downe, even at the first: but especially all the while he is in his growth.
- Gourds are employed sundrie waies, and to many more uses than Cucumbers. For, first their young and tender stalkes be very good meat, and being dressed, are served up as a dish to the table: but the rind is of a cleane contrarie nature. Gourds of late time came to be used in stouves and baines for pots and pitchers: but long before that they stood in steed of rundlets or small barreles to keepe wine in. The greene of this kind hath a tender rind, which must be scraped notwithstanding, before a dish of meat can be made thereof. And certes, albeit Gourds be of digestion hard, and such as will not thoroughly be concocted in a mans stomach, yet they are taken to be a light, mild, and wholesome meat, as they be handled and dressed diverse waies: for that they make not a mans bellie to swell, as some meats doe. Of those seeds which bee found within the gourd next to the necke thereof, if they be set, come the long gourds commonly: & such lightly you shall have engendred of those also that are in the bottome: howbeit, nothing comparable to the other. Those that lie in the middest bring forth round ones: but from the seeds that are taken out of the sides, ordinarily there grow the shorter sort of gourds, such as be thicke & broad.
- E** These graines or seeds would be handled in this manner. First they are dried in the shaddow: and afterwards when a man list to sow them, they ought to be steeped in water. The longer and slenderer that a Gourd is, the better meat it yeeldeth and more pleasant to be eaten: and therefore it is, that they be thought more wholesome, which grew hanging upon Treiles; such indeed have least store of seed within them. Howbeit, wax they once hard, away with them out of the kitchen; for then they have lost all their grace and goodnesse which commended them to the cookes dresser. Such as are to be kept for seed, the manner is not to cut up before Winter: and then are they to hang or stand a drying in the smoake, as proper stiffe and implements to be seene in a countrie house, to keep (as good chaffer) seeds for the gardener against the time. Moreover, there
- F** is a meanes devised, how to preserve them and Cucumbers too, for meat, sound and good almost till new come; & that is, by laying both the one and the other in a kind of brine or pickle. Some say also, that they may be kept fresh and greene, entered in a cave or ditch under the ground in some darke and shadie place, with a good course or bed of sand laid under them, and well covered afterwards with drie hey, and earth upon the same in the end. Over & besides, as in all plants

\* Cucumis  
sylvestris.  
\* Colocynthis,  
or, Colocynthis  
tida.

and hearbs in manner of the Garden, there bee both wild and tame : so is there of Gourds and Cucumbers both, a certain \* savage kind. Such are not for the kitchin, but for the Apothecaries shop, and good onely in Physicke: and therefore I will put off for this present, the discourse of them and their nature, reserving them for their severall treatises in other books concerning such medicinable simples.

As touching the rest of Garden-plants, which are of the like cartilage and pulpous substance, they be all the sort of them, roots growing hidden within the ground: among which, I might seeme to have written already fully and sufficiently of Rapes and Turneps, but that the Physicians have observed in them both sexes, to wit, masculine & foeminine: for the rounder kind they will have to be the male; but the broader and flatter sort, which also are somewhat hollow, they account the female: and these last, they hold to be the better far and more pleasant, as being easier to be kept and condite: which also, if they be often remooved and replanted, will turn to be males. Physicians likewise have set downe five kinds of Navews, namely, the Corinthian, the Cleonæan, the Liothasian, the Bœotian, and that which simply by it selfe they called the greene Navew. Of all these, the Corinthian Navews grow to a great bignesse, and in manner all the root is seene naked above ground: for this is the only kind that covereth to be aloft, and groweth not downward into the earth as the rest doe. As for the Liothasian (some call it also the Thracian) of all others it will abide and endure frost and cold weather best. Next to it, is the Bœotian Navew, sweet in tast, differing from the rest in the notable shortnesse and roundnesse withall that the root carrieth; nothing at all like to the Cleonæan, which is passing long. Generally, this is observed as a rule, That all Navews, the slenderer, smaller, and smoother leaves that they beare, the more pleasant is their root to the tast: and contrariwise, the rougher that they be, the more cornered also and prickie, the bitterer they are. There is a wild kind of them besides, the leaves wherof resemble Rocket. The best Navews that are sold at Rome, be those that come from Amiternum in Bruzze. The next to them in goodnesse, are those of Nursium. In the third place are they to be raunged, which our countrey \* about Verona yeeldeth. As concerning all things els, and namely the manner of sowing them, I have said enough in the treatise of Rapes or Turneps.

\* or rather  
Italic.

As for Radishes, their roots do consist of a rind without, and a cartilage or pulpous substance within: and verely many of them are knowne to have a thicker skin or rind than the barke is of some trees: bitter such are, more or lesse, according to the thicknesse of the said rind: otherwhiles also, the rest is all pith, and as hard as wood. All Radishes breed wind wonderfull much, and provoke a man that eateth them, to belch. A base and homely meat therefore it is, and not for a gentlemans table, especially if it bee eaten with other woorts, as Beets: mary if a man take them with unripe olives condite, he shall neither belch or rift wind so much, ne yet so sower and stinking will his breath be afterwards. The Ægyptians make marveilous great account of Radishes, for the plentie of oyle that they draw out of the seed: and therefore a great desire they have to sow them if they may: for as they find it more gainfull than corn, so they pay lesse tribute and custome, in regard of that commoditie; and yet there is nothing yeeldeth more abundance of oile. \* The Greekes have made three sorts of Radishes, differing all in lease. The first, crisped and curled like a ruffe; the second, smooth and plaine; the third, wild and savadge: and these wild ones verily have smooth leaves, but short and round: plentifull also they be, and otherwise full of branches: a rough and harsh tast they have; howbeit medicinable they be, and as good as a purgation to loosen the belly & make it laxative. As for the other two former kinds, a difference there is in the seed: for in some, it is very faire and good; in others, as small and bad: howbeit these imperfections light upon none but such as have the crisped and frizled leaves. \* Our countrey-men here in Italy have made other kinds thereof, to wit, Algiclenese, so called of the place: long they be, transparent and cleare, that a man may see through them. A second sort there be fashioned in manner of Rape roots, and those they call Syriaca, the sweetest for the most part of all others, and tenderest; such also as will hold out best against frost & winter weather. Yet the principall and very best in deed are those, which as it should seeme were but lately brought out of Syria (at leastwise the seed of them) for that in no writers there is found any mention made of them: and they will continue all winter long. Over and besides all these, there is one savage kind of them more, which the Greekes name Agrion: the inhabitants of Pontus, Armon; others Leuce; and our countrey-men give it the name of Armoracia: more shew it maketh in lease than in the foot or all the bodie besides. Moreover, the best token to know good Radishes by, is their

\* Theophrastus  
writeth all this  
of Brassica,  
i. Colewoort.  
See how Pliny  
is overseene:  
but that is no  
newes with  
him.

\* Here bee seemeth  
to come  
again to the  
Radish indeed.

**A** stem or stalk: for such as bite at the tongues end, have rounder and longer stems than the other that be mild: they have long and hollow gutters also: the leaves besides, are more bitter and unfavorable, cornered, more rough, and untoward to be handled. Radish seed would willingly be sowne in a loose or light ground, and nathelesse moist enough: it cannot abide ranke mucke, but contenteth it selfe with rotten chaffe or pugs, and such like plaine mullock. It liketh and thriveth so well in cold countries, that in Germanie a man shall have their roots as big as prettie babes: To have Radish roots in the spring, the seed would be sowed presently after the Ides or 13 day of Februarie: and a second time againe about the feast of \* *Vulcan*, which is in deed the better season for Seednes. Many there be that put the seeds into the ground in March, Aprill, & September. When they are come up and begin to grow to some bignesse, it is very good to interre and cover with mould round about the leaves, now one, and then another; but in any case to banke the roots well with earth: for looke how much appeareth bare above ground; prooves either to be hard, or els fungous and hollow like a Kex, and nothing good to be eaten. *Aristomachus* would have them to be stript from their leaves in winter, and in any hand to be banked well about, that the water stand not there in any hollow furrow or hole lower than the other ground; promising us by this meanes, that they will proove faire and big against Summer. Some have reported, that if a man make a hole in the ground with as big a stake as hee will, and strew or lay it in the bottom with a bed of chaffe six fingers deepe, and on it bestow his seed, with muck and mould heaped thereupon, the roots will grow so big as to fill up the said hole full. Howbeit, in briefe, Radishes are best nourished and maintained in salt grounds: and therefore with such kind of brackish waters they use to be watered: which is the reason, that in *Ægypt* ther are the sweetest and daintiest Radishes in the world, for that they are bedewed and sprinkled with Nitre. And verily it is thought, that they will loose all their bitterness whatsoever, if they be corned or seasoned with salt, yea and become as if they were sodden and condite: for be they boiled once, they prove sweet and serve to be eaten in stead of Navews. And yet Physicians give counsell and prescribe, That they should be eaten raw in a morning with salt, when a man is fasting, for to gather into the stomacke the sharpe humors and excrements which charge the belly and entrails: and thus taken, they are of opinion, That it is a good preparative to vomit, and to open the passages well for to void those superfluities. They give out also, That the juice of Radish roots is singular good and necessarie for the midriffe, and the precordiall parts about the heart; and namely, that nothing els but it, was able to cure a Phthisicke or ulcer of the lungs, which had setled deepe and taken to the heart: The experiment and proove whereof was found and seen in *Ægypt*, by occasion that the KK. there, caused dead bodies to be cut up, and anatomies to be made, for to search out the maladies whereof men died. It is reported, that the Greekes (as they be otherwise vaine in all their actions) so highly preferred the Radishes before other meats, in regard of their good nourishment, that whereas in an oblation out of the Garden-fruits to be offered unto *Apollo* in his temple at *Delphos*, they dedicated the Beet in silver, and the Rape or Turnep in lead, they presented a Radish in beaten gold. A man may know hereby, that *Manius Curius* the great Generall of the Romane armie, was not that countreyman borne; whome the Samnite Embassadors (when they brought unto him a great present of gold [upon condition to surcease armes] which he meant to refuse and not accept at their hands) found roasting of a Rape or Turnep root at the chimney fire; according as we find in the Annals and Chronicles of the Roman historie: To come againe to our Radishes, *Maschian* the Greeke writer so highly esteemed this root, that he compiled one whole booke of the Radish, and nothing els. Indeed Radishes are thought excellent good with meats in winter time: howbeit they alwaies weare and marre their teeth who eat of them: and yet I assure you they will polish Ivorie, which is nothing els but the Elephants tooth. \* Betweene a Vine and Radish, there is by nature a secret enmitie and exceeding great hatred, insomuch as if Radishes be sowed neare unto her, she will wryth and turne away sensibly from them.

\* 11. Cal. Iun.  
or as some thinke, 13. Cal. Jun. i. the 20. or 22. day of May. This feast was named also *Lustris*.

\* Here *Plinie* forgetteth himself againe: for this is verified of the Colewort, and not of the Radish.  
\* Some call these *Mad-nips*.

**F** Touching other sorts of cartilage or pulpous plants in the garden, wherof I have before spoken, they be all given to run much to pith, and to be of a more woodie substance. A man would marveile therefore that they should all tast so strong and sharpe as they doe. Of which there is one kind of wild Parsnep growing of it selfe, which in Greeke is \* called *Staphylinas*. A second sort is set of a plant with the root and sowed of seed, either in the prime of Spring, or els in Autumne: howsoever *Hyginus* would have them to be put into the ground in Februarie, August,

September, and October; and that the plot where they are to grow, should bee digged and delved very deepe. This root beginneth to bee good at the first yeeres end, but better it is if it be two yeers old: howbeit both the one & the other, is counted holsomer in Autumne than at any other season of the yeare, especially boiled and served up betweene two platters: and yet dresse them so as well as you can; they will not be rid of that strong, ranke, and churlish sinacke which it hath. As for \*Hibiscum, it differeth from the Parsnip aforesaid onely in this, That it is more slender and smaller: rejected altogether from the table, and condemned for no good meate; howbeit medicinable, and used much by the Physician. A fourth kind there is besides, resembling also the Parsnip, which our countrey men the Latins name the French Parsnip, but the Greekes Daucus, [i. the yellow Douke or Carot] which they have subdivided into foure speciall sorts. The \* Skirwirt root or white Parsnip, (which indeed would bee written among other Physicke plants) was likewise in great name and credit by the meane of the foresaid Emperour Tyberius, who was very earnest to have them yearely brought out of Germanie, and ever he would call for them at his own table. And indeed about Gelduba (a castle situate upon the river Rhiene in Germanie) there was an excellent kind of them that grew to be passing faire, from whence hee was served: whereby it appeareth, that this plant loveth cold regions well. These roots have a string in manner of a pith or sinew, running all the length thereof, which the cooke useth to take forth after they bee sodden; yet for all that there remaineth still in them a great deale of bitternesse: howbeit being well tempered and delaid with a sauce of mead or honyed wine, and so eaten with it, even the same bitternesse turneth to a good and pleasant tast. The greater Parsnip Pastinaca, hath the like nerve or string aforesaid (such only I meane as are a yeare old.) The right season to sow the Skirwirt or Parsnip Sifer, is in these moneths, to wit, Februarie, March, Aprill, August, September, and October.

The \* Elecampane hath a root shorter than the Skirwirts or Parsnips aforesaid, but more musculous and fuller as it were of brawne; bitterer also: in which regards, if it be taken simply alone, it is aduerse and contrarie to the stomacke; but joyned and confected with some sweet things among, it is very holesome. And many devises have ben practised with it to take away that harsh and untoward bitternesse which it hath, whereby it is become toothsome and pleasant enough: for some there be, who stampe it drie and so reduce it into a poudre: then they mix it with some sweet liquid syrrop, and being thus tempered, serve it up. Others seeth it in water and vinegre mingled together, and so keep it condite. Infused also it is many waies, and then afterwards either preserved in cuit, or incorporat with honey in manner of a conserve, or els with dried Raisons of the Sun, or last of all with faire and fat Dates. Moreover, divers there be, who after another sort make a confection thereof; namely with Quinces, with Sorvises, or Plums, mixing therewith one while Pepper, another while Thyme. And I assure you this root thus confected (as is before said) is singular good for faintings; and especially quickneth the dulnesse and defect of the stomacke. The Empresse *Iulia Augusta* passed not a day without eating the Elecampane root thus confected and condite: and thereupon came it to be in so great name and bruit as it is. The seed thereof is needlesse and good for nothing: therefore to maintaine and encrease this plant, gardeners use commonly to set the joynts cut from the root, after the order as they doe Reeds and Canes. The manner is to plant them as well as Parsnips, Skirwirts, and Carots; at both times of Seednes, to wit, the Spring and the Fall: but there would be a good distance betweene every seed or plant, at least three foot, because they spread and branch very much, and therewith take up a deale of ground. As for the Skirwirt or Parsnip Sifer, it will doe the better if it be remooved and replanted.

It remaineth now to speake in the next place of plants, with bulbous or onion roots and their nature, which *Cato* recommendeth to Gardeners, and hee would have them to be set and sowed above all others: among which, he most esteemeth them of Megara. Howbeit, of all this bulbous kind, the Sea-onyon Squilla is reputed chiefe and principall, notwithstanding there is no use of it but in Physicke, and for to quicken vinegre. As there is none that groweth with a bigger head at the root, so there is not any more ægre and biting than it. Of these Sea-onyons, there be two kinds medicinable; the male, with the white leafe; the female, with the blacke. There is a third sort also of Squilla, which is good for to be eaten: the leaves whereof be narrower, and not so rough and sharp as the other, and this they call Epimenidium. All the sort of these Squilles are plentiful in seed: howbeit they come up sooner if they be set of cloves or bulbes which grow

\* Some take it for *Althæa*, or the marish Mallow.

\* Sifer.

\* *Jmala*.

\* *Caricis*, some read *Caricis*, i. Figs.

**A** grow about their sides. And if a man would have the head of the root wax big, the leaves which usually be broad and large, ought to be bended downe into the earth round about, and so covered with mould; for by this means all the sap and nourishment is diverted from the leaf and runneth backe into the root. These Squilles or Sea-onions grow in exceeding great abundance within the Baleare Islands and Ebusus, as also throughout all Spaine. *Pythagoras* the Philosopher wrote one entire volume of these Onions, wherein hee collected their medicinable vertues and properties, which I meane to deliver in the next booke.

**B** As touching other bulbous plants, there bee sundrie kinds of them, differing all in colour, quantitie, and sweetnesse of tast: for some there bee of them good to bee eaten raw, as those of Cherrhonesus Taurica. Next unto them, are they of Barbarie, and most commended for goodnesse; & then those that grow in Apulia. The Greeks have set downe their distinct kinds in these tearms, Bulbine, Seranios, Pythios, Acrocorios, \*Ægilops, and Sisyrynchios. But straunge it is of this Sisyrynchios last named, how the foot and bottom of the root will grow downe still in winter; but in the Spring when the Violets appeare, the same diminisheth and gathereth short upward: by which meanes the head indeed of the root feedeth and thriveth the better. In this ranke of bulbous plants, is to be set that, which in Ægypt they call Aron, [*i. Wake-Robin:*] for bignesse of the head it commeth next to Squilla before said: the leaves resemble the hearb Patience or garden Docke: it riseth up with a streight stem or stalke two cubits high, as thicke as a good round cudgell. As touching the root, it is of a soft and tender substance, and may be eaten raw. If you would have good of these bulbous roots, you had need to dig them out of the ground before the Spring; for if you passe that time, they will presently bee the worse. You shall know when they be ripe and in their perfection, by the leaves; for they will begin to wither at the bottom. If they be elder, or if their roots grow small and long, they are rejected as nothing worth. Contrariwise, the ruddie root, the rounder, and the biggest withall, are most commended. Know this moreover, That the bitternesse of the root in most of them, lyeth in the crowne (as it were) or top of the head; for the middle parts be sweet. The auncient writers held opinion, That none of these bulbous plants would grow, but of seed onely: howbeit both in the pastures and fields about Preneste, they come up of themselves: and also among the corne lands & arable grounds of the Rhenians, they grow beyond all measure.

\*rather, *Hemid*  
*vocales.*

**D** CHAP. VI.

*Of the roots, leaves, floures, and colours of Garden-herbs.*

**A**LL Garden plants ordinarily, put out but one single root apeece; as for example, the Radish, Beet, Parsley, and Mallow: howbeit the greatest and largest of all others is the root of the hearb Patience or garden Docke, which is knowne to run downe into the ground three cubits deepe. In the wild of this kind (which is the common Docke) the roots be smaller, yet plumpe and swelled; whereby, after they be digged up and laid above ground, they will live a long time. Some there be of them, that have haire strings or beards hanging to their roots, as namely Parsley or Ach, and Mallows. Others there be againe, which have braunching roots, as the Basill. As the roots of some bee carnous and fleshie altogether, and namely of the Beet, but especially of Saffron; so in others they consist of rind and carnositie both, as we may see in Radishes and Rapes or Turneps. And ye shall have of them that be knottie and full of joynts, as for example, the root of the Quoich grasse or Dent-de-chien. Such hearbs as have no streight and direct root, run immediatly into hairie threads, as we may see plainly in the Orach & Blect. As for the sea Onion Squilla, and such bulbous plants, the garden Onions also and Garlicke, they put forth their roots streight, and never otherwise. Many hearbs there be, which spring of their owne accord without setting or sowing, and of such many there be that braunch more and clove in root than in leaf, like as wee may see in Aspalax, \*Parietarie of the wall, and Saffron. \**Pardicum.*

**F** Moreover, a man shall see these hearbs floure at once together with the Ash, namely, the running or creeping Thyme, Southernwood, Naphews, Radishes, Mints, and Rue; and by that time as others begin to blow, they are readie to shed their floures: whereas Basill putteth forth flours by parcels one after another, beginning first beneath and so going upward by leisure: which is the cause that of all others it is longest in the floure. The same is to be seene in the hearb Heliotropium, [*i. Ruds or Turnsol.*] In some the floures be white, in others yellow, and in others purple.

As

\*Gethyum.

As touching the leaves of hearbs, some are apt to fall from their heads or tops, as in Origan and Elecampane, yea, and otherwhiles in Rue, if some injurie bee done unto it. Of all other hearbs, the blades of Onions and \*Chibbols be most hollow. Where by the way I cannot overpasse the foolish superstition of the Ægyptians who use to sweare by Garlicke and Onions; calling them to witnesse in taking their othes, as if they were no lesse than some gods. Of Onions, the Greekes have devised sundrie kinds, to wit, the Sardinian, Samothracian, Alsiden, Setanian, Schista, [i. the cloven Onion] and Ascalonia [i. the little Onions or Scalions] taking that name of Ascalon, a citie in Iurie. They have all of them this propertie besides, to make a mans eyes water, and to fetch out teares, if one smelle to them, especially they of Cypros: but the Gnidian Onions least of all others, cause one to weepe. In all kinds of them the bodie of the root consisteth of a certain fatie pulpe or cartilage. For quantitie the Setanian be least, except the Tusculane: howbeit, such are sweet. The cloven Onions and the Scalions aforesaid, are proper for to make sauce of. As touching that kind of them called Schista, Gardiners leave them all winter in the ground with their leaves or head standing: in the Spring they pluck off the said leaves, and then shall you see spring forth others underneath, according to the same clifts and divisions, whereupon they tooke the name Schista. After which example, the like practise in all other kinds is prescribed, namely, to pull their leaves off, that they should grow rather big in root, than run up to seed. The Ascalonian Onions have a proper nature and qualitie by themselves: for they bee barren (as it were) from the root, and therefore the Greeks would have them to be sowed of seed, and not otherwise to bee set of heads. Besides, that they should bee translated and replanted againe late, about the Spring, at what time as they put forth blade: for by this usage (say they) you shall have them burnish and grow thicke, yea, and then make hast, for amends of the former time foreslpt. These must be gathered betimes: for after they be once ripe, quickly will they rot in the ground, if you make not the better hast to plucke them up. If you set or plant their heads, a stalke they will put forth and feed upon it, but the Onion it selfe will consume and come to nothing. Moreover, there is a difference observed in the colour of Onions: for they that grow in Samos and Sardis, bee most white. Those also of Candie be much esteemed: & some there be, who make doubt whether they bee the same that the Ascalonian, or no? for that if they bee sowed of seed, their heads or roots will grow big: set them, they will be all stem and seed, and no head at all. As for the rellish or tast that Onions have, there is no great diversitie, but that some are sweeter than other. Our Onions here in Italie bee all of two sorts principally: the one which serve for sauce to season our meats, which the Greekes call Gethyon Chibbols; but our countrey men the Latines, Pallacana; these are sowne commonly in March, Aprill, and May: the other is the great headed Onion; and these be put into the ground, either after the Æquinox in Autumne, or else after mid Februarie, when the West wind Favonius is aloft. Moreover, Onions are divided into sundrie sorts, according to the degrees of their pleasant or unpleasant and harsh tast; to wit, the Affricane, French Tusculane, and Amiternium. But evermore the best are the roundest. *Item*, The red Onion is more keene and angrie than the white: the drie, and that which hath lien, is more eager & sharp than the greene, newly drawne: the raw also more than the sodden: and finally, the drie by it selfe more than that which is condite and preserved in some liquor for sauce. The Amiternium Onion is planted in cold and moist grounds: and this alone would bee set of a head in manner of Garlick cloves, whereas the rest will come of seed. Onions, the next Summer following after they be sowne, put forth no seed but head only, which groweth, and the leafe or stem drieth and dieth. But the next yeare after by way of interchange, it bringeth forth seed, and then the head rotterh. And therefore every yeare they use to sow Onion-feed apart in one bed by it selfe, for to have Onions: & set Onions for seed in other, by themselves. The best way to keep Onions, is in corn, chaffe, and such like pugs. As for the Chibboll, it hath in manner no distinct head at all, but only a long necke, and therefore it runs in manner all to a greene blade: the order is to cut and sheare it often in manner of porret or leekes; which is the cause that they sow it also of seed, and do not set it. Over and besides, before we sow Onion seed, the plot, by mens saying, ought to have three diggings; for to kill and rid out of the ground the roots of hurtfull weeds: and ten pound of seed ordinarily will sow an acre. Here and there among, there would be Saverie sowne, for the better will the Onions like and prosper with the companie of that hearbe. Also, after the ground is sowne, it requireth weeding, farcling or raking foure times at least, if not oftener. Our neighbours in Italie sow the Ascalonian Onion in the month of Februarie: whose manner is also to gather Onion seed

**A** seed when it beginneth once to waxe blacke, before it fall to wither.

Seeing now that I am entred thus far into a discourse of Onions, I shall not do amisse to treat of Leekes also, in regard of the neare affinitie betweene them: and the rather, for that it is not long since, that the Porret kind which is often kept downe with clipping and cutting, came into great name and credite, by occasion of the Emperour *Nero*; who used for certaine daies in every moneth for to scoure his throat, and cleare his voice, and to take it with oile; on which daies hee did eat nothing else, not so much as bread. Wee use to sow them of seed, after the *Æquinox* in September: and if we meane to make cut Leekes thereof, the seed would be sowed the thicker. These Leekes are kept downe with clipping and shearing still untill the root faile, without removing them out of the same bed where they were sown: and alwaies they must be plied with dung.

**B** But before they be cut, nourished they ought to be, untill they have gotten a good head. When they are well grown, they are to be translated into another bed or quarter, & there replanted: having their uppermost leaves lightly shrugged off, without comming to the heart or marow, which is their bodie next to the roots: and their heads set deeper downward: yea, and their utmost pellicles and skins sliced from them. In old time they used to put under their root a broad flint stone, or else a tile, which did dilate their heads within the ground, and make them spread the better. This they practised also in other bulbous plants, as Onions, &c. thereby to have the fairer heads. But now in these daies the maner is, lightly to barbe & pluck off with a farcling hooke, the beards or strings of the root; that being thus nipped and lipped (as it were) they might nourish the bodie of the plant, and not distract and sucke away the humor, which is the nutriment of the whole.

**C** This is notable and wonderfull in the Porret, that joying and liking as it dooth in mucke and fat ground, yet it cannot abide waterie places. Howbeit, in these we must be ruled by the propertie of the ground, which is all in all. The principall Leekes be in *Ægypt*: the next are those of *Ortia* and *Aricia*. Of the cut Porret or uncut Leekes be two kinds. The one runneth mightily into a greene blade, and the leafe thereof hath very conspicuous and evident cuts; and this is that the Apothecaries use so much: the other hath a more pleasant and yellowish leafe, and the same rounder; the gashes or cuts whereof are smaller, and not so apparent to the eie. The voice goeth, and generally it is reported, That *Mels* a knight or gentleman of Rome by his place, and Procuratour under *Tiberius* the Emperour, being for some misgovernement in that office, brought into question and accused, and thereupon sent for peremptorily to make his personall apparance, despairing utterly of life, tooke the weight of three Romane silver deniers in the juice of Leekes, and dranke it off: whereupon hee died incontinently without any paine or torment at all. It is commonly said, That if a man take a greater dose or receipt thereof, it will doe no harme, nor any danger will ensue thereupon.

As touching Garlicke, it is held for certain, That it is a soveraigne medicine for many greifs and maladies; especially such as are incident to the countrey peatants and rusticall people, who hold it to be as good as a Treacle. The Garlicke head is covered and clad all over with certain very fine and thin pellicles or membranes, which may be parted and divided one from another; under which you shall see it compact and joined (as it were) together of many cloves in manner of kernils, and those also enclosed each one apart within their severall skins. Of a sharpe and biting

**E** taste it is. The more keene and eager also you shall find it, as it hath more of those cloves aforesaid in one head. The aire that commeth from it, is as offensive as that of the Onion, and maketh their breath as strong who eat it: howbeit, sodden if it bee, it is every way harmelesse. The difference and diversitie of Garlicke ariseth first, from the circumstance of the time; whereby you shall see a kind of hastie-Garlicke, that in threescore daies will bee ripe and come to perfection: then, in quantitie: for some grow bigger in the head than other. And of this sort is that which wee call in Latin *Vlpicum*: and the Greeks, some, the Cyprian Garlick; others, \**Aphroscorodon*: so much commended in *Affricke*; that it is held for the most principall dish of meat that a Husbandman of the countrey can eat: and bigger it is than our common Garlicke. Being brused and braied in a mortar together with oile and vineger, it is wonderfull to see what a some and froth will arise thereof, and to what an height it will swell thereby. Some Gardeners there are, who forbid to set either this *Vlpicum*, or the common Garlicke in any even, flat, and levell bed; but to put them in little hillockes [in manner of hop hills] raised in forme of castles or turrets, three foot distant one from another. Now, wheresoever these cloves be set in hill or plaine, they ought to lie foure fingers breadth asunder. And this would not bee forgotten, That so soone as they shew three leaves

once,

\* or, *Aniscon-*  
*rodon.*

once, they would be farced, and the mould raised from about them: for the oftener they be thus served and laid bare, the fairer heads they will bring. When they begin to grow big and come to their full maturitie, the stalkes that they run up unto, must be troden downe and moulded over: and this is to prevent, that they should not be over-ranke in blade. In cold countries it is thought better and more profitable to set them during the Spring, than at the fall of the lease. Moreover, if you would have Garlicke, Onions, and such like, not to sinell strong and stinke so as they do, the common opinion and rule is, that they should not be set or sowne, but when the Moone is under the earth, nor yet be gathered and taken up but in her conjunction with the Sunne, which is the change. But *Menander*, a Greeke writer, saith, That there needs none of all these ceremonies for the matter: for if a man would not have his breath stinke with eating of Garlicke, let him do no more (quoth hee) but take a Beet root roasted in the embers, and eat it after, it shall extinguish that hote and strong favour, and cause the breath to continue sweet. There bee who thinke, that the fittest time of setting both the common Garlicke, and also the greater kind named *Vlpicum*, is betweene the two set and ordinarie feasts \**Compitalia* and \**Saturnalia*. As for the vulgar Garlicke, it commeth up also of seed, but slowly, and late it will be first ere it attaine to the full prooffe: for the first yeare it getteth a head no thicker than Leekes; the next yeare after, it beginneth to divide into cloves; and in the third it is consummate and growne to perfection: and such unset Garlick, some are of opinion, to be fairer and better than the rest. Howbeit, Garlick indeed should not be suffered to boll and run up to seed, and therefore the blade thereof ought to be wreathed, that it may gather more and stronger in the head, and that the cloves afterwards might bee set in steed of seed, for increase. Now if a man have a desire that both Garlicke and Onions may be kept long for his provision, their heads must be dipped and well plunged in salt water, warme: by this meanes indeed last they will longer without spurting, and be better for any use we shall put them to, save onely to be set and replanted into the ground; for barren will they be, and never prosper. And yet divers there are, who thinke it sufficient at the first to hang them in the smoke over quick and burning coales: as being persuaded, that this will serve well ynough to keepe them from growing: for certaine it is, that both Garlick and Onions will put forth blade above ground, and when they have so done, come to nought themselves, as having spent all their substance and vertue. Some are of this mind, that the best preserving of Garlicke as well as of Onions, is within chaffe.

\*11 Calend.  
Januar.  
\*14 Calend.  
Januar. i. Be-  
tweene the 18  
and 21 of De-  
cember.

Or rather *An-*  
*guinum.* \*

There is a kind of Garlicke growing wild in the fields of the owne accord, which they call in Latine *Alum* [i. Crow Garlicke,] which beeing boyled that it should not grow, they commonly throw forth in corne fields for the shrowd and unhappie Foules which lie upon the lands, and eat up the seed new sowne: for presently as any of those birds tast thereof, they will be so drunken and astonied therewith, that a man may easily take them with his hand: yea, and if one stay a little, he shall see them fall asleepe therewith. Finally, there is another kind of savage or wild Garlicke called *Vrsinum*, [i. Beere Garlick] the head wherof is very small, the blade or leaves great and large, and the savor or sent mild and gentle, in comparison of the rest.

#### CHAP. VII.

☞ *In how many daies every hearbe that is sowed will come up and appeare above ground. The nature of seeds. The manner of sowing any of them. Which they be, where- of there is but one single kind: and which have many sorts.*

**A**Mong all the hearbs sowne in a garden, these come up soonest, to wit, Basill, Beets, Navews or Turneps, and Rocket: for by the third day the seed will breake and spurt. Dill seed will chit within foure daies, Lettuce in five, Radish in sixe, Cucumbers and Gourds in a seven-night, but the Cucumber first. Cresses and Mustard seed in five daies, Beets in six by Summer time, & by Winter in ten. Orach in eight daies, Onions in nineteen or twentie at the farthest, Chibols in ten or twelve at the most. Coriander seed is more stubborne, and will not shew so soone. Saverie and Origan seed lieth thirtie daies ere it come: but of all others Parsley seed is latest ere it spring; for when it commeth up soonest, it is fortie daies first: but for the most part it lieth fiftie daies before it appeare. Something there is also in the age of the seed: for the newer that the seed is either of Leeks, or Chibols, Cucumbers and Gourds, the more hast it maketh to be above ground: contrariwise, Parsely, Beets, garden Cresses, Saverie, Origan, and Coriander, grow sooner

**A** ner of old seed. But the Beet seed hath a strange and wonderfull qualitie above the rest: for it will not come up all in one and the same yeare. But some in the first, others in the second, and the rest in the third. And therefore sow as much seed as you will, yet shall you have it grow but indifferently. There be hearbes which will grow and beare but one yeare and no more: and there bee other againe which will continue many yeares together, as for example, Parsely, Porret, and Chibbols: For, sow these but once in a garden, they will beare from yeare to yeare from the same root, or els sow themselves. The most part of hearbes do beare round seed, in some the seeds are long; in few, broad and flat in manner of a leafe, as in Orach. You shall have seed also narrow and chamfered, like a gutter tile, as that of Cumin. Moreover, there is a difference in colour, for some seeds bee white, others blacke: in hardnesse also and softnes; for some be harder or softer than others. Some seeds at every branch of the plant, are contained within cods or bladders, as we may see in Raddish, Sennie, and Turneps or Rapes. The seeds of Parsely, Coriander, Dill, Fennell, and Cumin, grow naked & bare. But that of the Bleet, the Beet, Orach and Basil, is enclosed in a huske or hull: Lectuce seed lieth within a downe. As touching Basill aforesaid, nothing fructifieth more than it: and to the end that it may come up in more plentie and abundance, they say it should be sowed with maledictions and ill words; for the more that it is cursed, the better it will speed and prosper: yea, and when it is sowed, the mould of the bed must be patted and rammed downe in manner of a pavement. And more particularly, they that sow Cumin, pray to God that it may never come up. Such seeds as lie within an huske, hardly come to be drie and ripe therein: but Basil seed especially, and Gith or Nigella Romana. But they must be all throughly dried before they be sowed and fruitfull. This is generall in all hearbes throughout, that they will thrive and grow the better, if their seed be sowed by heapes one upon another, than scattering. And certainly both Leekes seed is sowne and Garlicke cloves set in that wise, namely, bound up and tied together in some clouts or rags wherein they be lapped. As for Parsely seed, against it should be sowne, there would bee an hole made with a little wooden dibbil or pin, and therein it must bee put with some dung after it. Furthermore, all garden hearbs come up either of seed and cloves set; or els of slips pulled from the mother-plant. Some grow of seed and sprigs both, as Rue, Origan, and Basill: for even this hearbe also last named will abide cutting when it is come to be one handbreadth, or a span high; and those cuttings will grow if they be planted. There bee that are maintained by root and seed both, as Onions, Garlicke, and those which have bulbous roots: likewise, all such as when they have borne yearely, leave a root behind them still in strength and vertue. Of such as grow of roots replanted, their roots continue long and braunch much, as wee may see in the bulbes, in Chibbols and sea-Onions. Others put out braunches sufficient, but not from the head or root, as Parsely and Beets. All hearbes for the most part, do spring and shute againe, if their stalke be cut off; unlesse it be those that have a smooth stem. And this is most seene in Basill, Raddish, and Lectuce, the stems whereof are cut for many purposes. And as for Lectuce, men hold, That the latter Spring thereof, when the first is gone, is the sweeter. Certainly, Raddishes eat the more pleasantly, if their leaves bee cropt off before the maister stem or spire be growne big. And this also we observe in Rapes or Turneps: for if you strip them also from their leaves and cover them over head with earth, yet will they grow all Winter and continue till Summer following. Touching Basill, Sorrell, red Porret or Bleet, garden Cresses, Rocket, Orach, Coriander, they are all of one sort, & singular in their kind: for sow them where you will, they be the same still, neither are they better in one place than in another. It is a common received opinion, that Rue will grow the better if it bee filched out of another mans garden: and it is as ordinarie a saying, that stollen Bees will thrive worst. Some hearbs there be which come without sowing or setting, as wild Mint, Nep, Endive, and Penitoyall. But howsoever there be but one single kind of those before rehearsed, yet on the contrarie side, there be many sorts of others, whiche we have already spoken of, and will write more hereafter, and principally of Ach or Parsely.

CHAP. VIII.

**F** *Of Garden hearbes which serve for to season our meats: their divers natures, their sundrie kinds and severall histories related, to the number of 36.*

**F** Or, that kind of Ach which groweth of it selfe in moist grounds with <sup>\*</sup>one leafe, and is not rough, but smooth and plaine, is called in Greeke Helcoselinon, *i.* Smallach. Againe, there is

<sup>\*</sup> *μίσφολλον*. For so it should seeme that Plinie read it in Theophrastus: whereas indeed it is *ματσυλλε*, *i.* with leaves growing thin.

another sort, with more leaves, resembling Smallach aforefaid, but that it commeth up in drie places, and this the Greekes named Hippofelinon, *i.* Alifanders. A third there is besides found in mountaines, named by them thereupon Oreofelinum, *i.* Mountaine Ach, or Perfely of the hills: it beareth leaves like Hemlocke, and a little slender root: the seed resembleth Dill seed very much, but only that it is smaller. And as for the garden Ach, commonly called Perfeley, there be many kinds therof, differing one from another: first in leafe, wherby you shall have some leaved thicke and full, and the same jagged and curled: others thinner, & those also more plain, smooth and broad. *Item*, In stalke, which in some is more grosse or thin than in other: in one kind white, in another purple, and in a third of fundrie colours.

Of Lectuce, the Greeks have set downe three kinds: whereof the first riseth up with so large and broad a stalke, that by their report, little garden wickets were commonly made thereof, in partitions betweene quarter and quarter. And yet the leafe of this Lectuce is not much bigger than others that bee common and serve for pot-herbs: the same also passing narrow, by reason that all the nutriment is otherwise spent in the maine stem. The second hath a round stalke: the third is the broad flat Lectuce which setleth neare the ground, called Laconicon, or the Lectuce of Lacedæmon. But other writers have described the distinct kinds thereof by their colour, and the fundrie seasons wherein they be set: for (say they) there be blacke Lettuces, the seed whereof ought to be sowed in Ianuarie: there be white also, and such would be sowed in March: & there are a third sort which be red, and the first time of their Seednes is the moneth of Aprill. And according to those authors, all the sort of them are to bee remooved in young plants, when they have growne two moneths. Howbeit, those Herbarists who have looked farther into the knowledge of Simples, add more kinds yet unto the other, to wit, the purple, the crispe or curled, the Cappadocian, and the Greekish Lettuce. As for these of Greece, they are taller in stem than the rest, and broader withall; besides, their leaves be long and narrow, like to those of Endive or Cichorie. The worst kind of all is that, which the Greeks by way of reproofe and reproch for their bitternesse, tearme Picris. Yet is there another distinct kind of the blacke Lectuce, which for the plentie that it yeeldeth of a milkie white juice procuring drowsinesse, is tearmed Meconis; although all of them are thought to cause sleepe. In old time, our auncetors knew no other Lettuce in Italy but this alone, and thereupon it tooke the name in Latine of Lactuca: The purple Lectuce which hath the biggest root, they name Cæciliana: but the round kind with smallest root and broad leaves, is called \* Astylis, [*i.* the chaste Lectuce, or the civile Lectuce:] howbeit, some give it the name of Eunuchij, because of all others it cooleth lust most, and is an enemy to the sports of *Venus*. And to say a truth, all Lettuces are by nature refrigerative, and doe coole the bodie; and therefore be they eaten ordinarily in Summer: for they please the stomach when it is enclined to loath meat, and procureth good appetite. Certes, reported it is of *Augustus Caesar* late Emperour of famous memorie, that he escaped a dangerous disease, and was recovered by the means of Lectuce, whereunto he was directed by the discret counsell of *Musa* his Physician. And whereas in times past, folke precisely forbare to eat Lectuce, now there is no doubt or scruple at all made therof; nay they are so far from abstinence that way, that it is a meat generally received and commended: insomuch as they have devised to keepe it in the fyrrup of Ozymel, all winter long, for to have it readie and ever at hand: yea and more than so, men are verely persuaded, that Lectuce will encrease good blood. Over and besides all the sorts of Lettuce before specified, there is yet another kind named in Latine Captina, as one would say, the Goats Lectuce, whereof I purpose to speake more at large among other medicinable hearbs. As touching the wild Lectuce called Cilician, see how it is crept apace into the garden after it came oncè to be knowne, and is commended as exceeding good among other hearbs there sown and planted: the leafe resembleth the Cappadocian Lectuce, but that it is jagged & broader than it. As for Endives and Cichories, I cannot tell what to make of them: for neither can they be truly said a kind of Lectuce, nor yet raunged well among other hearbs. More impatient they are and fearfull of winter, than Lettuces, and withall carrie an unpleasent strong tast: howbeit their stalks are no lesse acceptable than they. Their young plants use to be set in the beginning of the Spring, but translated afterwards and replanted in the latter end thereof. There is a certain wild and wandring Endive, which the *Ægyptians* call Cichorie, whereof I meane to discourse more amply in another place. There hath been a devise lately come up to condite and preserve as well the stems as the leaves of all Lettuces for the winter time, in pitchers and pots, within some ap-

\* See *Cælius Rhodiginus* 27 booke and last chap. *antiqu. Lectuorum*: and let him tell you, why women call this Lectuce, *Astylis*.

**A** propriat liquor; as also to dresse and seeth them young, fresh, and greene, in a kind of broth or browisse, and so serve them up between two platters. And yet where the ground is rich and good, well watered and holpen with dung, Lettuce may be sowed at all times of the yeare: for within two months they will grow to be good big plants, and in as little space come to their full maturitie and perfection. Howbeit, the true time and ordinarie season, is to sow their seeds about the mids of December, when the daies begin to lengthen, and then to remoove their plants at the comming of the Westerne wind Favonius in Februarie: or els to sow in that wind, and to replant in March about the Spring Æquinox. White Lettuce of all other, can best away with the winter. All Garden-herbs love moisture, and muck they love as well, Lettuce especially; & yet I must needs say, that Endive more than it. Some gardiners there bee, that thinke it a great point of cunning to besmeare the roots of Lettuce plants and other such hearbs with dung, when they are set; or after they be bared at the root within the ground, to cast in the mould againe and fill up the place so soone as they be greased (as it were) with mucke at the root. Others there be, who practise another feat with them, to make them cabbage the better and grow faire and big, by cutting them up close to the ground when they are come once to be halfe a foot high, and then bedawbing them with greene swines dung. It is thought, that white Lettuce come onely of white seed; and yet that is not sufficient, unlesse there be some sea sand taken fresh from the shore and laid about the heart of the plant where the leaves put forth first, and so reared and heaped up to the mids; and then to take order that the leaves growing over them after wards, be tied fast unto them.

**C** Of all Garden-herbs, Beets are the lightest. The Greeke writers make two kinds thereof; in regard of the colour; to wit, the blacke Beets, and the whiter, which they preferre before the other, although it be very scant and sparie of seed: these also they call the Sicilian Beets, and for their beautifull white hew and nothing els, they esteeme them above Lettuce. But our countrey men here in Italie put no other difference betweene Beets, but in respect of the two seasons when they be sowed, namely in the Spring, and Autumne; whereof we have these two sorts, the Spring Beets, and the Autumnall; and yet they be usually sowne in Iune also. This hearb likewise is ordinarily remooved in the plant, and so replanted or set againe: it loveth besides to have the roots medicined with mucke, as well as the other abovesaid, yea and it is very well content with a moist and waterish ground. The roots as well as the leaves or herbage thereof, use to be

**D** eaten with Lentils & Beans: but the best way to eat them, is with Senvie or mustard, for to give a tast & edge as it were to that dull and wallowish flatnesse that it hath. Physicians have set down their judgement of this hearb, That the roots be more hurtfull than the leafe: and therefore being set upon the board before all persons indifferently, as well the sound as the sicke and crasie, yet many a one maketh it nice and scrupulous once to tast therof; and if they doe, it is but slightly for fashion onely, leaving the heartie feeding thereupon to those rather that be in health and of strong constitutions. The Beet is of two divers natures and qualities: for \* the herbage or leafe hath one, and the bulbs comming from the head of the stem, another: but their principall grace and beautie lieth in their spreading and breadth that they beare as they cabbage. And this they come unto (as the manner is of Lettuces also) by laying some light weight upon the

**E** leaves, when they begin once to gather into a stalke and shew their colour. And there is not an hearb throughout the Garden, that taketh up a greater compasse with fuellage than doth the Beet: for otherwhiles you shall see it to spread it selfe two foot every way; whereunto the goodnesse and nature of the soile is a great helpe. The largett that be knowne of these Beets are those which grow in the territorie about Circej. Some hold opinion, that the only time to sow Beets, is when the Pomegranat doth blossome: and to transplant them so soon as they have five leaves. A wonderfull thing to see the diversitie in Nature of these Beets, if it be true; namely, that the white should gently loosen the belly and make one soluble, whereas contrariwise the blacke doe stay a flux and knit the bodie. It is as straunge also to observe another effect thereof: for when the Colewort hath marred the tast of wine within the tun or such like vessell, the only favour and

**F** smell of Beet leaves steeped therein, will restore and fetch it againe.

As touching the Beets, as also Colewoorts, which now beare all the sway and none but they in Gardens, I do not find that the Greeks made any great account of them: and yet *Cato* highly extollth Coules, and reporteth great wonders of their vertues and properties, which I meane to relate in my treatise of Physicke. For this present, you shall understand, that he putteth down

\* *Oler*, which word *Plinie* useth much for Beets.

\*For some  
resemblance  
of Parsley.

three kinds of them: the first, that stretcheth out broad leaves at full, and carrieth a big stem: the second, with a crisped and frizled leafe, the which he calleth \*Apiana: the third is smooth, plain, and tender in leafe, and hath but a little stalke; and these are of no reckoning at all with *Cato*. Moreover, like as Coleworts may be cut at all times of the year for our use, so may they be sown and set all the yeere long: and yet the most appropriat season is after the *Æquinox* in *Autumne*. Transplanted they be when they have once gotten five leaves. The tender crops called *Cymæ*, after the first cutting, they yeeld the Spring next following: now are these *Cymæ* nothing els but the young delicat tops or daintier tendrils of the maine stem. And as pleasant and sweet as these crops were thought to other men, yet *Apicius* (that notable glutton) tooke a loathing of them: and by his example *Drusus Cesar* also cared not for them, but thought them a base and homely meat; for which nice and daintie tooth of his, he was well checked and shent by his father *Tiberius* the Emperour. After this first crop or head is gone, there grow out of the same Colewort other fine collifories (if I may so say) or tendrils, in Summer, in the fall of the leafe; and after them, in winter: and then a second Spring of the foresaid *Cymæ* or tops against the Spring following, as the yeare before: so as there is no heat in that regard, so fruitfull, untill in the end her owne fertilitie is her death; for in this manner of bearing she spends her heatt, her selfe and all. There is a third top-spring also at midsummer about the Sunstead, which (if the place be any thing moist) affourdeth young plants to be set in summer time; but in case it be over-drie, against *Autumne*. If there bee want of moisture and skant of mucke, the better tast Coleworts have: if there be plentie and to spare of both, the more fruitfull and ranke they are. The only muck and that which agreeth best with Coleworts or Cabbages, is *Asses dung*. I am content to stand the longer upon this *Garden-wort*, because it is in so great request in the kitchin, and among our riotous gluttons. Would you have speciall and principall Coleworts, both for sweet tast and also for great and faire cabbage? first and foremost, let the seed bee sowne in a ground througly digged more than once or twice, and well manured: secondly, see you cut off the tender springs and young stalkes that seeme to put out far from the ground; or such as you perceive mounting too ranke and over-high from the earth: thirdly be sure to raise other mould in manner of a banke up to them, so as there peepe no more without the ground, than the very top. These kind of Coleworts is firstly called *Tritianum*, for the threefold hand and travaile about them; but surely the gaine will pay double for all the cost and toile both. Many more kinds there bee of them, to wit, that of *Cumes*, which beareth leaves spreading flat along the ground, and opening in the head. Those of *Aricia*, bee for heighth no taller than they, but rather more in number than for substance thinner and smaller: This kind is taken for the best and most gainfull, because under every maine leafe in manner, it putteth forth other young tendrils or buds by themselves, which are good to bee eaten. The Colewort *Pompeianum* (so called of the towne *Pompeij*) is taller than the rest, rising up with a small stem from the root; howbeit among the leaves it groweth to more thickenesse. These leaves branch out but here and there, and are in comparison of others narrower; howbeit much set by for their speciall tendernesse, whereby they are soon sodden and dressed: and yet cold weather they cannot endure; whereas on the other side, the Coleworts of *Bruzze* or *Calabria*, like the best in winter, and bee nourished with the hard season: leaves they have exceeding great and large, but their stalks are but small: and as for tast, they be sharp and sower. The *Sabellian Coles*, what curled and ruffed leaves they carrie, it is a wonder to see: so thicke they are besides, that they rob the very stem of their nutriment, which thereby is the smaller: howbeit of all others they be reputed the sweetest. Long it is not since there came from out of the vale of *Aricia* (where sometimes there was a lake, and a tower standing upon it, remaining yet at this day to be seene) a kind of Cabbage-cole, with a mightie great head and an infinite number of leaves, which gather and close round together; and these Coles we in Latine call *Lacurutes*, of the place from whence they come. Some Coleworts there be, which stretch out into a roundle; others againe extend in breadth, & be very full of fleshie brawnes. None, cabbage more than these, setting aside the *Tritian* Coleworts beforenamed; which are known otherwhiles to beare a head a foot thicke, and yet none put forth their *Cymes* or tender buds more than they. Moreover, this would be noted, That howsoever all kinds of Coleworts ear much sweeter for being bitten with the frost, yet if there be not good heed taken in cutting off their head or tender crops and buds, so that the wound come not neare the heart and pith, (and namtely, by cutting them aslope and byas in manner of a *Goats foot*) they will take much harme hereby.

Such

**A** Such as be reserved to bear feed, ought not to be cut at all. They also are not without their grace and commendation, which never passe the bignesse of a greene and ordinarie plant, and such small Coles are called *Halmiridia*, for that they grow not elsewhere but upon the sea coasts: and because they will keepe greene, provision is made of such for to serve in long voyages at sea: for so soone as they bee cut up, before they touch the ground, they be put up into barrels where lately oile hath been, and those newly dried against the time, and stopped up close that no aire at all may enter in, and therein be they preserved. Some there be, who in remooving the young plants, lay under their roots, Riek and Sea-weeds, or els bruised and powdered nitre, as much as a man may take up with three fingers; imagining thereby that they will the sooner come to maturity. Others againe take the seed of Trifolie and Nitre stamped together, which they strew upon the leaves for the same purpose. [And as for Nitre, it is of this nature, to make them looke greene still although they were foddren;] or els they use to boile them after *Apicius* his fashion, namely, to steepe them well in oile and salt mingled together, before they be set upon the fire for to be foddren.

Moreover, there is a way to graffe hearbs also as well as trees, namely, by cutting off the yong fions that spring out of the stalke, and therein to inoculate as it were the seed of another plant, within the pith or marow thereof. This also may be practised upon wild Cucumbers. Over and besides, there is a kind of wild Woorts growing in the fields, called *Lapsana*, much named and renowned by occasion of the sonets & carols chanted in the solemnitie of *Julius Caesar* the Emperours triumph, and especially of the merrie times and licentious broad jeasts tossed by his soldiers, who at every second verse cast in his teeth, that in *Dyrrhachium* they lived of nothing els but of those Woorts: noting indeed by way of cavill and reproach, his niggardise in rewarding them so slightly for their good service. Now was this *Lapsana* a kind of wild Colewort, which they did eat of in stead of the fine and daintie tendrils and buds of the garden Coles.

As touching Sperages, there is not an hearb in the garden, whereof there is so great regard and care taken, as of them. Concerning their first originall and beginning, I have spoken at large in the treatise, Of the manner how to order the \* wild of that kind, and to entertaine them in our gardens: as also how *Cato* willed us to sow and plant them in plots of Reeds and Canes.

Now there is a middle sort of these Sperages, not so civile and gentle as the *Asparagi* of the garden, and yet more kind and mild than the *Corrudæ* of the field: these grow every where abroad even upon the mountains; and the champion countrey of high *Almaine* is overspread and full of them: whereof there goes a pleasant speech and merrie conceit of *Tyberius Casar* the Emperour, namely, That there grew an hearb in *Almaine* very like to the Garden Sperage: For as touching that which commeth up of it selfe in *Nefis*, an Island of *Campaine*, it is thought the best simply of all others, without comparison. The Garden Sperages be planted from the knots bunching together within the ground, named *Spongiæ*, which easily may be replanted; for surely an hearb it is that carrieth a mightie head or cluster as it were of roots, and the same putteth forth spurs every way from it of a great depth into the ground. They send out at first certaine greene spurts or buds peeping forth of the ground, which growing to a stem in processe of time rise sharpe in the top, and then are they chamfered and devided into certaine musculous braunches that spread abroad. This hearb may be sown also of seed. *Cato* tooke not more pains about any other hearb, nor employed greater diligence in the description thereof, than he did in it. It is the very last thing that he treateth of in his booke, wherby it may appear, that the man came all upon a sodain and newly to the knowledge of that hearb, and the ordering of it. Hee giveth order, *Imprimis*, That the plot wherein they are to be sowne, be moist, fat, and well digged. *Item*, That they be set halfe a foot every way asunder one from another, & in no wise the place troden downe with ones foot: moreover, that two or three seeds be put together in a hole, made before with a dibble directly by a line: for in those daies they set them onely of seed. *Item*, That this would be done about mid-March, which is the proper season therefore. *Item*, That they have their fill of dung; That they be kept cleane with often weeding: but in any case, That great heed

**E** be taken in plucking up the weeds, that the tender buds or crops new knit and appearing above ground, be not knapt off. For the first yeere, hee would have them in winter time to be covered with straw and litter, and so defended against the frost and cold weather: also during the Spring ensuing, to be opened at the root, sarced and well weeded. In the third yeere, by his rule, they ought to be burned in the Spring time; and the sooner that the ground is thus burned, the better

will they come up againe and in greater plentie: which is the cause, that they like and prosper best in plots set with Canes and Reeds; for such desire to be burnt betimes in the yeere. Moreover, he giveth another precept, That they must not be farclod, nor have the earth opened & laid hollow about them, before their buds or tops be above ground to be seene, for feare least in the farclod, the roots take harm therby, either by rasing or shaking them untill they be loose. From which time forward, if a man would gather any of the said buds or yong springs, for salad or other use, they ought to be plucked and slipped from the root; for otherwise, if they be broken & knapt off in the mids, the root will presently put forth many unprofitable sprouts, which will suck away all the heart and kill it in the end. Slive and plucke it you may in manner aforesaid; untill it spindle and run to seed; which commonly beginneth to be ripe in the Spring, and then it must bee set on fire, as is before said: and then once againe, so soone as new buds and tendrons appear above ground from the root, they must be farclod, bared, and dunged afresh. Now after it hath growne in this manner nine yeeres; so as by this time it is waxen old, the roots must be taken up, and then replanted againe in a peece of ground well digged and as throughly dunged. Then (I say) ought the small roots called *Spongiae* in Latin; to be set againe, a foot distant one from another. Furthermore, *Cato* ordaineth expressly by name, That sheeps dung should be used for that purpose, because any other would breed store of weeds. And verily there was never knowne any other thing practised or asslied afterwards, to more gaine and benefit about this Garden-herb, unlesse it were this, That about the Ides or mids of Februarie, some have let the seeds of *Sperage* lie well foked in dung, and then sowed the same by heaps in little trenches or holes made for the purpose: after which, when the roots are woven and knit one within another into a knot, the spurns shooting from them they plant after the *Æquinox* in Autumne following, a foot asunder: by which means they will continue bearing plenteously for ten yeares together. For to breed and maintain these garden *Sperages*, there is no better soile than the gardens of *Ravenna*, from whence we have the fairest of all other. As for the hearb named in Latin *Corruda*, I have written heretofore of it: and I understand thereby, the wild *Sperage*, which the Greekes call *Orminum* and *Myacanthon*: howbeit there be, who give it other names. Finally, I read of certaine *Sperages* which will engender and grow of Rams hornes beaten or stamped, and then put into the ground.

A man would thinke that I had discoursed alreadie of all such Garden-herbs as were of any price and regard: but that there remaineth one thing yet behind, whereof the greatest gaine of all other is raised, and yet me thinks I cannot write thereof; but bee abashed to range it among the good hearbs of the Garden; and that forsooth is our *Thistle*: howbeit this is certain (to the shame be it spoken of our wanton and wasting gluttons) that the *Thistles* about *Carthage* the great, and *Corduba* especially, cost us ordinarily six thousand thousand *Sesterces* to speake within compasse. See how vaine and prodigall we be, to bring into our kitchin and serve up at our table, the monstrosities of other nations, and cannot forbear so much as these *Thistles*, which the very asses and other four-footed beasts, have wit enough to avoid and refuse for pricking their lips and muzzles. Well, since they be grown into so great request, I must not over-passe the gardening to them belonging, and namely, how they be ordered two manner of waies; to wit, replanted of young set or roots in Autumne, and sowed of seed before the *Nones* of March. As for the plants before said, they ought to be slipped from it, and set before the *Ides* or mids of November in any hand: or els if the ground be cold, we must stay untill Februarie, and then be doing with them about the rising of the *Westerne* wind *Favonius*. Manured ywis it ought to bee and dunged (I would not els) so faire and goodly an hearb it is; and so forsooth (and it please you) they prosper the better and come on trimly. They are condite also and preserved in vinegre (or els all were mard) in delicat life honey, seasoned also and bespiced (I may say to you) with the costly root of the plant *Laser-woort*, yea and with *Cumin*; because wee would not be a day without *Thistles*, but have them as an ordinarie dith all the yeere long.

As for the rest of Garden-herbs behind, they need no long discourse, but a light running over them may serve well enough. First and foremost men say, That the best sowing of *Basill*, is at the feast \* *Palilia*: but some are of mind, that Autumne is as good: and they that would have it done in winter, give order to infuse and soke the seed first in vinegre. *Rocket* also and *Garden Cresses*, are not daintie to grow, but be it winter or summer, they will soon come up and prosper at all times. But *Rocket* of the twaine, stands more at defiance with winter, and scorns all his frowning

This is meant  
of Artichokes.

\* 11. Cal. May,  
6. 21 of Aprill.

**A** ning lookes and cold weather; as being of a contrarie nature to Lectuce, for it stirreth up fleshy lust: and therefore commonly it is joynd with Lectuce in salads, and both are eaten together; that the exceeding heat of the one mixed with the extreame coldnesse of the other, might make a good marriage and temperature. Cresses tooke the name in Latin \*Nasturtium, *αριστον* *tormento*, as a man would say, Nose-wring, because it will make one wryth and shrinke up his nostrils: which is the reason, that the word is growne into a proverb, when wee would signifie a thing which will put life into one that is dull and unlustie. In Arabia, the Cresses (by report) proove to a wonderfull bignesse. Rue also is sowed usually in Februarie when the Westeru wind Favonius bloweth, and soone after the Æquinox in Autumne. It cannot away with winter, for it brooketh not cold or rain, nor moist ground, neither will it abide mucke: it liketh well to grow

**B** in drie places, and such as lie faire upon the Sun-shine; but a clay ground which is good for bricke and tile, that is alone for it and best of all other: it delighteth in ashes, and therewith is it fed and nourished; insomuch as they use to blend ashes and the seed together, for to keepe away the cankerworme and such like. Certes we find, that in old time Rue was in some great account and especiall reckoning above other hearbs: for I read in auncient histories, That *Cornelius Cethegus* at what time as he was chosen Consull with *Quintius Flaminius*, presently upon the said Election, gave a largesse to the people of new wine aromatized with Rue. The Figtree and Rue are in a great league and amitie, insomuch as this hearb, sowed and set it when and where you will, in no place prospereth better than under that tree: for planted it may be of a slip or sprig. Now if the same be put into a beane which hath a hole pierced or bored through, it will doe far better; by reason that the beane clasping the set close and uniting thereunto her owne sap and moisture, cherisheth it therewith and makes it come apace: moreover, it will propagat and set it own self, for let the top of any of her branches be bent downward, so as it may but touch the ground, it will presently take root. Of the same nature it is, that Basill, but that Rue is somewhat later ere it come up, and groweth not so fast. When Rue is come to bee of any strength, there is untoward farcling and weeding of it; for if it be handled, it will raise blisters upon a mans fingers, unlesse the hands be well gloved, or defended with oile. The leaves also of Rue are kept and preserved, being made up into little knitches or bunches.

\* In Greeke also *αριστον*. *quasi arisidonem*, quia caput tenet, because it troubleth the head with excessive heat: *vel potius, dicitur* *αριστον*, qui cordatos & vinctantes facit: therefore there went a byword or proverb in Greeke, applyed to a dull, foolish, and blockheaded fellow, *αριστον* *μορτον*; *Co, cas* *some Cresses,* *learne more wit.*

Now as touching Ach or Parsley, the manner is to sow it immediatly after the Spring Æquinox in March, but the seed would be first brused and beaten a little in a mortar: for some are persuaded, that by this means it groweth thicker and more crispe or curled: which it will doe likewise, in case after a bed be sowed therewith, it be troden upon with mens feet, or beaten downe with a roller or cylindre. This peculiar propertie hath Parsley, That it will change the colour. It was an auncient custome in Achaia, to doe honour unto this hearb, by crowning those that went away with victorie and wan the prize in the solemne tourneys and sacred games Nemei, with a chaplet of Parsley. As for Mint, men use to set it at the same time, of a young plant, so soone as they see it is sprout and come up: but if it have not sprung, yet they let not to plant the spurnes of the root, knotted into an head within the ground in manner of the Spongix in Sperage before-said. This hearb taketh no great joy in moist grounds: all Summer it looketh greene and fresh, but in winter it hath a hempen hew. A wild kind there is of Mint, named in Latin *Mentastrum*, which will encrease by propagation or couching in the ground, as well as vine braunches: and so willing is it to take, that it makes no matter which end of a slip bee set downward; for at the wrong end it will come as well as at the other. Mint in the Greeke tongue hath changed the old name, by occasion of the sweet \*smell that it carieth, whereas before-time it was called *Mintha*, whereof we in Latin derived our name *Mentha*. A pleasant hearb this is, and delectable to smell unto, insomuch as you shall not see a husbandmans boud in the countrey, but all the mears from one end to the other be seasoned with Mints. If it be once set or sowne, and have taken to a ground, it will continue there a long time. It resembleth much the hearb Penyroiall, the nature whereof (as I have often shewed) is to blow her floures againe (upon the shortest day of the yeer) even as it hangeth prickt upon flesh in the butcherie. Much after one sort are kept and preserved for sawce (as if they were of the same kind) Mint, Penyroiall, and Nep: but above all, to a weake and peevish stomacke, Cumin agreeth most and is the best to get an appetite. It hath a qualitie to grow with root very eb, and scarsely taketh any hold of the earth, coveting to be aloft. In hot grounds and such especially as be rotten and mellow, it would be sown in the midsof the Spring. There is a second sort therof growing wild, which some call Cumin Rustick, others Thebaicke,

\* *ιδιονοσπις*, *i. odoriferous* or sweet smelling.

which being brused or beaten into powder, and drunke in water, is singular good for the paine of the stomacke. The best Cumin in our part of the world, which is Europe, commeth from Carperania: for otherwise the greatest name goeth of that in Æthyopia and Affricke. And yet some there be who prefer the Cumin of Ægypt before all.

\*A corrupt word from *Olin arwa*: as if one would say, *Olinafres*. Some take this for Lovach. \**Juxta macerianam*, whereupon some Apothecaries name it *Maceranium*.

But \*Alifanders, which some Greekes call Hippofelium, others Smyrneum, is of a strange and wonderfull nature above all other hearbes: for it will grow of the very liquor or juice issuing forth of the stalke. It may be set also of a root. And indeed, they that gather the foresaid juice, use to say, that it hath the very tast and rellish of Myrrhe: and by *Theophrastus* his saying, it came first of Myrrhe set into the ground. The old writers ordained, that Alifanders should bee set or sowed in stonie grounds, without tending or looking unto, near to some \*mud wall. But now in our daies it is planted in places digged and delved over, once or twice: yea, and at any time from the blowing of the westerne wind Favonius in Februarie, untill the later Æquinox in September be past.

Capres likewise are set and sowed in drie places especially: but the bed must bee digged in some low ground and laid hollow, environned round about with bankes, and those raised with a groundsell of stone worke, otherwise it would bee raunging abroad and overspread whole fields, and make the ground barren and unfruitfull. It flourisheth in Summer, and continueth green untill the occultation or setting of the Brood-hen star Vergiliæ: and sandie ground is most familiar and agreeable to it. Touching the defects and imperfections of that kind which groweth beyond sea, I have said ynough among the Shrubs and plants that be strangers.

The Caraway also is a stranger, as may appeare by the name of Caria, the native countrey thereof: it beareth one of the principall seeds that come into the kitchin. It careth not much where it is sowne or planted, for it will grow in any ground, as well as the Alifanders before named. Howbeit, the best commeth out of Caria, the next to it in goodnes, we have from Phrygia.

As for Loveach or Livish, it is by nature wild and savage, and loveth alone to grow of it selfe among the mountaines of Liguria, whereof it commeth to have the name Ligusticum, as being the naturall place best agreeing to the nature of it. Set or sowed it may be in any place wherefoever: howbeit, this that is thus ordred by mans hand hath not the like vertue as the other, although it bee in tast more pleasant, and some call it Panax or Penace. Howbeit, *Crates* a Greeke writer, calleth the wild Origan or Cunila Bubula, by that name. But all others in manner, attribute the name of Conyza or Conyzoides to Cunilago, *i.* Fleabane Mullet: and of Thymbra, *i.* Winter Savorie, to Cunila, *i.* garden Savorie; which among us hath another name in Latine, to wit, Satureia, much used in sauces and seasoning of our meats.

This Savorie is commonly sowne in the month of Februarie, and hath no small resemblance of Origan, insomuch, as they are never both used at once in sauce or fallads, their vertues & operations be so like. And yet the Ægyptian Origanum is preferred before the said Savorie.

To come now to Lepidium, *i.* Dittander or Pepperwort, it was sometime a stranger also with us here in Italie. It is usually sowne after mid Februarie when the Westerne wind Favonius hath plaied his part: afterwards when it hath put forth branches, it is cut downe close to the ground, and then it is laid bare and farcled, and the superfluous roots cut away, & so in the end cherished with mucke. Thus must it be served the two first yeares. For afterwards they use the same in branches at all times, if the cruell and bitter Winter kill them not; for surely this hearbe is most impatient of cold. It groweth a good cubite in height, bearing leaves like to Lawrell, and the same soft and tender. But never is it used in meat without milke.

Now for Gith or Nigella Romana, as it is an hearbe that groweth for the pastrie, to fit the Bakers hand; so Annise and Dill are as appropriate to the kitchen for Cookes, and the Apothecaries shop for the Physician.

Sacopenium likewise is an hearbe growing verely in gardens, but is used in Physicke onely.

Certaine hearbes there be that accompanie others for good fellowship, and grow with them, as namely Poppie: for commonly sowne it is with Coleworts, Purcellane, Rocket, and Lettuce.

\*This Tunket or Conccit was called *Cocernum* by *Terrullian* and *Festus*.

Of garden Poppies there be three kinds, first the white: whereof the \*seeds in old time being made into Biskets or Comfits with honie, were served up as a banquetting dish. The rusticall peasants of the countrey were wont to guild or glaze (as it were) the upper crust of their loaves of bread with yolkes of eggs, and then to bestrew it with Poppie seed, which would cleave fast unto it, having first underlaid the bottome crust with Ammi, or Annise seed and Gith: and then they put them into the oven being thus seasoned; which gave a commendable tast to their bread when

**A** when it was baked. There is a second kind of Poppie called Black: out of the heads or bols wherof, a white juice or liquor issueth by way of incision, like unto milke; and many receive & reserve it carefully. The third kind, which the Greekes name \*Rhoeas, our countrey men in Latine call *Carne R. s.* the wandering or wild Poppie. It commeth up verely of the owne accord, but in corne fields among Barley especially, like unto Rocket, a cubite high, with a red floure that soone will shed and fall off, whereupon it tooke that name of Rhoeas in Greeke: Touching other kinds of Poppie growing of themselves, I purpose to speake in the Treatise of Physicke and medicinable hearbes. Meane while this cannot be forgotten, that Poppies have alwaies, time out of mind, been highly regarded and honoured among the Romanes; witnesse *Tarquine* the Proud, the last king of Rome, when his sonnes Embassadours were come unto him for to understand his advise, how to **B** compasse the siegnorie over the Gabians; drew them into his garden, & there by circumstance of topping the heads of the highest Poppies there growing, without any answer parole, dispatched them away, sufficiently furnished by this demonstration, with a bloudie desigine, even to fetch off the greatest mens heads of the citie, the readiest meanes to effect his purpose.

Againe, there is another sort of hearbes, that love for companie to be set or sowne together about the Æquinox in Autumne, namely, Coriander, Dill, Orach, Mallowes, Garden dockes or Patience, Chervill (which the Greekes call *Pæderos*) and Senvie, which is of a most biting and stinging tast, of a fierie effect, but nathelasse very good and wholsome for mans bodie: this hearb will come of it selfe without the hand of man, howbeit, prove it will the better if the plant be removed and set elsewhere. And yet, sow a ground once withall, you shall hardly rid the place of it **C** cleane: for the seed no sooner sheddeth upon the ground, but a man shall see it greene above ground. It serveth also to make a pretie dish of meat to be eaten, being boiled or stewed between too little dishes in some convenient liquor, in such sort, as a man shall not feele it to bite at the tongues end, nor complaine of any eagernesse that it hath. The leaves besides use to be sodden, like as other pot-herbes. Now there bee of this Senvie, three kinds: the first beareth small and slender leaves, the second is leaved like Rapes or Turneps, the third resembleth Roker. The best Mustard seed commeth out of Ægypt. The Athenians were wont to call it *Napy*, some *Thalpi*, and others *Saurion*.

To conclude, as touching the running wild Thyme, and *Sisymbrium*, *Horfe-mint* or *Water-mint*, most hills are replenished and tapilled as it were therewith: and specially in *Thracia*, where **D** a man shall see a mightie quantitie of wild Thyme branches, which the mountaine waters or land flouds carie away and bring it downe with their streame to rivers sides, and then folke plant them. Semblably, at *Sicyon* there groweth great store, conveighed thither from the mountains neare adjoining: and lastly, at *Athens*, brought thither out of the hill *Hymettus*. In like manner also the foresaid *Water-mint* commeth from the hills with a suddain dash of raine, and is replanted accordingly. It groweth rankest and prospereth best in the brinckes and sides of pits or wels, also about fish-ponds and standing pooles.

CHAP. IX.

Of Finkle or Fenell and Hempe.

**E** I remaineth now among garden hearbes to speake of those that bee of the *Ferule* kind, and namely of *Fenell* in particular, a hearb wherin Snakes and such serpents take exceeding great delight, as heretofore I have declared: and which being dried, is singular good to commend many meats out of the kitchin into the hall.

There is a plant resembleth it much, named *Thapsia*, whereof because I have already written among other forraine hearbes, I will proceed forward to *Hempe*, which is so profitable and good for to make cordage. This plant must bee sowed of seed after the Westerne wind *Favonius* bloweth in *Februarie*. The thicker that it groweth, the slenderer and finer it is. When the seed thereof is ripe, namely, after the Æquinox in Autumne, folke use to rub it out, and then drie it either in **F** the Sunne, the wind, or smoke. But the stalke or stem of the *Hempe* it selfe, they plucke out of the ground after *Vintage*: and it is the Husbandmans night worke by candle light to pill and cleanse it. The best *Hempe* commeth from *Alabanda*, especially for to make nets and toile, where bee three kinds thereof. That part of the *Hempe* which is next to the rind or pilling, as also to the inner pith within, is worst: the principall of it lieth in the midst, and called it is *Mesa*. Next to  
the

the Alabandian Hempe for goodnesse, is that of Mylasium. But if you goe to the talnesse, there is about Rosea in the Sabines countrey, Hempe as high as trees. G

As touching the two kinds of Ferula, I have spoken of them in my discourse of forrain plants. The seed of Ferula or Fennell-giant, is counted good meat in Italie: for it is put up in pots of earth well stopped, and will continue a whole yeare. And of two sorts is this preserved Compost, to wit, the Stalkes, and the Bunches whiles they be knit round and not broken and spread abroad. And as they call these knobs which they doe condite and keepe, Corymbi; so that Ferula, which is suffered to rise up in stem for to beare such heads, they tearme Corymbias.

CHAP. X.

¶ *The maladies incident to Garden hearbes. The remedies against Pismires, Canker-wormes, and Gnats.* H

**T**He hearbes of the garden be subject to diverse accidents, & namely, diseases; as well as corn and other fruits of the earth. For not onely Basill by age doth degenerat from the owne nature into wild creeping Thyme, but Sisybrium also into Calaminth. The seed of an old Cole-wort will bring forth Turneps: and contrariwise, sow the seed of an old Rape and Turnep, you shall have Coleworts come up of it. Cumin, if it be not kept neat and trim with much cleansing, will begin to decay at one side of the stalke beneath, and die. Now hath Cumin but one onely stalke, and a root bulbous in manner of an Onion: it groweth not but in a light and leane soile. Otherwise, the peculiar disease appropriat to Cumin, is a kind of scurfe or scab. Also Basil, toward the rising of the Dogge-star, waxeth wan and pale. And generally, there is not an hearbe but will turne yellow, if a woman come neere unto it whiles shee hath her monthly sicknesse upon her. I

Moreover, there be diverse sorts of little beasts or vermine engendred in the garden among the good hearbes. And namely, upon the Navewes, you shall have gnats or flies: in Radish roots cankerwormes, and other little grubs: likewise, in Lettuce and \* beet leaves. And as for these Beet worts last named, you shall see them haunted with snails, as well naked as in shels. In Leekes moreover or Porret there settle other speciall vermine that bee noisome to them severally, but such are very soone taught by throwing upon those hearbes a little dung, for to it will they gather to shrowd and hide themselves. Furthermore, *Sabinus Tyro* in his booke entituled \*Cepuricôn, which he dedicated to *Mecæna*, writeth, That it is not good to touch with knife or hooke, Rue, Winter Saverie, Mint, and Basill. The same Author also hath taught us a remedie against Em-mets (which do not the least mischeefe to gardens, when they lie not to have water at command) and that is this, to take sea mud or oose and ashes together, to temper a mortar of them both, and therewith to stop their holes. But the most forcible and effectuall thing to kill them, is the hearbe called Ruds or Turn-sol. Some are of opinion, that the onely meanes to chase these ants away, is, with water wherein the powder of a semi-bricke or halfe-baked tile is mingled. And particularly, for to preserve Navewes, it is a singular medicine for them to have Feni-greeke sowed among, as also for Beets to doe the like with Cich pease: for this devise will drive away the Cankerworme. But say, that this practise was forgotten, and that the foresaid hearbs be alreadie come up, what remedie then? Marie, even to seeth Wormewood and Housleeke (which the Latins call Sedum, the Greekes Aeizoon) and sprinkle the decoction or broth therof among them. Now what manner of hearbe this Housleeke is, I have shewed you alreadie. It is a common speech, that if a man take the seed of Beets and other pot-hearbes, and wet them in the juice of Housleeke, otherwise called Sea-greene, those hearbes shall be secured against all these hurtfull creatures whatsoever. And generally, no Cankerwormes shall doe harme to any herbage in the garden, if a man pitch upon the pales about a garden the bones of a Mares head; but he must be sure it was of a Mare, for a horse head will not serve. It is a common saying also, that if a river Crab or a Craifish be hung up in the mids of a garden, it is singular for that purpose. Some there are who make no more but touch those plants which they would preserve from the said vermin, only with twigs of the Dogberie tree, and they hold them warished and safe ynough. Gnats keepe a foule stir in gardens where water runneth through especially, and wherein there bee some small trees growing: but these are soone chased away by burning a little Galbanum. L

\*Oleri.

\*Of Garden-ing.

A

CHAP. XI.

*What garden seeds be stronger, which be weaker than others. Also, what plants prosper better with salt water.*

**N**OW as touching the change and alteration in seeds, occasioned by age and long keeping: some there be that are firme and fast, which hold their owne well, as namely, the seeds of Coriander, Beets, Leekes, garden Cresses, Senvie or Mustard seed, Rocket, Saverie, and in one word, all such as be hote and bite at the tongues end. Contrariwise, of a weaker nature, are the seeds of Orach, Basill, Gourds, and Cucumbers. Generally, all Summer seeds last longer than Winter: and Chibboll seed least of any other will abide age. But take the strongest and hardliest that be, you shall have none good after foure yeares, I meane only for to sow. And yet I must needs say, that Saverie seed will remaine in force and above that time. Raddishes, Beets, Rue, and Saverie, find much good by being watered with salt water; for to these especially it is wholesome Physicke against many infirmities: and besides, it is thought to give them a pleasant and commendable tast, yea, and it causeth them to bee more fruitfull. As for all other hearbes, they find benefite rather by fresh water. And since wee are light upon the mention of waters, those are thought best for this purpose which are coldest and sweetest to be drunke. Standing waters out of some pond, such also as are conveighed into gardens by trenches and gutters, are not good for a garden, because they bring in with them the seeds of many a weed. But above all other, rain waters comming in white showers from heaven, be they that nourish a garden best, for these showers kill the vermine also which are breeding therein.

B

C

CHAP. XII.

*The manner of watering Gardens. What hearbes will prove the better by removing and replanting. Of the juices and savours that Garden hearbes affoord.*

**T**HE best time of the day to water gardens, is morning and evening, to the end that the water should not be overheated with the Sunne. Basill onely would be watered also at noone. And moreover, some thinke, that when it is new sowed, it will make hast to come up very speedily, if it be sprinkled at the first with hote water. Generally, all hearbes proove better, and grow to be greater, when they be transplanted, but principally Leekes and Navewes. Nay, this removing and replanting of them is the proper cure of many sorances, for from that time forward, subject they will not be to those injuries that use to infest them; and namely, Chibbols, Porret, or Leekes, Raddish, Perseley, Lectuce, Rapes or Turneps, and Cucumbers. All hearbes which by nature grow wild, lightly have smaller leaves and slenderer stalkes: in tast also they be more biting and eager, than such of that kind as grow in gardens: as wee may see in Saverie, Origan, and Rue. Howbeit, of all others the wild Docke is better than the garden Sorrell, which the Latines call Rumex. This garden Sorrell or soure Docke is the stoutest and hardliest of all that grow: for if the seed have once taken in a place, it will by folkes saying continue ever there: neither can it be killed, doe what you will to the earth, especially if it grow neare the water side. If it bee used with meats, unlesse it bee taken with Prifacum or husked Barley alone, it giveth a more pleasant and commendable tast thereto, and besides, maketh it lighter of digestion. The wild Docke or Sorrell is good in many medicines. But that you may know how diligent and curious men have been to search into the secrets of every thing, I will tell you what I have found contrived in certaine verses of a Poet, namely, That if a man take the round treddles of a Goat, and make in every one of them a little hole, putting therein the seed either of Leekes, Rocket, Lectuce, Perfely, Endive, or garden Cresses, and close them up, and so put them into the ground, it is woonderfull how they will prosper, and what faire plants will come thereof. Over and besides, this would be noted, that all hearbes wild, bee drier and more keene than the tame of the same kind. For this place requireth, that I should set down the difference also of their juice & tastes which they yeeld, and rather indeed than of Apples and such like fruits of trees. The tast or smacke of Saverie, Origan, Cresses, and Senvie, is hote and biting. Of Wormewood and Centaurie, bitter. Of Cucumber, Gourds, and Lectuce, waterish. Of Majoram it is sharpe only: but of Perfely, Dill, and Fennell,

D

E

F

For some Philosophers held opinion, That the tast of hearbes consisted of a Terrene substance and a Waterie mixed together: others (as Democritus) ascribed it to their formes and figures: which Plinie thinketh ridiculous.

nell, sharpe, and yet adorant withall. Of all smacks, the salt tast onely is not naturall. And yet otherwhiles a kind of salt settleth like dust, or in manner of roundles or circles of water upon hearbes: howbeit, soone it passeth away, and continueth no longer than many such vanities\* and foolish opinions in this world. As for Panax, it tasteth much like Pepper: but Siliquastrum or Indish Pepper more than it, & therefore no marvaile if it were called Piperitis. Libanotis smelleth like Frankincense. Myrrhis, of Myrrhe: As touching Panace, sufficient hath been spoken already. Libanotis commeth naturally of seed in rotten grounds, leane and subject to dewes: it hath a root like to Alifanders, differing little or nothing in smell from Frankincense. The use of it, after it be one yeare old, is most wholesome for the stomach. Some tearme it by another name, Rosemarie. Also Alifanders, named in Greeke Smyrneum, loveth to grow in the same places that Rosemarie doth, and the root resembleth Myrrhe in tast. Indish Pepper likewise delighteth to be sowed in the same manner. The rest differ from others both in smell and tast, as Dill. Finally, so great is the diversitie and force in things, that not onely one chaungeth the naturall tast of another, but also drowneth it altogether. With Perfely the Cookes knowhow to take away the fourenesse and bitteresse in many meats: with the same also our Vinteners have a cast for to rid wine of the strong smell that is offensive; but they let it hang in certaine bags within the vessels.

Thus much may serve concerning Garden hearbes, such I meane onely as be used in the kitchen about meats. It remaineth now to speake of the cheefe worke of Nature contained in them: for all this while we have discoursed of their encrease and the gaine that may come thereof: and indeed treated wee have summarily of some plants and in generall tearmes. But for as much as the true vertues and properties of each hearbe cannot throughly and perfectly be knowne, but by their operations in Physicke; I must needs conclude, that therein lieth a mightie peece of worke, to find out that secret and divine power, lying hidden and enclosed within: and such a peece of worke, as I wot not whether there can be found any greater. For mine owne part, good reason I had, not to set downe and annex these medicinable vertues to every hearbe; which were to mingle Agriculture with Physicke, and Physicke with Cookerie, and so to make a mish mash and confusion of all things. For this I wist full well, that some men were desirous onely to know what effects they had in curing maladies, as a studie pertinent to their profession; who no doubt should have lost a great deale of time before they had come to that which they looked for, in running through the discourses of both the other, in case wee had handeled all together. But now, seeing every thing is digested and raunged in their severall rankes, as well pertaining to the fields, as the kitchen, and the Apothecaries shop; an easie matter it will be for them that are willing and so disposed, to sort out each thing and fit himselfe to his owne purpose, yea, and joine them all at his pleasure.



A



THE XX. BOOKE OF  
THE HISTORIE OF NATURE,  
WRITTEN BY C. PLINIUS

B

SECUNDVS.

The Proëme.



Since we are come thus farre, as to treat of the greatest and principall worke of Nature, we will begin from hence forward at the very meates which men put into their mouths, and conveigh into their stomackes, and urge them to confesse a truth, that hitherto they have not well knowne those ordinarie meanes whereby they live. And let no man in the meane time thinke this to bee a simple or small peece of knowledge and learning, going by the base title and bare name that it carrieth: for so hee may be soone deceived. For in the pursute and discouise of this argument, wee shall take occasion to enter into a large field as touching the peace and warre in nature; we shall handle I say a deepe secret, even the naturall hatred and enmitie of dumbe deafe and sencelesse creatures. And verely, the maine point of this theame, and which may ravish us to a greater wonder and admiration of the thing, lieth herein, That this mutuall affection which the Greekes call Sympathie, wherupon the frame of this world dependeth, and whereby the course of all things else doth stand, tendeth to the use and benefis of man alone. For to what end else is it, that the element of water quenchet fire? For what purpose doth the Sunne suck and drinke up the water, as it were to coole his heat and allay his thirst? and the Moone contrariwise, breed humors and engender moist vapors? and both Planets eclipse & abridge the light one of the other? But to leave the heaven and those celestiall bodies in their majesticie; What is the cause that as the Magnet or load-stone draweth yron unto it, so there is another \* stone abhorreth the same and drives yron from it? What should the reason bee of the Diamant, that peerlesse stone, the chiefe jewell wherein our rich worldlings repose their greatest joy and delight: a stone otherwise \* invincible, and which no force, and violence besides can conquer, but that it remaine: h still infrangible; and yet that the simple bloud of a poore Goat is able to burst it in peeces? Besides many other secrets in Nature, as strange, yea and more miraculous. All which wee purpose to reserve unto their severall places, and will speake of them in order. Meane while may it please the Reader to pardon us, and to take in good part the manner of our entrance into this matter: for albeit we shall deale in the beginning with the smallest and basest things of all others, yet such they be as are wholsome, and concern much the health of man and the maintenance of his life. And first will wee set in hand with the Garden, and the Hearbs that we find there.

\*Theamodes, cap. 16. lib. 36.

\* Whereupon it is called *A-dama*.

CHAP. I.

Of the wild Cucumber and the juice thereof *Elaterium*.



His wild Cucumber, as we have said heretofore, is far lesse than that of the garden. Out of the \*fruit hereof there is a medicinable juice drawne, which the Physicians call *Elaterium*. For to get this juice, men must not stay untill the \*Cucumber be fully ripe: for unlesse it bee taken betimes and cut downe the sooner, it will leape & flurt in the handling from the stele whereto it hangeth, against their faces, with no small danger of their eie sight. Now when it is once gathered, they keep it so one whole night. The next morrow they make an incision and slit it with the edge of a cane. They use to strew ashes also thereupon, to restrain and keepe down the liquor which

\* Semen pro fructu abusive.

\* Whereupon it is called *Tench menor*.

which issueth forth in such abundance: which done, they presse the said juice forth, and receive it in raine water, wherein it setleth: and afterwards, when it is dried in the Sunne, they make it up into Trochisques. And certaine these Trochisques are soveraigne for many purposes, to the great good and benefit of mankind: For first and foremost, it cureth the dimnesse and other defects or imperfections of the eyes: it healeth also the ulcers of the eyelids. It is said moreover, that if a man rub never so little of this juice upon vine roots, there will no birds come neare to pecke or once touch the grapes that shall hang thereon.

The root of this wild Cucumber, if it be boiled in vinegre and made into a liniment, and so applied, is singular good for all kinds of gout; but the juice of the said root helpeth the tooth-ach. The root being dried and incorporat with rosin, cureth the ring worme, tetter, and wild scab or skurfe, which some call Psora and Lichenes: it discusseth and healeth the swelling kernels behind the eare; the angrie pushes also and biles in other Emunctories called Pani: and reduceth the stools or skars left after any sore, and other skarres, to their fresh and native colour againe. The juice of the leaves dropped with vinegre into the ears, is a remedie for deafenesse. As for the liquor concrete of this Cucumber, named Elaterium, the right season of making it, is in Autumne: neither is there a drug that the Apothecarie hath, which lasteth longer than it doth: howbeit, before it be three yeeres old, it beginneth not to be in force for any purpose that a man shall use it: & yet if one would occupie it fresh & new before that time, he must correct the foresaid Troches with vinegre, dissolving them therein, over a soft fire, in a new earthen pot never occupied before: but the elder they be, the better & more effectuell they are; insomuch as (by the report of *Theophrastus*) Elaterium hath been kept and continued good 200 yeeres. And for fiftie yeeres it is so strong and full of vertue, that it will put out the light of a candle or lampe: for this is the triall and prooffe of good Elaterium, if being set near thereto, before that it putteth out the light, it cause the candle to sparkle upward and downward. That which is pale of color, & smooth, is better than that which is of a greenish grasse color & rough in the hand; the same also is somewhat bitter withall. Moreover, it is said, that if a woman desire to have children, & do carie about her the fruit of this wild Cucumber fast tied to her bodie, she shall the sooner conceive & prove with child; provided alwaies, that in the gathering, the said Cucumber touched not the ground in any case. Also, if it be lapped within the wooll of a Ram, and bee bound to the loins of a woman in travaile of childbirth, so that she be not her selfe ware thereof, she shall have the better speed and easier deliverance: but then, so soone as the infant and the mother bee parted, the said Cucumber must bee had out of the house in all hast, where the woman lyeth. Those writers who magnifie these wild Cucumbers, and set great store by them, affirme, That the best kind of them groweth in Arabia; and the next about Cyrenæ: but others say, That the principall be in Arcadia; That the plant resembleth Turnsole; That between the leaves and branchcs thereof there groweth the fruit, as big as a Wallnut, with a white taile turning up backward in manner of a Scorpions taile: whereupon some there bee, who give it the name of the Scorpion Cucumber. True it is indeed, that as wel the fruit it selfe as the juice therof called Elaterium, be most effectuell against the pricke or sting of the Scorpion: as also that it is a medicine purgative of the bellie, but especially cleanseth the wombe or matrice of women. The ordinarie Dose is from halfe an Obolus to a Solid [*i. a dram;*] according to the strength of the Patient. A greater receipt than one Obolus, killeth him or her that taketh it: but being taken within that quantitie above named, in some broth or convenient liquor, it is passing good for the dropsie, yea and to evacuate those filthie humors that engender the lowsie disease. Being tempered with honie and old oile, and so reduced into a thin ointment or liniment, it cureth the Squinancie, and such diseases incident to the windpipes.

Obolus. ℥ss.  
i. halfe a  
Scriptule or  
Scruple.

#### CHAP. II.

Of the Serpentine Cucumber, called otherwise the Wandering Cucumber: also of the Garden Cucumbers, Melons or Pompions.

Many there be of opinion, that the Serpentine Cucumber among us, which others call the Wandering Cucumber, is the same that the former Cucumber which yeeldeth Elaterium. The decoction whereof is of that vertue, that whatsoever is besprinkled therewith, no myce will come neare to touch it. The same being sodden in vinegre and brought to the consistence

**A** The Syrians are great Gardiners, they take exceeding paines and bee most curious in gardening; whereupon arose the proverb in Greeke, to this effect, *Many Woots and Pot-herbs in Syria*. They use to plant in their gardens a certain herb very like to a Parsnep, which some call Gingidium, *i.* Tooth-picke Chervill: more slender and smaller it is onely, and therewith bitterer in tast, but it worketh the like effects. They use to eat it both sodden and raw, & find it agree well with the stomacke; for it drieth up all the superfluous humours and excrements which be bedded and deeply rooted within it.

As for the wild Skirwort that groweth wandring every where, it is like both in shape and operation to those of the Garden. It stirreth up the appetite and skoureth the stomack of those cruelties which caused dulnesse therein, and loathing to meat. *Opius* is verely persuaded, that if one

**B** eat it with vinegre aromatized with Lasepitiū, or take it with pepper and honyed wine; or els with the pickle of fish named Garum, it provoketh urine, and putteth him or her in mind of love delights. Of the same opinion also is *Diocles*. Furthermore, that it is a cordiall, and doth mightily corroborat and strengthen the heart, upon recoverie of a long and daingerous sicknesse; and is besides singular good to stay the stomacke after much casting and vomiting. *Hesclides* \* was wont to give Skirworts to them who had drunk Quick-silver: to such also as were bur cold, and could not sufficiently perform the duties of marriage: finally, to them that being newly crept out of their beds after some grievous disease, had need of restoratives. *Hiesius* was of this mind and said, they were good for the stomack because no man could possibly eat three Skirwort roots together: and yet he thinketh that they would agree very well with those weake persons who were

**C** lately sick and newly walking abroad, against they should fall to their old drinking of wine again. But to come more particularly to the garden Skirwort, If the juice thereof be drunke with Goats milke, it stayeth the flux of the belly called the Laske. And thus much for the Skirwort, named in Latin Sifer. But forasmuch as the proximitie and likeness in many Greeke names many a time confoundeth the memorie and deceiveth men, causing them to mistake one thing for another, I will for vicinitie & neighbourhood sake annex unto Sifer, the herb Siler or Sefeli; for me thinks they will do very well to stand together: but this is an herb very common & well known. The best is that which cometh from Marseils, & is thereupon named Sefeli Massiliense: it hath a broad flat seed and a yellow. A second kind thereof is named *Æthiopicum*, with a blacker seed: but the third which is brought from Candie, and therefore tearmed *Creticum*, is of all other most odoriferous and smelleth sweetest. The root of Sefeli or Siler, casteth a pleasant savour: and as men

**D** say, the Vultures also or Geirs feed upon the seed. If a man or woman drinke it with white wine, it cureth an old cough; it knitteth those who are burfen bellied, or have ruptures; and lastly, helpeth them that bee much troubled with cramps or convulsions. Likewise, if it bee taken to the weight or quantitie of two or three \* *Ligules*, it cureth those who have their necks drawne backward to their shoulders with the Spasme; it correcteth the defects & faulks of the liver; it allaieth the wrings and torments of the guts; and bringeth them to pisse with ease and freely who are afflicted with the Strangurie. The very leaves of Siler are likewise medicinable, for they procure easie childbirth: yea and in that respect the very dumb four-footed beast findeth the benefit thereof: and that know the Hinds well enough by a secret instinct of nature, who beeing neare their time

**E** and readie to calve, feed upon this herb most of all others. Good it is against *S. Anthonies* fire, applied to the place in manner of a liniment. Certes, if a man eat either the lease or the seed of Siler, presently after meat, or at the latter end of repast, it helpeth digestion. It staieth the gurrie or running out of the belly in foure-footed beasts, whether it bee given stamped by way of a drench and so injected, or chewed drie among their meat with salt. If kine or oxen be sicke, stampe it and poure it down their throats, or els clysterize them with it. As for Elecampane, if it be chewed upon an emptie stomacke fasting, it confirmeth the loose teeth, so that it bee taken as it was digged forth of the earth before it touch the ground againe. Beeing confected or condite, it cureth the cough. The juice of the root sodden, expelleth the broad worms bred in the guts. The powder of it dried in the shadow, helpeth the cough, the stitch, and cramp, dissolveth windinesse; & is good

**F** for the accidents incident to the throat and windpipes. It is a soveraigne medecine against the pricks or stings of venomous beasts. The leaves applied as a liniment, with wine, appease the extreme pain of the loins. As for Onions, I cannot find that there bee any of them grow wild. Those which are sown in gardens, I am sure, will with their sinell only cause the eyes to shed tears, and by that means clarify the sight: but if they be annointed with the juice, they will mundifie the better.

\* *Ligula* may be taken for *Cochlear*, *i.* a spoonfull: it containeth three drams and a scruple, somewhat under halfe an ounce, as a good spoone wil do w.th us.

*Artis.*

It is said that they will procure sleepe, and heale the cankers or ulcers of the mouth, being chewed with bread. Also, greene Onions applied with vinegre to the place bitten with a [mad] dog, or els drie, and laid to with Honie and Wine, so that the plaister or cataplasme be not removed, in three daies cureth the hurt without daunger. In this manner also they will heale <sup>\*</sup>galled places. Being rosted under the ashes, many use to applie them with Barley floure or meale, as a pul-  
<sup>\* Sic & atrius</sup> tesse or cataplasme to the eies that bee waterie or rheumaticke, as also to the ulcers of the privie  
<sup>fant.</sup> parts. The imunction of the eies, with the juice thereof, is thought to cleanse their cicatrices or  
<sup>repuz.</sup> \*cloudinesse of the eies called the pin & web: as also to cure the pearle there breeding: moreover  
the bloudshotting or red streakes in the white, & the white spots appearing in the blacke circle a-  
bout the apple. Moreover, it cureth bitings & stings of Serpents, yea, and healeth all ulcers, being  
emplastered with honey. Also the exulcerations or impostumes within the eares, are by it & wo-  
mens milke cured. And for to amend the ringing & unkind sound and noise therin, & to recover  
those that be hard of hearing, many have used to drop the juice of Onions together with Goose  
grease or els honey. Furthermore, they give it to be drunken with water, unto those that suddainly  
\* become speechlesse and dumbe. A collution also made with Onions, helpeth the tooth-ach. And  
being laid upon the wounds, made either with prick or bite of any venomous beast, and especial-  
ly of Scorpions, it is thought to be a soveraigne salve. Many are wont (to very good effect) for to  
bruse Onions, and therewith to rub those parts that be troubled with a skurfe & running mange,  
as also to recover haire where it is shed and gone. Being boiled, they are given for to bee eaten,  
unto those who are diseased with the bloudie Flix or paine of the reines and loins. Their outward  
pillings burnt into ashes and mingled with vinegre, cure the bitings and stings of serpents, if the  
place bee bathed or annointed therewith, yea, and the very Onion it selfe being applied with vi-  
negre, cureth the sting of that shrewd worme Milliped. As for all other vertues and properties  
of Onions, the Physicians are wonderfull contrary one to another in their writings: for our mo-  
derne and late writers doe hold and so have delivered in their books, That Onions are hurtfull to  
the parts about the heart, and other vitall members: as also, that they hinder digestion, breeding  
wind and ventosities, and causing drought or thirstinesse. *Asclepiades* and his sect or followers,  
contrariwise affirme, That Onions are so wholesome, that they will make them well coloured who  
use to feed upon them. And more than so, they say that if one in health every day eat of them fa-  
sting, he shall be sure to continue healthfull, strong and lustie: that they be good for the stomack,  
in this regard, that they cause rifting and breaking of wind upward, which is a good exercise of  
the stomacke: and withall, that they keepe the bodie loose and laxative, yea, and open the Hæ-  
morrhoid veines, if they be put up in manner of suppositories. Also, that the juice of Onions and  
Fennell together, be marvellous good to bee taken in the beginning of a \*Dropisie. *Item*, That  
<sup>\* Hydopes, som.</sup> their juice being incorporate with Rue and Honie, is soveraigne for the Squinance. As also that  
<sup>read Hypochy-</sup> they will keepe waking those who are fallen into a Lethargie. To conclude, *Varro* saith, That  
<sup>ses. i. Suffusiones;</sup> if Onions bee braied with salt and vinegre, and then dried, no woormes or vermine will come  
<sup>out of Diosco-</sup> neare that composition.  
<sup>rides, to wit, the</sup>  
<sup>Cataract.</sup>

## CHAP. VI.

## Of cut Leekes or Porret: of bolled Leekes: and of Garlicke.

**P**Orret, otherwise called Cut-Leekes or unset Leekes, stancheth bleeding at the nose, in case  
it be stamped and put up close into the nofethrils, or otherwise mingled with the poudre of  
the Gall-nut, or Mints. Moreover, Porret stancheth the immoderat shift or flux of bloud, that  
followeth women upon a slip or abortive birth, if the juice thereof be drunke in breast milke. In  
the same manner it helpeth an old cough and all other diseases of breast and lungs. Burnes and  
scaldings are healed with a liniment made of Porret or Leeke blades: likewise the Epinyctides:  
for so in this place I teame that ulcer, which in the Lachrymall or corner of the eie runneth and  
watereth continually: some call it Syce, that is to say, a Fig. And yet others there bee who under-  
stand by that word [Epinyctides] the blackith or blew blistering wheales, the bloudie fals I mean  
and angrie chilblanes, that in the night disquiet and trouble folke which have them. But to come  
again to our Porret: the blades thereof stamped and laid too, with Honie, healeth all sores  
and ulcers whatsoever. The biting of any venomous beast, the sting also of Serpents, are cured  
therewith. As for the impediments of the hearing and the eares, they be remedied with the juice.

**A** of Leekes and Goats gall, or else a like quantitie of honied wine instilled thereinto. And as for the whistlings or crashing noises that a man shall heare within head other whiles, they are dis-cussed with the juice of Leekes and womans milke dropped into the eares. If the same be snuffled up into the nostrils, or otherwise conveighed that way up into the head, it easeth head ach. For which purpose also it is good to poure into the ear, when one goeth to bed and lieth for to sleep, two spoonefuls of the said juice, and one of Honie. The juice of Porret if it bee given to drinke with good wine of the grāpe; against the sting of Serpents, and namely, Scorpions: likewise so taken with an \*Hemine of wine, it cureth the paines of the loines or small of the backe. Such as spit or reach up bloud, such as be diseased with the Phthisick or Consumption of the lungs, such also as have been long troubled with the Pose, the Murre, Catarrh, & other Rheumes, find great  
**B** helpe by drinking the juice of Porret, or eating Leekes with their meat. Moreover, Leeks are taken to bee very good either for the Jaunise or Dropsie. Drinke the same with the decoction of husked Barley called Pisane, to the quantitie of one Acetabell, you shall find ease for the paines of the raines or kidneies. The same measure and quantitie beeing taken with Honie, mundifieth the Matrice and naturall parts of women. Men use to eat of Porrets or Leekes, when they doubt themselves to have taken venomous Mushromes. And a cataplasm therof cureth green wounds. Porret is a sollicitour to wantonnesse and carnall pleasures: it allaieth thirstinesse, & dispatcheth those fumes that cause drunkennesse. But it is thought to breed dimnesse in the eie-sight: to engender wind and ventositie; howbeit, not offensive to the stomacke, for that withall it maketh the bellie laxative. Finally, it scoureth the pipes & cleareth the voice. Thus much of Porret in blade;  
**C** or cut Leekes unset.

\*Hemina is  
much about  
ten ounces.

The headed Leekes that are bolled and replanted, are of the same operation, but more effectuall than the unset Leekes. The juice thereof given with the powder either of Gall-nuts, or \*Frankincense, or els Acacia, cureth those that reject or reach up bloud. Hippocrates would have the simple juice thereof given, without any thing els for that purpose: and he is of opinion, that it will disopilate the necke of the Matrice and the naturall parts of women; yea, and that they will prove fruitfull and beare children the better, if they use to eat Leekes. Being stamped and laid to filthie sores or uncleane ulcers with Honie, it cleanseth them. Being taken in a broth, made of Pisane or husked Barley, it cureth the Cough; staieth the Rheume or Catarrh, that destilleth into the chist or breast-parts: it scoureth the lungs and wind-pipe, and healeth their exulcerations  
**D** The like it doth if it be taken raw without bread, three bols or heads of them together ech other day: and in this manner it will cure the patient, although he raught up and spit out putrified and corrupt matter. After the same manner it cleareth the voice, & it enableth folke to the service of ladie *Venus*, and availeth much to procure sleepe. If Leeke bols or heads bee sodden in two waters, that is to say, chaunging the water twice, and so eaten, they will stop the Laske, and stay all inveterate Fluxes whatsoever. The pillings or skins of Leeke heads if they bee sodden, the decoction thereof will chaunge the haire from gray to blacke, if they be washed or bathed therewith.

\* Called *Manna*  
*na Thuris*.

As touching Garlicke, it is singular good and of great force for those that chaunge aire, and come to strange waters. The very sent thereof chaceth Serpents and Scorpions away. And as some have reported in their writings, it healeth all bitings and stings of venomous beasts, either eaten as meat, taken in drinke, or annointed as a liniment: but principally it hath a speciall propertie against the Serpents called Hæmorrhoids, namely, if it be first eaten, and then cast up againe by vomit, with wine. Also, it is soveraine against the poysonous biting of the Mousse called a Shrew: and no marvell, for why, it is of power to dull and kill the force of the venomous hearb *Aconitum*, & Libard bane, which by another name men call Pardalianches, because it strangleth or choketh Leopards: yea, it conquereth the soporiferous & deadly qualitie of Henbane. The bitings also of a mad dog it healeth, if it bee applied upon the hurt or wounded place with him. As for the sting of Serpents verely, Garlick is exceeding effectuall, if it be taken in drink: but withall, you must not forget to make a liniment of it, the hairie strings or beard growing to the head, the skins also or tailes and all, wherby it is bunched, tempered all together with Oile, & laid upon  
**F** the greeved place: and thus also will it helpe any part of the bodie fretted or galled, yea, though it were risen up to blisters. Hippocrates moreover was of this opinion, That a suffumigation made therewith, fetcheth downe the after-birth of women newly delivered and brought to bed: who used also with the ashes of them burnt and reduced together with oile into the forme of a liniment, to annoint the running skalls of the head, and thereby cured and healed them up. Some  
 give

give it boiled, others raw, unto them that bee short winded. *Diocles* prescribeth it with Centaurie to them who are in a Dropisie, he giveth it also to purge the bellie between, or in two Figges. But greene Garlicke taken in good wine, together with Coriander, doth the deed more effectually. Some are wont to minister it to those that draw their wind short, being stamped & put into milke. *Praxagoras* the Physician ordained to drinke it with wine, against the launite: also against the llicke passion, in oile and thicke\*gruell. And in that sort hee used to annoint the swelling kernils, called the kings evill. In old time the manner was to give raw Garlicke to such as were bettraught or out of their wits. But *Diocles* appointed, that it should bee boiled for phranticke persons. Certes, if it be brused and so laid to the throat, or otherwise gargled with some convenient liquour, it will doe much good to them that have the Squinancie. Take three heads or cloves of Garlicke, beat them well, and together with vinegre applie them to the teeth; they will mightily assuage the paine. Or doe but make a collution with the broth wherein they were boiled, and hold it in your mouth, and afterwards put some of the Garlicke it selfe within the hollow teeth, you shall see much ease ensue thereupon. The juice of Garlick, together with Goose grease, is passing good to be dropped into the eares, to assuage their paine, and bring the hearing againe. Becing taken in drinke, it cleanseth the head from dandruffe, and killeth lice: so doth it also, if it be stamped and applied to the place with vinegre and nitre. Seeth it in milke, or do but stamp it and mingle it with soft fresh cheese, and so eat it, you shall see how it will repress and stay Catarrhs and Rheumes: after which manner it will make them speake cleare that be hoarse, and have a rustie voice. But let a man who hath the Phthisick, and is far gone into a Consumption of the Lungs, drinke it in Beane broth ordinarily, he shall recover or find great ease. Generally, Garlick is better, boiled or roasted, than raw: and yet of the twaine, it is not so good roasted as foddenn: for in that order must it be taken for to helpe the voice and make a cleare breast. Also, being boiled in honied vinegre or Oxymell, and so drunke, it driveth out the broad wormes and all other such like vermine forth of the guts. Becing taken in a thicke broth or gruell, it cureth the disease \*Tinefimus. Being foddenn to the consistence of an Vnguent, and so applied as a frontale to the temples of the head, it allaieth their paine. Boiled with honie, then stamped and reduced to a liniment, it represseth red pimples. Seeth it with good old seame or grease, or in milke, it is singular for the Cough. See you one to reach up blood, or to spit filthie attter? Roast Garlicke under the hote embers, and give it the partie to eat, with equall quantitie of honie. Being taken with salt and oile, it is a soveraigne remedie for them that bee bursten or Spasmaticke, that is to say, vexed with the Crampe. Applied with the fat or grease of an Hog, it cureth all tumours and suspicious impostumes. Being emplastered with brimstone and rosin, upon Fistulaes or such hollow and blind ulcers, it draweth out all the filth and corruption that lieth ranckling and festering within. But lay it to a sore with pitch, you shall see it fetch out spils and ends of broken arrowes sticking still within the flesh. The Leprosie, the running and dangerous \*tetter, the red pimples also rising in the skin, Garlick doth first fret and exulcerate: but afterwards, with Origanum, it cureth and healeth the same. Yea, the very ashes of Garlick burnt, and so tempered with oile and the pickle [Garum] that it may take the form of a liniment, doth the like. The wild fire also, or shingles, that hath gotten to a place, if it be annointed therewith will bee extinguished. Bee any place of the bodie growne blacke and blew by stripes or blowes, a liniment made of Garlicke burnt to ashes & tempered with honey, will bring the native and fresh colour againe quickly. There is a deepe and settled opinion among men, That if a man or woman do ordinarily take Garlick with meat and drinke, they shall find remedie thereby for the falling sicknesse. Also, that one head of Garlicke taken in some styprike and harsh raw wine, with Lacerpitium, to the weight of one Obolus, driveth away the Quartane ague for ever. But after another sort, if it be used, to wit, boiled with brused Beanes, and so eaten ordinarily with meat; there is no Cough so tough, no ulcer within the breast so foule and filthie, but it will stay the one, and cleanse, yea, and heale the other, so as the patient shall recover perfect health. Garlicke maketh folke to sleepe well, and giveth a good, fresh, and ruddie colour to the whole bodie. Garlicke stamped with greene Coriander, and drunken with strong wine, encreaseth the heat of lust, and provoketh to Letcherie. But as many good properties as Garlicke hath, it is not without some bad qualities for them againe. It maketh the eies dim, it breedeth windinesse & ventositie; it hurteth the stomach, overliberally taken, and \*causeth thirst. But let me not forget among other vertues which it hath: namely, that if it be given to Hens, Cocks, and other Pullein, among their corne, it will keepe them from the pip.

*In sico duplici.*

\* The wringings and torment of the upper small guts.

*Porrigenes, not prurigenes, out of Discor.*

\* A great desire to see to the stooles, with doing little or nothing.

\* Called *Mens zagra.*

*Sacros ignes, called otherwise S. Antihomes fire. Erisypelas.*

\* Contrarie to *Galen.*

**A** if the parts be tormented therewith. Over and besides, a fomentation made therewith, is singular for all fresh wounds, old ulcers, yea and cankers, which could not possibly be repressed or healed by any other medicines: but he appointeth first that they be bathed in hot water, and then a cataplasme of the said worts to be laid upon the afflicted place, and the same to bee refreshed twice a day. By which manner of cure, he saith, that fistulous sores may be healed, dislocations set streight, swellings and impostumes drawn outward to an head; or otherwise where need is, discussed and resolved, before they tend to suppuration. He addeth moreover and saith, That who-soever eat good store of sodden Coleworts, together with oyle and salt fasting in a morning, shall fall to sleepe again in the night if they were before overcharged with watching, and in their sleep shall not be troubled with dreams or other unquiet fantasies and imaginations. Furthermore hee

**B** affirmeth, That worts twice boiled, are excellent good for the torments and wrings of the belly, so there be joynd to the second decoction, oyle, salt, cumin, and barley groats: and thus beeing eaten without bread, they are the better. Among other effects that these Coleworts doe worke, this is not to be forgotten, That they purge chollericke humours, beeing taken with sweet grosse wine. More than that, he avoucheth; That if his urine who use to feed of Coleworts, be reserved, it is singular good for the sinews, if the grieved part be bathed therein after it is made hot againe. But because you should fully understand his meaning, I care not much to set downe his verie words for to expresse the same the better. If (quoth hee) you wash little children with the said urine prepared in manner aforesaid, they will never be weake and feeble in their lims. Hee adviseth moreover, to drop the juice of Coleworts warme into the ears with wine, and assureth us

**C** that it is good for them that be hard of hearing. Finally, that ringworms, tectars, itch, and drie skabs (such as be not exulcerat) are healed thereby.

Now concerning the opinion of the Greeks also, as touching Coleworts, I thinke it meet to set them down for *Catoes* sake, I mean touching those points onely that he overpassed and omitted. First and foremost therefore, the Greeks hold, that the Colewort not being throughly sodden, purgeth choller and keepes the bodie soluble; howbeit twice sodden, it bindeth the bellie. *Item*, That it is contrarie to wine, and a verieemie to vines. And more particularly, if it be taken fasting, or in the beginning of a meale before other meat, it preserveth a man from drunkenesse; and eaten after meat when a man is drunken indeed, it riddeth away the fumes in the braine, and bringeth him to be sober. Also, that it is a meat appropriat to the eyes, and cleareth the sight very much; insomuch as the juice of it raw is passing soveraigne for that purpose, in case it be mingled with the pure Atticke honey into an eye-salve, and therewith the corners of the eyes be but touched onely. Moreover, that it is passing light of digestion, & clarifieth all the senses, if it bee ordinarily eaten. *Erasistratus* and all his schoole, doth ring and resound againe with one voice and open mouth, That there is nothing in the world better for the stomacke, nothing more holesome for the sinews; and therefore with one accord they prescribe the use therof, for those that have the palsie or resolution of the nerves; for as many as be trobled with the trembling and shaking of their lims; to such also as reach and cast up bloud. *Hippocrates* giveth counsell to them that be afflicted with the bloudie flux or exulceration of the guts; to those likewise who be subject to the flux proceeding from the weaknesse of the stomacke, for to eat it twice sodden with salt. Also he prescribeth it in the cure of *Tinesmos* [which is a provocation or extraordinarie appetite to seege, without doing any thing;] and of the paine in the backe or reines. And he is of this judgement, That women in childbed shall be good nourses and have plentie of milke, if they eat of Cabbages or Coleworts; yea and women in generall, by feeding thereupon, shall see their monethly tearmes duly. As for the Cole it selfe, if it be chewed raw, it is (by his saying) of force to expell a dead infant in the wombe. *Apollodorus* holdeth resolutely, That either the seed or juice thereof taken in drinke, is a singular remedie for them who suspect that they have eaten venomous mushrooms. *Philiston* giveth the juice thereof in Goats milke, together with salt and honey, unto such as have a cricke or crampe drawing their necks backward, that they are not able to turne their heads. I find moreover, that by eating Coleworts at meat ordinarily, and by drinking the decoction thereof, many have been delivered from the gout. It is an usuall medicine and approved by experience, to give it with salt for the fainting sweats and trembling of the heart; as also for the falling evill. Such as be troubled with the spleene, find much ease thereby, if they continue drinking the juice therof in white wine at their meales fortie daies together: like as, those that bee sped with the yellow launise, or in fits of phrensie, bee cured with

gargling and drinking the juice of Cole-roots raw. But against the Hocquet or Yex, there is a notable medecine made with it, together with Coriander, Dill, Honey, Pepper, and Vinegre: If the pitch of the stomacke bee annointed therewith, the Patient shall evidently perceiue, that it will dissolve the wind and puffing ventosities therein. Also, the very water of the decoction incorporat together with Barley meale, unto a liniment, is singular good for the stinging of Serpents, and mundifieth filthie old ulcers: to which purpose also, serueth the juice thereof, applied with vinegre and Fænigreeke. After the same manner, some make a cataplasme, and apply it to goutie joynts. The bloodyfalls and bliftring chilblanes, and generally all humours that over-run the bodie and fret the skin, are allaid by the application aforesaid. In like manner, the sodaine mists and dimnesse which commeth over the eyesight, is discussed and dispatched cleane, in case one doe no more but chaw this hearb in vinegre. A liniment made with it and \* brimstone together, helpeth the black and blew spots of dead bruised bloud lying under the skin, and reduceth them to their owne colour. But if round alume and vinegre be joyned therewith, it cureth the white leprosie and drie skab [called of some *S. Magnus* euill.] And in that manner prepared, it keepeth the haire fast that is readie to shed. *Epicharmus* saith, That this hearb is soveraigne good to be emplastred upon those tumors and swellings that bee incident to the priue members, and the rather, if the said emplastre be made with beane meale. The same being applied with Rue, is good for convulsions or cramps. Moreover, there is a medicine prescribed to bee made of Colewoorts and Rue seed, against the extreame heat of fevers ardent, as also for the defects and infirmities of the stomacke, and to send out the after-birth in women newly laid. The powder of Colewort leaves drie, doth expell and evacuat one way or other, the venome left behind by the biting of the hardie shrew-mouse. Of all kinds of Colewoorts, the sweetest and most pleasant to the tast, is the \* Col-florie, although it be counted good for nothing in Physicke, and besides unholosome, as being hard of digestion and an enemy to the kidnies. Over & besides, I must not forget this one thing of Colewoorts, That the broth or decoction thereof (so highly praised for many good uses that it is put unto) if it be poured on the ground, hath but a stinking smell with it. Wort-stocks beeing dried and burnt into ashes, is thought to be a causticke medecine or potentiall cauterie. The same ashes mingled with old grease and reduced into a cataplasme, helpeth the paine of the Sciatica: but with Laser and vinegre, it is a depilatorie, that is to say, keepeth the haire from growing againe where it was once fetched up by the roots. The said Colestocke ashes set over the fire until it siver only, or have one walme at the most, and so drunke with oile, or otherwise sodden, and the decoction taken alone without oile, is good for Spasmes and cramps, for inward bruises, and for such as are false from some high place. Loe, what a number of praise-worthie vertues are recounted of Colewoorts! And is there (I pray you) no fault to be found with them? are they blamelesse? ywis no: For even those writers who extolled them so highly, note them for making a stinking breath, and for hurting the teeth and gums: insomuch as in *Ægypt*, they be in so bad a name for their bitterness & unpleasant tast, that no man knoweth how to eat them. But to come againe unto *Cato*, hee commendeth the effects of the wild or wandring Colewort infinitely above the rest; insomuch as hee affirmeth, that the powder of it dried, being gathered and incorporat with some convenient liquor into the forme of a pomander, or otherwise strewed upon any posie or nosegay, so as it may be received and drawn up into the head by the nostrils, cureth the \* filthie ulcers growing therein, and the stinking smell that commeth from them. This Colewort, others call *Petræa*, and this is that which of all the rest is most aduerse and the greatest enemy to wine; this is it that the vine (by a secret Antipathie in nature) doth especially avoid, if it have roome to decline from it: but in case she cannot shift from it, shee dieth for very griefe. This plant hath the leaves growing two by two together, and those small, round, smooth, and liker indeed to the young plants of \* Beets than to other Colewoorts; whiter also it is, and more rougher clad with a mossie downe, than is the garden Colewort. *Chrysippus* writeth, That it is a soveraigne medicine for flatuosities, and such as be oppressed with melancholly: that it is a singular salve for fresh wounds, beeing applied with honey; but with this charge, That the plaster be not taken off in seven daies. Also, if it bee stamped and applied with water, it is an excellent cataplasme for the Kings euill, & fistulous inward ulcers. Other Chirurgians and Physicians do affirme, that it represseth running and corrosive sores which eat into the flesh, such as the Greekes name *Nomus*. *Item*, that it doth extenuat and resolve all excrescence of proud, ranke, or dead flesh: yea and it doth incarnat, heale up, and skin very faire

gnilgug

without

\* *Cum Sulphure  
illia.*\* *Cyma.*\* Some call  
the *Polypi.*\* *Oleis.*

**A** without skar, by their saying. Moreover, if it bee chewed, or the juice thereof gargarized with honey, so that the hearb were sodden before, it cureth the sores in the mouth called Cankers; as also the mumps and inflammation of the kernels in the throat, called Amygdales or Almonds. Semblably, if a man take two parts of this hearbe, with twaine of alumie, and together with vinegre make a liniment thereof, it will cleanse the inveterat drie skab, and the mortified leprosie. *Epicharmus* is of opinion, That for the biting of a mad dog, a man need doe no more but lay to the fore place a cataplasme of this herb alone: but surer it were (saith he) and more effectually, if Laser and strong sharpe vinegre were joynd thereto. He addeth moreover and saith, That if it be given to dogs with some peece of flesh, it will kill them. And yet the seed being parched, is a remedie against the sting of Serpents, and a countrepoison to venomous mushrooms and bulls blood. The leaves boiled and given with meat, or otherwise raw and made into a liniment, together with brimstone and nitre, helpe those that be diseased in the spleene. The same liniment mollifieth the hard swellings of womens breasts. The ashes of the root being burnt, cure the Vvula or swelling of the wezill in the throat, if it be but touched therewith. Also a liniment thereof with hony applied to the inflamed kernels behind the ears, represseth them; yea and healeth the stinging of Serpents. I have not yet done with the Colewort, and the vertues thereof; but one instance more I will give you to proove the woonderfull force and effect that it worketh: If any brasse pot, caudron, or such like vessell, wherein we use to seeth water over the fire, have gathered in continuance of time, a thicke sur or crust baked within, such as by no washing or scouring can be rid away, be the same never so hard, deepe setled, and inveterat; boile but a Cabbage or

**B**

**C** Colewort in it, and the same will pill and go from the pot sides.

Among wild Wwoorts, we must place Lapsana, a plant growing to the heigh of a cubit, bearing a furred or hairie leafe, like for all the world to the Navew, but that the floure is whiter. This hearb is commonly sodden and eaten in portage; and so taken, it moderately looseneeth the belly.

The Sea Colewort [otherwise named Soldanella] of all others purgeth most forcibly: in regard of which acrimonie that it hath to stir the belly, cooks use to seeth it with fat meat, and yet is it most contrarie to the stomacke.

Touching Squills or Sea-onions, Physicians hold, that the white is the male, and the blacke the female: but the whitest of them be ever best and of most use. The manner of preparing and dressing them, is after this manner: First, the drie tunicles or skins being pilled off, the rest which is quicke and fresh underneath, must be cut into slices, and so enfiled upon a thread along, with a pretie distance between every one, and hanged up to drie: afterwards, when the morcels be sufficiently dried, they are to be put (hanging still as they did by a string) into a barrell or vessell of the strongest and quickest vinegre that can bee gotten, and therein they must hang, so as they touch no part of the said vessell: But this would be gone in hand with 48 daies before the Summer Solstice. Which done, the barrell of vinegre before said being well luted and stopped close with plastre, must bee set under a rooffe of tyles, to receive the heat of the Sun, all the day long from morning to night. Now when it hath been thus sunned so many daies, as are before named, the vessell is remooved from under the case of tiles, the Squilla taken forth, and the vinegre poured out into another vessell. This vinegre clarifieth their eye-sight who use it: comfortable it is to the stomacke and sides, and assuageth their paines if it be taken in small quantitie once in two daies: for if a man should drinke over liberally of it, so forcible it is that it would take away his breath, and cause him to seeme dead for the time. Squilla chewed alone by it selfe, is holefome for the gums and teeth. Being drunke with vinegre and hony, it chaseth out of the belly the long flat wormes, and all other such like vermin. If it bee but held under the tongue while it is greene and fresh, it allaieth thirstinesse in the dropsie, and causeth that the Patient shall desire no drinke. The boiling of Squilla or the Sea-onion, is after many sorts: for some, after they have either well luted, or els greased it all over with fat, put it into a pot of earth, and then set it into an oven or furnace to be baked. Others slice it into gobbets, and so seeth it between two platters. Some take it greene, and drie it, then they cut it into pieces and boile it in vinegre; and being thus used

**D**

**E**

**F** and prepared, apply it to the places which be stung with Serpents. Others again rost it first in the embres, and after they have cleansed it from the utmost pilling, take the best of it onely in the mids, and seeth the same againe in water. Being thus baked and sod both, it serveth to bee given in a dropsie. And if it be drunke to the quantitie of three Oboles with honey and vinegre, it provoketh urine with ease. In like manner, this composition is good for those that be troubled with

the splene, or have weake and feeble stomacks, or bee troubled with gnawing and paine there; G  
 such also as cannot hold their meat, but it will stote above and come up again: provided alwaies,  
 that there bee no ulcer within the bodie. Moreover, it is excellent good for the wringing in the  
 guts, the jaunise, the old cough, with shortnesse of wind. The leaves emplastred, resolve the wens  
 or swelling kernels in the necke, commonly called the Kings evill, but they must lie foure daies  
 before they be remooved, Beeing sodden in oile and reduced to a liniment, and so applied, it  
 mundifieth the skurfe or dandruffe in the head, the running scalls likewise that are bred there. It  
 is usuall also (boiled up with honey into a certaine confection) taken with meat for to helpe di-  
 gestion; and in that sort it purgeth also the entrails. Sodden in oile and tempered with rosin, it  
 healeth the chaps and clifts in the feet. The seed of Squilla emplastred with hony upon the reins  
 of the backe or the loins, easeth the paine. *Pythagoras* was of opinion, and so reported, That if H  
 the Squilla or Sea-onion were hanged up in the entrie of any dore, it kept out all charmes, en-  
 chantments, and forceries. And thus much of Squilla.

Moreover, the plants called Bulbes, beeing applied in forme of a liniment with brimstone  
 and vinegre, doe cure the wounds of the visage: and stamped by themselves alone, and so laid  
 too, they help the contraction or shrinking of sinews: and if there be wine added thereto, it clen-  
 seth the dandruffe in head, beard, and eyebrowes: but applied with honey, it cureth the biting  
 of mad doggs: howbeit *Eratosthenes* taketh pitch in stead of honey for the said purpose: who  
 writeth besides, That a cataplasme of them and honey together, stauncheth blood in a greene  
 wound: but others joyne Coriander and corne meale to the rest, properly for bleeding at the  
 nose. *Theodorus* cureth wild tettars and ringwormes therewith, being applied with vinegre: and I  
 with stypticke harsh wine, or an egg, he useth it for the breaking out in the head. Moreover, a lini-  
 ment made of Bulbs, he applyeth about the rheumaticke humors that fall to the eyes, and by  
 that means cureth those that be bleere-eyed. Semblably, the red of this kind especially, reduced  
 into a liniment, and first incorporat with honey and nitre, taketh away all the spots and blemishes  
 that disfigure the face, if they bee annointed therewith in the Sun: but with wine and Cucum-  
 ber sodden, they rid away also the red pimples. They bee wonderfull good of themselves alone,  
 for greene wounds; or with honyed wine (according to the practise of *Damion*) so they be not re-  
 mooved in five daies: and he was wont therewith to cure cracked ears also, and the flatuous fleg-  
 maticke tumors of the cods. Othersthere bee, who apply them with meale mingled among, to K  
 assuage the paine of the gout. Sodden in wine, and so applied as a liniment to the belly, they  
 mollifie the hardnesse in the precordiall parts & midriffe: and for the bloudie flux a drinke made  
 thereof, together with raine water and wine, is a singular remedie. Beeing taken in pills as big as  
 beans, with Silphium, they are soveraigne for the contraction of nerves or inward cramps with-  
 in the bodie. Stamped into a liniment, they restraine immoderat sweats that be diaphoreticall.  
 Comfortable they bee to the nerves, and therefore they are prescribed and given, in case of the  
 palsie. Those with the red roots beeing made into a cataplasme with salt and honey, doe speedily  
 cure the dislocations of the feet that be out of joynt. The Bulbs of Megara especially, doe pro-  
 voke lust. As for those that be called Hortensij, taken with cuit wine or Bastard, make speedie de-  
 liverance of the child out of the mothers bellie. The wild Bulbs brought into the forme of pills  
 with Lascerpitium, and so swallowed downe, doe heale inward wounds and other maladies of the L  
 entrails. The seed of the garden Bulbs in wine, is a good potion against the sting of the Spiders  
 called Phalangia: and the roots with vinegre serve for a liniment against the stings of other Ser-  
 pents. The auncient Physicians in times past, were wont to give the seed in drinke to them that  
 were out of their wits. The floure of these Bulbs being bruised into a cataplasme, taketh away the  
 red daped spots in their legs who have sit neare the fire and burnt their shins. But *Diocles* is of  
 opinion, that all these Bulbous plants doe dim the eyesight: who saith moreover, That they are  
 not so good boiled as roasted, and yet be they all (saith hee) hard of digestion more or lesse, ac-  
 cording to the nature of each one that eateth them.

There is an hearb which the Greekes call Bulbine, with a red bulbous root, and leaves resem-  
 bling Porret: of which there is a singular good salve made for to heale greene wounds, but none M  
 else. To conclude, as touching the Bulbe called Vomitorius (of the effect that it hath to provoke  
 vomit) it hath blackish leaves, and those longer than the rest.

- A** stamped and put under a stone, it will breed to a Serpent: if it be chewed in ones mouth and laid abroad in the Sunne, it will engender woormes and maggots. The people of Affricke are verely perswaded; and so they give out, That if one be stung with a Scorpion, the same day that he hath eaten Basill, it is impossible for to escape with life. Likewise, some hold opinion and would beare us in hand, That if a man stampe a bunch or handfull of Basill, together with ten sea-crabs, or, as many crafishes of the fresh water; all the Scorpions therabout will meet and gather together about that bait. Finally, *Diodorus* in his Empirickes or booke of approved receipts and medicines, saith, That the eating of Basill engendreth lice. Contrariwise, the later writers and modern Physicians defend and maintain the use of Basill as stoutly as the other blamed it: for first they avouch constantly, That Goats use to feed therupon. Secondly, that no man was ever knowne to goe besides himselfe, who did eat thereof. Thirdly, that Basill taken in wine, with a little vinegre put thereto, cureth as well the sting of land Scorpions, as the venome of those in the sea. Moreover they affirme upon their knowledge by experience, That a perfume made of Basill and Vinegre, is singular good to recover and fetch them againe that bee gone in a swoond. Also, that in the same manner prepared, it rouseth and wakeneth those who be in a Lethargie and sleepe continually: yea, and mightily cooleth and refresheth them that be enflamed and in a burning heat. A liniment made with Basill, oile Rosate, or oile of Myrtles in stead thereof, with vinegre, assuageth the paine of the head. Moreover, being laid to the eies with wine, it staieth the waterish rheume that runneth thither. Furthermore, comfortable it is to the Stomacke (as they say) for being taken with vinegre, it dissolveth ventosities, and breaketh wind by rising upward. Being applied outwardly, it bindeth and staieth the running out or flux of the bellie, and yet it causeth free passage of urine in abundance. After the same maner it doth good in case of Jaunise & Dropsie. It represseth the rage of cholera that moveth both upward and downward; yea, and staieth all defluxions from the stomacke. And therefore *Philisto* knew what hee did well ynough, when hee gave it to those that were troubled with the Stomachicall Flux. As also *Plistonius* was well advised in ministring it sodden, for the bloudie Flix, the exulceration of the Guts, and the Collicke. Some there he who give it in wine to them who run ever and anone to the close stoole, sit downe and doe nothing: to those that reach and cast up bloud: yea, and to mollifie the hardnesse of the precordiall parts. Being laid as a liniment to the nources paps, it restraineth the abundance of milke, yea, and drieth it up. There is not a better thing in the world for to bee dropped into the eares of little babes and sucking children, and namely, with Goose grease. If the seed be brused, and so snuffed or drawne up at the nostrils, it provoketh sneezing. The juice moreover laid as a liniment to the forehead, openeth the passages, that the rheumes or cold which lay in the head, may breake away. Being taken at meat, and dipped in vinegre, it mundifieth the Matrice and naturall parts of women. Mixed with Copperose or Vitrioll, it taketh away werts. Finally, it setteth folke forward to venerious pleasure: which is the reason that men use to lay Basill upon the shap of Mares or shee Asses, at the time of their covering.

## CHAP. XIII.

## Of \*wild Basill, Rocket, Cresses, and Rue.

\* *Olymoedes*,  
Diotcor.

- E** **W**ild Basill is endued with vertues and qualities serving to all the purposes abovesaid: but the same is of better operation and more effectuall. And these properties over and besides it hath by it selfe, naniely, To cure the weaknesse of the stomack, and those accidents which come by often casting or immoderat vomits. The root thereof taken in wine, is singular good for the Apostumes of the Matrice, and against the biting of venomous beasts. As touching Rocket, the seed cureth as well the venomous sting of Scorpions, as the biting of the hardie shrew. The same chaseth all vermine that be apt to engender in mans bodie. A liniment made therewith, and Honnie together, taketh away all the spots that blemish the skin of the face: and with vinegre, represseth the red pimples whatsoever. The blacke or swert skars remaining after wound or sore, it reduceth to the former faire white, if it bee applied with a beasts gall. It is said moreover, that a potion thereof made with wine, and given to those who are to receive punishment by the whip, will harden them in such sort, that they shall feele little or no smart at all by any scourging. And for seasoning of all kind of viands, it hath such a pleasant grace in any sauce, that the Grecks thereupon have given it the name of Euzomos. It is thought
- more-

moreover, that a fomentation of Rocket, bruised and stamped somewhat before, quickeneth and clarifieth the eie-sight: it easeth little children of the Colicough. The root boiled in water and so applied, draweth forth spils of broken bones. As touching the vertue that Rocket hath to procure the heat of lust, I have spoken already: yet thus much more in particular I have to say, that if one do gather three leaves of wild Rocket with his left hand, stamp them afterwards, & so give them to drinke in honied water, this drinke mightily provoketh that way.

As for Cresses, they have a contrarie operation: for they coole and dull the heat of the flesh, howsoever otherwise they give an edge to the wit and understanding, as heretofore we have declared. Of these Cresses there be two kinds. The white is purgative, and the weight of a Romane denier taken in water, doth évacuate chollericke humors. A liniment thereof, together with Beane flower applied unto the hard kernils called the Kings evill, is a soveraigne remedie therefore, so that a Colewort leafe be laid thereupon. The other kind is more blackish, and purgeth the head of ill humors. It cleanseth the eies and cleareth the sight. Taken in vinegre, it staiech their braines that be troubled in mind: and drunke in wine, or eaten with a fig, it is singular good for the splene. If a man take it fasting every morning with Honey, it cureth the Cough. The seed drunke in wine, expelleth all the wormes in the guts: which it doth more effectually, if wild Mints bee joined withall. With Origanum and sweet wine, it helpeth those that bee short winded and troubled with the Cough. The decoction thereof when it is sodden in Goats milke, easeth the paines of the chest or breast. Laid too as a Cerot with pitch, it resolvethe, pushes, and biles, yea, and draweth forth prickes and thornes out of the bodie. A liniment applied with vinegre, taketh off all spots and speckles of the visage: and if the white of an egge bee put thereto, it cureth cankerous sores. Also, beeing applied in forme of a soft unguent to the spleene, it cureth the infirmities thereof: but if they be little infants that are troubled therewith, there must be honey also put thereto: and then is it excellent good. *Sextum* addeth moreover and saith, That a perfume thereof burnt, driveth away Serpents, and resisteth the poison of Scorpions: as also that being bruised and applied with Senvie, it is a singular remedie for the head-ach & to make haire grow againe where it was fallen off: also, beeing stamped into a cataplasme with a fig, and laid to the eares, it cureth the hardnesse of hearing. Likewise, if the juice thereof be infused or poured into the eares, it easeth the tooth-ach. Moreover, a liniment made therewith & Goose grease, scoureth away the skales and dandruffe, as also the skalls of the head. A cataplasme made of it, and levain, ripeneth fellons; bringeth carbuncles to suppuration, and breaketh them. With Honey, it mundifieth filthie corrosive and cankerous ulcers that eat deepe into the flesh. A liniment thereof with Barley grôtes and vinegre is good for the Sciatica and the paines of the loins: in like manner it cureth Ringwormies and Tettars: it mundifieth the roughnesse about the nailes; for it is of a caustike nature. The best Cresses are the Babylonian. And yet the wild are more effectually than it, in all cases abovenamed.

But Rue is an hearbe as medicinable as the best. That of the garden hath a broader leafe, and brancheth more than the wild, which is more hote, vehement and rigorous in all operations. There is a juice usually pressed out of it, beeing first stamped and sprinckled a little with water in the stamping, and then put up into a boxe of copper or brasse, and there reserved for to be used as occasion serveth: This juice taken in a great quantitie, is a very poyson and no better; especially that which is drawne out of the Rue which groweth in Macedonie about the river Aliacmon. But will you heare a straunge and wonderfull thing? the juice of Hemlocke killeth this venomous qualitie of it. See how one poyson is a counter-poyson to another: inso-much, as if they annoint their hands with the juice of Hemlocke, who are to gather Rue, they shall not be envenomed therewith. And yet as venomous otherwise as Rue is, it goeth into the composition of those Antidots which are given against poyson, especially that Rue of Galatia. And to speake in generall, there are none of these Rues, but the leaves both bruised alone & also taken in wine, serve for preservatives: & principally, against the hearbe Aconite or Libard-bane, & the viscous gom of the hearbe Chamelæon, which they call Ixias: likewise against deadly and venomous Mushromes taken at the mouth, whether it bee by way of meat or drunke. In like manner it is singular good against the stinging of Serpents: for the very Weasels when they prepare themselves to combat with them, use to eat this hearbe beforehand, for to bee secured from their venome. Availeable it is also against the prickes of Scorpions and Hardi-shrews, against the stings of Bees, Hornets, and Wasps, against the poison of the Cantharides & Salamanders, yea & the biting

- A** biting of a mad dog; if it be used in this wise, namely, to take a saucer full or acetable of the juice, and so to drinke it with wine: also to stampe or but champe in the mouth the leaves thereof, and so lay them upon the greeved place with honey and salt; or else to seeth them with vinegre and pitch. Folke say moreover, that whosoever is well rubbed with the juice of Rue, or otherwise doe but carie it about him, shall be sure ynough for being either pricked, stung, or bitten with any of those hurtfull and venomous creatures abovenamed: furthermore, that Serpents naturally doe flie from the smoke or fume of Rue when it burneth, and will not come near unto it. But the most soveraigne of all other, and surest in operation, is the root of the wild Rue, if it bee drinke with wine. And the common speech goeth of it, that the greater and speedier effect will bee seene, in case forsooth one drinke it without the house, in the open aire abroad. *Pythagoras* was of opinion,
- B** That there is a distinction of sex in this hearbe, and namely, that the male hath smaller leaves, and those of a more darke and grasse green colour than the female, whose leaves are both fuller and better fed, and also of a more pleasant and gaier hew. Hee was persuaded also that Rue is hurtfull to the eies; but therein he was deceived. For well it is knowne, that engravers, carvers, and painters, doe ordinarily eat Rue alone for to preserve their eie-sight: they take it also with bread or Cresses, without any regard whether it be the wild or the gentle Rue of the garden. By report also, many have used an inunction thereof to their eies, with the best honie of Athens, and thereby cleared them quite of that muddinesse and mist which dimmed their sight: or else in stead of honey they have taken breast-milke of a woman that lately bare a maiden child: or no more but with the very pure juice of Rue and nothing els they have gently touched the corners
- C** of the eies. Others have cured the waterie humor that hath taken a running thither, only by applying the juice of Rue together with Barley groats. If a man drinke Rue with his wine, hee shall find ease of his head-ach: or if hee doe but annoint his temples and forehead therewith, being incorporat with vinegre and oile of Roses into the forme of a liniment. But if it bee an old and inveterat paine of the head, then would there a frontale be made of the said juice, tempered with Barley floure and vinegre. Rue hath this vertue, to discusse and resolve all crudities and ventosities proceeding thereof, yea, and cureth the settled old paines of the stomacke. It is of power to disopilate or open the Matrice: to settle the Mother into the right place when it is loose & out of frame, in case a liniment be made thereof, and laid all over the region both of the womb and the breast. If Rue be eaten with figs, or sodden to the consumption of the one halfe-deale, and the decoction thereof taken in wine, it is good for the Dropsie. And in that manner they use to drinke it for the paines of the breast, sides, and loines: for Coughs also and shortnesse of breath, & generally for all greefes and maladies incident to the lights, liver, and kidneies: and last of all, for the shaking cold fits in an intermitten ague. Is a man disposed to drinke freely, and to sit square at it? let him before hee begin take a draught of the decoction of Rue leaves, hee shall beare his drinke well, and withstand the fumes that might trouble and intoxicat his brains. In one word, used ordinarily at meat, either raw, sodden, or preserved and condite any way, it is singular good for the purposes before said. Boiled with Hyslope and taken in wine, it is singular for to assuage the torments of the bellie: and being so prepared, it restraineth the flux of bloud within the bodie: like as it stancheth bleeding at the nose, if it be stamped and put up into the nosethrils. And
- E** otherwise a collution thereof to wash the mouth with all, doth much good to the teeth. Semblably, the juice distilled into the eares, allaieth their paine; provided alwaies (as I have often said already) that a meane and measure be kept. As for the juice of the wild Rue, if it bee tempered either with oile of Roses or of Baies; or else mingled with Cumin and Honnie, it helpeth those that are hard of hearing, and discuffeth the ringing sound in the eares. Moreover, the juice of Rue stamped and drawne with vinegre, is excellent good to be instilled or let drop from on high by way of Embrochation upon the region of the braine and temples of the head, for the phrensie. Some put thereto wild running Thime also and Baies, therewith annointing the head & neck of the patient. Others have prescribed it in case of Lethargie to those that can do no other but sleep continually, for to smell unto. And those have given counsell also to them that be subject to the
- F** falling sicknesse, for to drinke the juice thereof sodden in foure Cyaths of water, before the fit came upon them; for to prevent & avoid the intollerable cold which they should endure: as also to those that be apt to \*chill for cold, to be eaten with meat, raw. Rue sendeth out even the bloudie urine which is gathered in the bladder. And as *Hippocrates* is of opinion, If it be drinke with sweet, thicke, and grosse wine, it causeth womens flowers to come downe, it expelleth the after-

\* *Alphis*. Some read *Alphis*, [out of *Dioscorides*] that is, to them that are subject to the white Morpew, which is a kind of Leprosie, or *S. Magni* evil.

birth, yea, and the dead infant within the wombe. And therefore he adviseth women in travell to have those naturall parts annointed with Rue, yea, & to sit over a suffumigation made thereof. *Diocles* maketh a cataplasme with Rue, Vinegre, Honie, and Barley flower, for faintings, cold sweats, and tremblings of the heart. Likewise, against the torments of the small guts, commonly called the \*Iliacke passion, he appointeth to take the decoction thereof in Oile, and to receive the same in lockes of wooll, and so to be applied unto the upper region of the bellie. Many doe set downe two drams thereof drie, and one dram and a halfe of Brimstone, as an excellent receipt to bee taken by those that reach and spit up filthie and stinking matter: but if they cast or send up blood, they should drinke the decoction of three braunches thereof in wine. It is an ordinarie practise in case of the Dysenterie or bloudie Flix, to give it stamped first with cheese, in wine: but they mingle therewith Bitumen, and so crum or breake it in to their drink, against the difficultie of taking wind. Also three drams of the seed thereof is given in drinke to those that are fallen from a loft, for to dissolve the bruised and cluttered blood within them. *Item*, Take one pound or pint of oile, of wine one sextar or wine quart, seeth the leaves of Rue herein: that oile so prepared, is singular good for to annoint the parts which are benumbed, and in manner mortified and blacke with cold. More over, considering that it is Diureticall, as *Hippocrates* thinketh, and doth provoke urine; I cannot but wonder at some, who give it as a thing that staieth urine, & therefore appoint it to bee drunke by those that cannot hold their water. The inunction thereof with Allum and Honie, cleanseth the drie wild scab & leprosie. Likewise with Morell or Niglitshade, Hogs grease and Buls tallow, it scoureth the Morpew, taketh away werts, discusseth and dispatcheth the Kings evill and such like tumors. In like manner it killeth the fretting hote humor called *S. Anthonies* fire, being applied to the place with Vinegre, Honnie, or Cerusse, & white Lead: like as it cureth the Carbuncle laid too, with Vinegre alone. Some there be who prescribe Lascerpitium also to be joined with the rest in this liniment: but without it they cure the chilblanes and bloudie fals that bee to angrie in the night season. Many use to boile Rue, and together with wax, reduce it into a Cerot; which they applie unto the swollen breasts or paps of women, as also to the breaking out of phlegmaticke pustules or whealks [much like to our meafels or small pockes.] Also beeing reduced into an unguent with the tender sprigs or tops of Laurell, it is a singular remedie for the Flux or fall of humors into the burse of the cods: And verely this Rue is counted so excellent an hearbe in operation this waies, & so respective peculiarly to those parts, that it is commonly holden for a soveraigne remedie to heale all ruptures; if a man take the wild of that kind and make a liniment of it and old Swines grease together. Likewise, if any bones or lims bee broken, a Cerot made with the seed of Rue and wax together, is able to soulder the fracture. The root of Rue being reduced into a liniment, cureth bloudshotten eies, and restoreth to the native colour all scars or spots that give blemish to any part of the bodie. Among the other properties that be reported of Rue, this is one to be wondered at, considering how hot it is of nature (as all Physicians do agree) That a bunch thereof being boiled in oile Rosate, and with one ounce of Aloe brought into the forme of an ointment, should repress their sivet, who are annointed therewith. As also, that the ordinarie use thereof at meat should disable folke as well in the act of generation, as conception: In which regard is it prescribed unto them that shed their seed, and unto such as use to dreame in their sleepe of amatorious matters and the delights of *Venus*. But women with child must beware how they eat Rue: they especially must forbear this hearb: for I find that it killeth the yong child conceived within their bodies. Thus much for the effects that it worketh in men & women. Over and besides all which, there is not an hearbe growing in the garden that is so much used for the curing of foure footed beasts, whether it bee that they bee broken winded and purfive, or otherwise bitten and stung with venomous beasts; in which cases, there must be an injection made up into the nostrils, of the juice of Rue in wine. Also, if it chauce that a beast hath swallowed an Horseleech in drinking, let it be taken with vinegre. Finally, in every accident of theirs, let Rue be prepared and ministred respectively unto each griefe, according to the manner set down for men in the semblable case.

## CHAP. XIII.

¶ Of wild Mint: of garden Mint: of Penyroiall: of Nep, and Cumin.

**W**ild Mint is called in Latin *Mentastrum*: it differeth from the other in the forme of the leaves: \*for shaped it is like Basill, howsoever in colour it resembleth Penyroiall, which

\* or, *Domine miserere mei,*  
i. Lord have mercie upon me.

\* All this agreeth to our Catalogue according to *Di-scorides*.

**A** is the cause, that some name it the savage Penyroiall. In the time of *Pompey* the Great, it was knowne by experience, that the leaves of wild Mint chewed and applied outwardly, cured the Leprosie: by occasion, that a certaine leaper minding to disguise himselfe, that hee might not for very shame bee knowne, chaunced to annoint and besmeare his face all over with the juice of wild Mints. But fortune was better mistrisse unto him than he expected, for beyond his expectation or intent, his good hap was to be rid of his Leprosie by that meanes. The same leaves serve for a liniment against the venome of Scolopendres, and the sting of Serpents: so doe they also, if one drinke two drams of the leaves in two Cyaths of wine. Also, for to cure the prickes of Scorpions, they be used with salt, oile, and vinegre. But against Scolopendres, commonly they drinke the juice or broth of the decoction. Moreover, the wiser sort of people save the drie leaves of wild Mints to bee reduced into a powder, as a very counterpoyson against all venome whatsoever. For being strewed in the house, or burnt, the very aire and perfume thereof chaseth away Scorpions. A drinke made therewith purgeth and purifieth women passing well, such I mean as be newly delivered of childbirth: but it killeth the fruit within the wombe of as many as use it while they goe with child. There is not a medicine in the world so effectuell as it is for those, who are so streight winded, that they cannot take their breath unlesse they sit upright: for such also as in the chollerick passion, never give over casting upward & purging downward. It appeaseth also the paine of the loines, and easeth the gout, if it be applied to the place affected. The juice thereof is good to be dropped into eares that have wormes within them. It is usually taken in drink for the Jaunise. A liniment made therof, helpeth the kings evill: besides, it is a singular remedie for them that by a strong imagination of *Venus* in their dreames, defile and pollute themselves in their sleepe. If one drinke it with vinegre, it excludeth the flat broad wormes in the bellie. To scoure away the foule dandruffe, an Embrochation of it and vinegre upon the head in the Sun is counted singular.

As touching garden Mint, as the very smell of it alone recovereth and refresheth the spirits: so the tast furreth up the appetite to meat, which is the cause, that it is so ordinarie in our sharpe sauces wherein we use to dip our meats. Being put into milke, it will not suffer it to turn or soure, it keepeth it from quailing & curding: which is the reason, that they who use ordinarily to drinke milke, take Mints therewith, for feare it should coagulate or crudle in their stomacke, & put them in danger of suffocation. Some, for the same effect use to give it in water or honied wine: and

**D** surely it is thought by that very propertie to hinder generation, in that it dissolveth the due consistence and thickenesse which is required in naturall seed. And yet it is a great stancher of blood indifferently in men and women: but more particularly it staieth the immoderat flux of whites \* βῆρ γυναικῶν. that many times followeth women. Being taken with Amydum or starch powder in water, it restraineth the inordinat flux occasioned by the imbecilitie of the stomacke. *Syriation* the Physician used ordinarily to cure the apostumes and sores of the Matrice, with Mint. Also against the obstructions & other accidents of the liver, he was wont to give three Oboles therof in honied wine. And for them that raught up blood at the mouth, he prescribed to take Mints in a broth or supping. The skall that little children be troubled withall, it healeth wonderfull well. It is singular to drie up the humors that mollifie the gristly wind pipe & the other instruments of the breath and voice; and when they are drie, knitteth and strengtheneth them. Taken in water and honied wine, it cleanseth the corrupt and putrified stigmaticke humors which bee offensive to the throat and those parts. The juice of Mints is excellent for to scoure the pipes and clear the voice, being drunk a little before that a man is to straine himselfe either in the quier, or upon the stage, or at the bar; and not otherwise. A gargarisme of milke, wherein hath ben Rue and Coriander, besides Mints, is passing good to bring down the swelling of the Vvula. Being used in that manner with some Alum, it restraineth the mumps or inflammation of the Amygdales: and with Honie it cureth the roughnes & furring of the toung. Being used alone without any other addition, it is a proper medicine for inward convulsions, as also for the disease of the lungs. *Democritus* saith, that to drinke it with the juice of a Pomgranat, is a ready means to stay the yex and vomiting. The juice of green

**F** Mints, drawn up with the wind into the nostrils, helpeth the stinking ulcers there. The hearb it selfe stamped, represseth the rage of choler that purgeth both waies uncessantly, but it must bee drunke with vinegre. And in that manner it restraineth all internall fluxions of blood. But applied outwardly with Barly groats to the grieved place, it easeth the intollerable pain of the Iliake passion: after the same sort if it be spread and emplaistered, it allaieth the swelling of womens breasts.

In case of headach, a liniment thereof doth well to be applied unto the temples. Inwardly it is taken with very good effect against the venomous Scolopendres, the sea Scorpions, and other serpents. A liniment thereof stayeth the waterish humors that have taken a course to the eyes, cureth the skulls and breakings out of the head, and all accidents offensive to the tiwill or fundament. If one doe but hold Mints in his hand, hee shall not need to feare either chaufing or galling in any part, upon travaile. Being dropped into the eares with honied wine, it is very comfortable to that part. It is said moreover, that if a man come into a garden where Mints groweth, and bite the leaves upon the very plant, without plucking or cropping it off, and continue this course nine daies together, iterating evermore these words [*I doe this to cure the splene*] hee shall find remedy indeed for the infirmitie of that part. Moreover, let one take as much poudred mints dried as hee can well containe with his three fingers ends, and drinke the same with water, it will cure the head-ach, or grievous paine of the stomack. Likewise if his drinke be spiced with the said powder, it will drive out of the belly the worms there engendred.

The branches of Mint and Penyroiall both, are usually put into glasse viols with vinegre, for to be infused therein: and a man would not thinke how good this vinegre is for faintings of the heart; so great is the societie that these two hearbs have one with the other in this behalfe. For which cause, I remember upon a time when divers learned Physicians were met together to confer in my chamber, they resolved & concluded definitely, That a chaplet of Penyroiall was without comparison far better for the giddinesse and swimming of the head, than one of roses; for a garland of Penyroiall, if it be worne onely upon the head, allayeth (by report) the ach thereof. More than that, it is said, That the very sent of Penyroiall preserveth the brain from the offence that may come by the distemperature either of heat or cold, yea and from the inconvenience of thirstinesse: insomuch as whosoever have two braunches or sprigs of Penyroiall put into his ears, shall feele no excessive heat though they continued in the Sun all the day long. Penyroiall being applied in forme of a liniment, together with barley groats and vinegre, assuageth all grievous paines whatsoever. Howbeit, the female of this kind is thought to be of greater operation every way, than the male. Now hath this female a purple floure, that you may know it thereby from the other; for that of the male is white. The female Penyroiall taken in a mash made with salt and barley groats in cold water, staiteth a kecklish stomacke, and keepeth it from the inordinat desire and many offers to cast. In the same manner also it easeth the paine of the breast and belly. Likewise the gnawings of the stomacke it cealeth, being taken in water; as also immoderat vomits it represseth, with vinegre and barley groats. Beeing sodden in honey with a little nitre among, it cureth the maladies of the guts. If one drinke it with wine, it causeth abundance of urine: and if the said wine be made of the Amminean grapes, it expelleth the stone and gravell, yea and all things els which may engender inward paines. If it be taken with honey and vinegre, it provoketh womens tearmes, and quieteth them when they lye gnawing and fretting inwardly, yea and sendeth foorth the after-burden. The same setleth the mother and reduceth it into the right place. It expelleth also the dead child within the mothers bodie. The seed of Penyroiall if it be smelled unto, is singular good to recover their tongue againe who be speechlesse: for the falling sicknesse also, it is given in a cyath of vinegre. If it fortune that one must drinke unholysome waters, the seed thereof reduced into powder and strewed thereupon, correcteth all the malice thereof. If the same be taken in wine, it slaketh the itch in the bodie proceeding of hot and salt humors. The seed of Penyroiall, mingled with salt, vinegre, and honey, if it be well rubbed into the bodie, comforteth the sinewes in case of cramps and convulsions: and particularly helpeth those who with a cricke are forced to carrie their necke much backward. The decoction thereof is a soveraigne drinke against the sting of Serpents; and particularly of Scorpions, if it be bruised and taken with wine: especially that which groweth in drie places. Moreover, Penyroiall is held to bee very soveraigne for the cankers or ulcers in the mouth: and as effectually to stay the cough. The floures of Penyroiall that be fresh and new gathered, if they be burnt make a singular perfume to kill fleas. Among many good receipts that *Xenocrates* hath left unto us, wee find this for one, namely, That a braunch of Penyroiall wrapped within wooll, and given to the Patient for to smell unto before the fit come of a tertian ague, driveth it away: as also if it be put under the coverlet of the bed, and the Patient laid upon it, it doth no lesse. For these purposes above named, the wild Penyroiall is of most efficacie: This hearb resembleth Origan, and hath smaller leaves than the Penyroiall of the Garden: some give it the name of Dictamnus. If it chance

A chauce that either sheepe or goats doe tast thereof, it provoketh them presently to blea: wher upon certaine author, chauaging one letter for another in Greeke, call it \* *βλήχων*. This hearb <sup>For γλήχων.</sup> is so hot and ardent, that if any part of the bodie be rubbed or annoited therewith, it will rise into a blister. If one have taken a through cold and thereby gotten a cough, Physicians have prescribed to use frictions therewith, before the Patient goe into the baine for to sweat. Also their direction is to do the like before the cold fits of agues: as also in case of the cramp and torments of the guts. Wonderfull good it is in all kinds of gout. If it bee taken in drinke with honey and salt, it is singular for those who bee diseased in the liver, as also for the lights; for it openeth their pipes and dischargeth them of the steame that stuffed them, so as they may reach up and void the same with ease. The decoction thereof, with some salt, is excellent good for the spleene and the bladder; yea and for all ventosities and shortnesse of breath. Semblably, the juice prepared and dressed in manner aforesaid, bringeth the mother into the naturall place; and serveth as a countrepoison against the Sconlopendre both of the sea and the land: as also for the pricke of Scorpion: and especially against the biting of man or woman. The root thereof being applied fresh and Greene, is marvellous good to repress ranke ulcers, and to consume the proud flesh about them. The same being drie and so applied, reduceth skars to their fresh colour and beautie of the faire and whole skin. Thus much of Penyroiall of the garden and the field.

Great conformitie there is in operation betweene Penyroiall and \* *Nep*: for being both of them boiled in water unto the consumption of a third part, they discusse and shake off the cold in ague fits which causeth the Patient to shake; and besides, are of validitie to bring downe womens monethly sicknesse. In Summer time, they assuage the extremitie of heat. *Nep* also is powerfull against Serpents, for the smoke and perfume of this hearb they cannot abide, but will flie from it: which is the cause that such as bee afraid of Serpents, strew *Nep* under them in the place where they meane to repose and sleepe. Being brused and applied to the running fistulous ulcers betweene the nose and the greater corner of the eye, it is counted a soveraigne remedie: also being fresh gathered, and mixed with a third part of bread, and so tempered and incorporated with vinegre to the forme of a liniment, it cureth the head-ach. The juice thereof being instilled into the nostrils, whiles the Patient lyeth upon his backe, stancheth bleeding at the nose. The root also, together with Myrtle seed, in warme wine cuit & so gargarized, helpeth the Squinancie. As touching wild Cumin, it is an hearb exceeding small, putting foorth foure or five

D leaves and not above, and those indented like a Saw: But the garden Cumin is of singular use in Physicke, but principally for the paine in the stomacke. It dispatcheth the grosse vapours arising from steame; it dissolveth also ventosities, if it bee either bruised and eaten with bread, or drunke with water and wine: in which sort it assuageth the wringing torments and other paines of the guts: howbeit, it maketh folke looke pale as many as drinke of it. Certes by that devise, namely, by ordinarie drinking of Cumin (as it is reported) the schollers and followers of *Porcius Latro* (that famous and great Rhetorician) procured themselves pale faces because they would look like their master; who in deed came to that colour by continuall studie & plying his booke. Thus likewise not long since, *Julius Vindex*, being desirous to be affraunchised by *Nero*, pretending by his pale visage and poore look, that he had not many daies to live, made faire semblance unto *Nero* by his will and testament, that he should shortly bee his heire; (which cheat the said *Nero* gaped after;) and so by that means *Vindex* entred so far within him, as he obtained whatsoever he would at his hands. Cumin reduced into the forme of throchiskes or \* nose-tents put up into the nostrils, stauncheth bloud. The like effect it hath, being fresh gathered and applied with vinegre. Being laid it selfe alone, to watering and weeping eyes, it restraineth that humor: and in case the cods bee bolne or swelled, it is good to mix honey withall in manner of an emplaster: But it sufficeth to make a cataplasme therof, and lay it to the belly alone, of little babes and infants that way troubled. Finally, to cure the jaunise it is singular, given in white wine when the Patient hath swet and is come out of the baine.

F *☞* \* Of Cumin *Æthiopicke*, which restraineth the flux of urine: of *Capres*: of *Lovach* or *Panax*: and of a kind of *Marjerom* named *Cunila-bubula*.

\* It seemeth that this Title is corrupt.

B Vt for the purpose aforesaid, namely to cure the jaundise, the *Æthiopian* Cumin is the best, being taken after a bath with vinegre and water: also licked in manner of a Loch with hony.

G

As

As for the Cumin of Africke, it is thought to have a singular proprietic by it selfe for to helpe those who cannot contain & hold their urine. The garden Cumin, if it be parched dry, brought into powder, and given in vinegre, helpeth the defects and infirmities of the liver. Also it cureth the dizziness of the head. But in case the acrimonie or sharpnesse of the urine be such, as that it fret and moove smart in the passage, the powder thereof would bee tempered in sweet wine cuit. For the impediments of the matrice, it ought to be drunke in pure wine of the grape: and withall, there must be applied to the part offended, a cataplasme of the leaves upon a locke of wooll. Dried against the fire, bruised and beaten into powder, and so incorporat with oile of roses and wax, and wrought in the end to the forme of a cerot, and then applied, it abateth the swelling of the cods. But the wild Cumin is more effectuell in all the cases above mentioned, than that of the garden. Over and besides, it hath a speciall vertue, together with oile, against Serpents, Scorpions, and Scolopendres. Take as much of Cumin seed as you may comprehend within three fingers, drinke it in wine; it will stay immoderat vomit, yea and the sicke heaving of the stomacke, as if it would cast and cannot. A drinke made therewith, is given also for the cholique: and to that purpose, a liniment thereof is very commendable; or if it bee applied hot in quilted bags, so that the same be kept swadled down unto the region of the gut Colon. For a woman that is given to the rising and suffocation of the mother, let her drinke it in wine after this proportion, Three drams of Cumin to three cyaths of wine; shee shall find that it will resolve those vapours and fumosities which caused the foresaid maladie. With calves tallow or sewer, or with honey, if it be let drop into the eares, it cureth the sounding and tingling therein. Being applied as a liniment with honey, raisons, and vinegre, it resolveth the blacke and blew marks remaining after stripes. Also with vinegre alone, it cureth the blacke spots and speckles appearing in any part of the bodie, if the place be bathed therewith.

An herb there is resembling Cumin for all the world, which the Greeks call Ammi: although some there are who thinke it to be all one with the Cumin of Æthiopia. Hippocrates calleth it, the Roiall Cumin [of Ægypt;] the reason was, no doubt, because he deemed that of Ægypt to exceed all the rest in goodnesse. But most writers besides him, do thinke it \* an hearb altogether of another nature, because it is smaller and whiter: and yet it serveth to the like use; for at Alexandria in Ægypt they put it commonly under their loaves of bread in the bottom crust when they go to the oven: and ordinarily it is occupied in the kitchin about sawces. Be it what it will, it dissolveth ventosities, it pacifieth the wringing torment of the guts, it provoketh urine, and bringeth downe womens months. Being taken in wine (together with Line seed) to the quantitie of two drams, it cureth the venomous stings of Scorpions: but put thereto an equall quantitie of myrrhe, it hath a singular vertue against the horned serpent Cerastes. And, like to the other Cumin before named, it altereth the colour of as many as drink of it, and makes them look pale. A suffumigation made thereof, with Raisons and Rosin, mundifieth the matrice and naturall parts of women. Finally, it is commonly said, That if a woman smell thereto, in the very act of generation, she shall conceive the rather by that means.

As for Capres, wee have sufficiently written thereof among other shrubs that be straungers: and yet it will not be amisse to reïterat thus much, That a man must be well advised how he taketh any outlandish Capres that come from beyond-sea: but if hee will goe safely to worke, let him hardly keepe him to those of Italy, for they are lesse harmelesse than the other: for if all bee true that is commonly reported, whosoever daily eat Capres, shall not be in daunger either of palsie or pain of splene. The root of Capers is singular good to take away the white spotted morpew, (cousin germane to the leprosie) in case it be stamped, and the place affected rubbed therewith. Take the rind of the root, the quantitie of two drams, and drinke it in wine, it helpeth the swelled splene; provided alwaies, that the Patient forbear the use of baines and hot-houses: for (by report) this course continued 35 daies, will cause the said splene to purge away, partly by urine and partly by seege. The same, if it be taken in drinke, allaieth paine in the loins and cureth the palsie. The seed of Capres sodden in vinegre, brused and applied to the teeth, or otherwise the root thereof chewed only, assuageth the tooth-ach. A decoction of Capres in oile, instilled into the ears, mitigateth their paines. The leaves and the root newly gathered, and so applied as a cataplasme with honey, healeth the corrosive ulcers that eat to the very bone. Likewise the root resolveth all those glandulous swellings which wee name the Kings evill: and if the same be sodden in water, it discusseth the tumors behind the ears, and riddeth away the wormes breeding within.

\* In dulci: he  
meaneth pas-  
sum.

\* Ruellius ta-  
keth it for  
Basil gentle.

**A** It cureth also the infirmities of the liver. The manner is to give the same in vinegre and honey for to chase away the vermin engendred within the guts. Boiled in vinegre, it is singular for the cankers or exulcerations within the mouth: howbeit, all authors doe accord, that they bee not good for the stomacke.

Touching Lovage, which some call Panax, it is \* holesome for the stomacke. Likewise a proper medicine it is for convulsions and ventosities: To conclude, there are some who name it *Cunila Bubula*, as I have before noted, but they be deceived.

\* *Vile: non concussions inuat. Ex Dioscor.*

CHAP. XVI.

**B** *Of the wild Origan Cunila Bubula: of the Bastard Marjoram, named Gallinacea Cunila, or Heracleoticum Origanum: of the tender Cunilago: of Rosemarie: of Garden Savorie or Cunila, and that of the mountains.*

**O**ver and besides the Garden Savorie, there be many kinds of *Cunila* known in Physicke: and first, that which is called *Bubula*, & hath seed like unto *Penyroiall*, being either chewed in the mouth or applied outwardly, it is a good wound-herb, so that it be not removed but every five daies. Taken in wine, it is singular against the poisonous sting of Serpents, in case the hearbe it selfe be stamped, and laid withall upon the sore place: and verely it is an ordinarie thing, to rub therewith well and throughly, the wounds that they make. Semblably, the Tortoises, against the time that they should fight with Serpents, use this herb in manner of a defensative, and take themselves well armed against their enemy: which is the reason, that some give it the name of *Panax*. Being dried, it assuageth the paine of tumors, & cureth the accidents that befall to the privie members of men: Or if the leaves be but stamped, they have the like effect. And in one word, the operation thereof is excellent and wonderfull, if it be used in wine.

Another *Cunila* or Savorie there is, which our countrey men call in Latin *Gallinacea*; the Greekes name it *Origanum Heracleoticum*. If it bee brayed and salt joyned thereto, it is soveraigne for the eyes: it helpeth the cough also, and correcteth all faults of the liver. If a thicke grewell or sew be made thereof, together with floure, oile, and vinegre, so tempered as it may be supped, it cureth the pleuresie or paines of the sides: but above all, it is singular for the stinging of Serpents.

**D** A third kind there is, which the Greekes earme the male, but we in Latin \* *Cunilago*: a stinking smell it hath with it, a woodie hard root, and a rough leafe: but it is generally said, that the operations thereof be more effectually, than of any other kind. It is verely thought, that if a man cast an handfull thereof from him into any part of the house, all the moths and such like vermin will gather about it. But to come to particulars, It hath a singular power against *Scorpions* if it be taken with water and vinegre. Also if a man or woman take three leaves thereof, and rub his bodie throughly with it and oile together, there is not a Serpent so hardie as dare approach neare such a bodie so perfumed. Contrariwise the *Cunila*, which is named *Mollis*, [*id est*, Soft] hath leaves and branches more hairie than the former, and those sharpe pointed like pricks. This hearbe if a man rub betweene his fingers, resembleth honey in smell, and will sticke fast to in

\* *Flea bane.*

**E** manner of honey. Another sort there is of *Cunila*, which we, for the smell that it hath of *Frankincense*, call *Libanotis*. But both these, the one as well as the other, taken in wine or vinegre, cureth the biting and sting of Serpents. If they be bruised or stamped into powder, and so put into water, they kill all the fleas in the place where the said water is cast or sprinkled. As for the garden Savorie, it also hath many good properties: The juice thereof with oyle of roses distilled into the ears, is very comfortable unto them. The hearbe it selfe taken in drinke, helpeth those who are stung with venomous Serpents. This Savorie oftentimes doth degenerate into a bastard kind, named *Mountain Savorie*. Like it is to wild running *Thyme*, and is effectually likewise against the poison of Serpents. It provoketh urine, and purgeth women newly delivered, if haply they have not sufficient voidance. Singular it is for to help digestion, and stirreth up appetite to meat wonderfully. In sum, as well the gentle Savorie as the wild, is passing holesome for crudities in the stomacke, if one spice his morning draught therewith fasting. It is used also to very good purpose in dislocations and members out of joynt: with barley meale, water, and vinegre, it is excellent for the stinging of wasps, and such like pricks. As touching the other kinds of *Libanotis* or *Rosemarie*, write I will more fully in due place.

Of Piperitis and Origanum: of Onitis-Prasium: of Tragoriganum, and Heraclium:  
of Lepidium and Gith or Melanthium: of Annise.

\* Ginny pep-  
per.

**P**iperitis or Calcut Pepper-wort (which before wee called \* Siliquastrum) beeing taken in drinke, is very good for the falling sicknesse. *Castor* hath described it after another manner, namely, to be an hearb rising up with a long red stem, thicke set with joynts or little knees; bearing leaves resembling those of Lawrell; with white seed and the same small, carrying with it the tast of pepper. The vertues of which hearbe be these; To helpe the gumbs and teeth, to make a sweet breath, and withstand soure and stinking belches.

\* Camila.

Origan or Orgament, which in tast (as wee have said) resembleth \* Saverie, hath many kinds, and all medicinable: for there is one sort thereof, surnamed Onitis or Prasion, not unlike to hyssope: a peculiar propertie this hearb hath being drunke in warme water, to quiet the gnawings in the stomacke, and to concoct the crudities there: but taken in white wine, to cure the venomous pricks of Spiders and Scorpions. The same applied outwardly with oile and vinegre upon wooll, is singular good for dislocations, disjointures, spraines, contusions, and bruises.

As for Tragoriganum, it is more like unto wild creeping Thyme: it hath vertue to provoke urine, to discusse and resolve all tumors or swellings. And more particularly, most effectuall it is for them that have drunke the gum of Chamelæon, called Ixia: also against the Vipers sting: besides, for the stomacke that belcheth sowre, and for the midriffe and precordiall parts. It is an approved medecine for the cough, the phrensie, and inflammation of the lungs, beeing with honey reduced into the forme of a Lohoch, for to be sucked downe leisurely.

Touching the Origan named Heraclium or Heracleoticum, the same also is divided into three sorts: For the first is of a blacker and more dusky green, with broader leaves also than the rest; and besides is glutinous and will cleave to ones fingers. A second sort hath smaller leaves, softer it is and more tender in hand, not unlike to Majoram; and this kind some would rather call Prasion. The third hath leaves of a mean bignesse between the other two, not so large as the one nor so slender as the other, but not so forcible in operation as either of them both. But to return againe to our former Origanum: the best is that which groweth in Candie; for the same hath a pleasant and sweet sent besides: the next in goodnesse is that which commeth from Smyrna: then after it, is the Origan that is brought from Heraclea: but that which is surnamed \* Onitis, is simply the best of all others to be taken in drinke. Howbeit, the use generally of them all in common, is to chase away Serpents: by way of decoction or portage made thereof, to cure them that be already stung or wounded by them: beeing taken in drinke, to moove urine: and, together with the root of Panace, to helpe ruptures, convulsions, and spasmes: sodden in certain Acetables with figs or hyssope, to the consumption of a sixt part, to cure the dropisie. At the entrance into the stouue or hot-house if it be taken, good it is against the scab, the itch, and the wild scurfe. The juice with milke, is dropped into the eares, and that with very good successe. It helpeth also the mumps or inflammation of the Amygdales and Vvula; likewise the ulcers in the head. The decoction thereof taken with lie ashes in wine, is a countrepoison to kill the venome of Opium and Plastre. The measure of one Acetable, looseth the belly. A liniment made thereof, recovereth the native colour of the blacke and blew marks remaining after stripes. With honey and nitre, it assuageth the paine of the teeth if they be rubbed therewith; and besides maketh them looke faire and white. It stauncheth bleeding at the nose. A decoction made therewith and barley meale, resolveth the swelling kernels and inflammations behind the eares. The powder beeing incorporat in honey and gall-nuts, doth smooth and cleare the rustinesse of the windpipes, occasioned by a rheume. The leaves applied in manner of a cataplasme with honey and salt, mollifieth the splene. If the hearbe be sodden with honey and salt, and so taken by little and little, it doth cur, extenuat and make subtil, grosse steame, especially if blacke melancholy be bedded therein. Stamped, and instilled into the nostrils with oile, it cureth the jaundise. Such as be overwearyed and tired with extreame travaile, find much alleviation and ease by being rubbed and annointed all over with a liniment made thereof, with this caveat, That they come not so neare as to touch the belly with it. A plastre made with pitch and applyed, healeth the angrie bloody-fals and chilblanes. Bruised with figs, it ripeneth felons. A pultesse made with it, with oile,

\* Bugle, or  
Stechas Arabica.

**A** oile, vinegre, and barley meale, softeneth and resolveth the Kings evill. A liniment made therewith and figs together, assuageth the paine in the sides. Being bruised & reduced into a liniment with vinegre, & so laid to the privie parts, it restraineth the flux of blood thither; and yet it hath a proprietie to evacuat the reliques of blood, in women newly brought to bed, who ought to be purged.

As touching Lepidinum, [*i. Passerage*] it is to be raunged among the burning and causticke medicines: by which facultie that it hath, and by blistering the skin, it taketh away any spot or blemish in the face; yet so, as the exulceration which it causeth, may be soone helped and skinned againe with a salve of wax and oile of roses. By the same means it serveth to cleanse the leprosie, and wild skabs, which it doth alwaies with ease and expedition; as also to smooth the cicatrices or skars after ulcers. Moreover, it is commonly said, that if it be tied fast unto the arme, on that side where the teeth doe ake, it taketh the paine quite away.

**B** Gith or Nigella, the Greeke writers soime name Melanchion, others Melaspermon: the best is that which is blackest, and besides of quickest sent. A singular remedie it is for the sores and wounds occasioned by venomous Serpents and Scorpions especially, if a liniment be made of it, vinegre, and honey mingled together. I find also, that if it be burnt, the very smoke and perfume thereof will chase away Serpents: but particularly against the poison of venomous Spiders, a dram therof is sufficient to be taken in drinke. Being bruised & knit in a linnen cloath, and so smelled unto, it resolveth the pose, or breaketh the cold which stuffeth the nostrils. Applied as a liniment with vinegre to the forehead, or infused into the nostrils, it easeth the head-ach.

**C** And if it be so used with the oile of the flouré-de-lis root, it stayeth the waterish humors that fall into the eies, and abareth their swellings. The decoction thereof in vinegre, cureth the toothach, if a collution be made and the mouth washed therewith. Being stamped and so applied, or otherwise but chawed in the mouth, it healeth the cankers or exulcerations within. Likewise a liniment made of it and vinegre, cleanseth the leprosie, and the hot red pimples breaking out in the skin. If it be taken in drinke, with some addition of nitre, it easeth the difficultie of breathing, in such as blow short. It helpeth all hard swellings, and old festred impostumes or biles, if they be anointed therewith. If a woman be desirous to have store of milke, let her eat and drinke thereof continually every day. As touching the juice of Gith, it is drawne and gathered after the same manner as Henbane juice: and semblably, taken in any great quantitie, it is a very poyson: which is a thing to be marveiled at, considering that the seed thereof seasoneth loaves of bread, and giveth a most pleasant relish to them.

**D** Moreover, the seed of Nigella cleanseth the eyes, provoketh urine, and the monethly tearmes in women; yea and more than so, I read, that thirtie graines thereof ryed in a linnen cloth, and applyed to a woman newly delivered, will draw downe the after birth. They say also, that if it be stamped in urine and laid to the agnells or cornes of the feet, it cureth them: as also, that the smoke killeth gnats or any other flies.

As for the hearb Annise, if it also be drunke with wine, it is a countrepoison against Scorpions. And *Pythagoras* hath given a speciall praise and commendation to it both raw and boiled, as to few other hearbs the like: for be it green or drie, it serveth as well for seasoning of all viands, as making all sauces; insomuch as the kitchin cannot be without it. Over and besides, when bakers set into the oven, they put Annise betweene the bottom of their loaves and the peeke. And for to commend wine, Vintners use to put it into their Hypocras bagge, through which they streine Hypocras and other aromaticall wines; and in deed with bitter Almonds it giveth a pleasant and delicat tast unto any wine whatsoever. If one chew it every morning upon an emptic stomacke fasting, together with the seed of Smyrnum, and a little honey, it maketh the breath sweeter, and taketh away all stinking favours about one; provided alwaies, that the mouth be presently washed with a collution of wine. It causeth one to looke fresh and young. If it be hanged about the bed upon travers or curtain, or otherwise sticked to the pillow or bolster, so as folke may have the sent thereof in their nostrils whiles they lye asleepe, it riddeth them of troublesome dreames and fantasticall visions. It procureth a good stomacke to meat: for so our idle,

**E** nice, and delicat wantons, ever since they have given over exercise and travaile (which should get them an appetite and stomacke to their victuals) and betaken themselves to sit still and doe nothing, have devised this artificiall meanes among others, and have recourse to Annise: in which regards and for these causes, some have given it the name of Anicetum. The best of all commeth from Candie: the next unto it, is that of Ægypt: and indeed this serveth in stead

of Loveach in all fauces. If a perfume thereof be drawn up into the nose, it appeaseth the head-  
 ach: *Toles* saith, That the Annise root brused and stamped together with wine, and so applied,  
 staieth the flux of waterie and weeping eies. The hearb it selfe with an equall quantitie of Saffron  
 and wine, yea, or braied alone with Barley groats, restraineth all great fluxions and distillations:  
 and the same composition applied to the eyes, driveth out any thing that hath fallen into them.  
 A liniment made therewith and water together, consumeth and cureth the Polypes or cankerous  
 ulcers within the nostrils. A collution of it in vinegre with Honie and Hyssope, used as a garga-  
 risme, assuageth the Squinancie. Tempered with oile of Roses, it is soveraigne for the eares, to be  
 instilled into them. Being taken, dried, and parched at the fire, it cleanseth the breast of the vis-  
 cous and tough fleagme there gathered: but if it bee incorporat with Honie, it dooth the deed  
 the better. But would you learne for the Cough a soveraigne Lohoch or confection? Take one  
 \*Almonds. Acetabie of Annise, and fiftie bitter nuts well cleansed and blanched, stampe these all together  
 in a mortar, and with Honey reduce them into the consistence of an Electuarie. And yet there is  
 one composition more for this purpose, and of all other the easiest and soonest made. *Recipe*, Of  
 Annise three drams, of Poppie seed two drams, temper these with Honie: and for three mor-  
 nings together take the quantitie of a Beane, fasting. And this confection is singular besides a-  
 gainst soure riftings or belching: and therefore it cureth the ventosities which pufte up the sto-  
 macke: it assuageth the torments and wrings of the guts, and represseth the continuall flux pro-  
 ceeding from the weakenesse of the retentive facultie in the stomacke. But to returne againe to  
 simple Annise seed, a drinke made with the decoction therof, or the very sinell taken up into the  
 nose, staieth the troublesome yex or hocquet. The decoction of Annise leaves doth digest and  
 resolve all crudities. The juice drawne from it when it is sodden with Perseley, if it be smelled un-  
 to, stineth immoderat sneesing. Moreover, Annise taken in drinke, procureth sleepe, expelleth  
 the stone and gravell, staieth vomites, and resolveth the tumours in the precordiall parts, caused  
 of windinesse. Furthermore, it is a most soveraigne medicine for the diseases in the breast: com-  
 fortable also to the nervous parts, membranes, and ligaments, wherein the muscles of the bodie be  
 either enclosed or tied and united together. The juice of it beeing boiled with oile, and so drop-  
 ped or instilled into the head, is good for the paines thereof. It is thought that there is not a bet-  
 ter thing for the bellie and the guts, than Annise; and therefore it is given ordinarily (if it be first  
 parched and roasted against the fire) in case of the bloudie Flix and the exulceration of the guts:  
 also for the inordinat profers to the seege, and rising from it without effect or any thing dis-  
 charged. Some put thereto Opium also, and prescribe to make three pills thereof, to the bignesse  
 of a Lupine seed, and to take them every day dissolved in a Cyath of wine. *Diouches* used com-  
 monly the juice of Annise, for to mitigate the paine of the loines: to give also the seed beaten to  
 powder with Mints in wine, for the Dropsie and the defluxion Stomachicall: but the root hee  
 thought to be passing good for the kidneies, used and taken in that manner. *Dalion* that famous  
 Herbarist, was wont to applie Annise and Perseley together in forme of a caraplasme, to women  
 in labour, for better speed in child-birth: also for the paine of the Mother, yea, hee would give it  
 also to drinke with Dill, unto women when they cried out in travell. He applied it also green, with  
 Barley groats in manner of a liniment, to the head, for to stay and settle the braines of franticke  
 persons. And being so prepared, he found it singular good for young infants subject to the fal-  
 ling sicknesse, or troubled with crampes and contractions of sinewes. As for *Pythagoras* verely,  
 he saith confidently, That whosoever doe but hold this hearbe in his hand, he shall not bee sur-  
 prised with a fit of the falling evill: and therefore he adviseth folke to sow good store of it in their  
 gardens about their houses, to be readie ever at hand. He affirmeth moreover, That women in la-  
 bout if they smell thereto, shall have more speedie and easie deliverance. Hee giveth counsell be-  
 sides, that immediatly after the child is borne, the mother should drinke a grewell made with it  
 and some Barley groats strewed among. *Sosimenes* the Physician was wont to mollifie and resolve  
 all hard swellings with Annise and Vinegre: hee used also to give the decoction thereof in oile,  
 with some sprinkling of Nitre among, to those that felt wearinesse in their lims. Moreover, he as-  
 sured travellers and wayfaring men, that if they dranke the seed thereof, they should find present  
 helpe if they were tired. *Heraclides* gave ordinarily of the seed as much as might be taken up with  
 three fingers, together with two Oboles of Castoreum, in honied wine, for the hoving and inflati-  
 on of the stomacke: semblably, for the puffing up and swelling of bellie and guts. Also, to those  
 that were streight winded, & could not take their breath but sitting upright, he ministred the like  
 pro-

**A** proportion, to wit, as much as three fingers would containe, with equall quantitie of Henbane seed, in Asses milke. Many Physicians give counsell to those that would vomit lustily, for to drinke in water as they sit at supper, an acetable thereof and ten leaves of Baies, bruised and beaten into powder. If Annise seed be chewed, or applied hot in forme of a liniment, yea, or taken as a drinke in vinegre and honey, together with Castoreum; it helpeth the rising of the mother & the danger of suffocation thereby. If a woman in child-bed presently upon her delverie, drinke it with cucumber seed and line seed together, of equall quantitie, namely, as much as may bee held betweene three fingers, in three Cyaths of white wine; it will settle the lightnesse of the braine, and stay the dizziness of her head. *Tlepolemis* prescribed for fevers Quartane, as much Annise seed as three fingers might comprehend, with the like quantitie of Annise and Fennell seed to be taken in vinegre and one Cyath of Honie. A liniment made with Annise and bitter nuts, allaieth the greivous paines of the Gout. There be who are of opinion, That it hath a speciall vertue and propertie to resist the poyson of the Aspis. Certain it is that it provoketh urine, allaieth thirst and the appetite to drinke, yea; and solliciteth to carnall lust. Taken in wine, it gently putteth forth a kind sweat. Moreover, it keepeth cloths and apparell from the moth. Generally, the fresher and newer awaies that it is, and the blacker that it looketh, the more effectually it is found to be. Howbeit, this one discommoditie it hath, That it is an enemy to the stomacke, unlesse haply it be pestered with ventosities.

**B**

**C** *Of Dill: of Sacopenium, and Sagapenum. Of Poppie both white and blacke. The manner of gathering and drawing juice out of hearbs. Also of Opium.*

**D** Ill also hath a propertie to dissolve ventosities, to breake wind and cause rising; also to assuage any wrings or torments of the bellie, and yet it staieth the flux. The roots beeing reduced into a liniment with water or wine, restraineth the flux of watering eies. A perfume made of the seed as it boileth, received up into the nostrils, staieth the yex. Taken as a drinke in water, it concocteth crudities, and appeaseth the paine of windinesse proceeding from thence. The ashes of it burned, raise up the Vvula in the throat that is fallen. Howbeit, Dill dimmeth the eyesight, and dulleth the vigor of genitall seed.

**D** As for our Sacopenium here in Italie, it differeth altogether from that which groweth beyond sea. For the outlandish kind, resembling gum Ammoniacke, is called Sagapen. Good it is for the plurisie and paine of the breast, Convulsions or Spasmes, and old settled Coughs; for those that reach up filthie and rotten matter; for the tumors of the Midriffe and precordiall parts. It cureth the swimming and giddinesse of the head, the shaking and trembling of the joints, the cramp or convulsion that draweth the necke backward, the great swelled spleenes, the paine of the bones, and all shaking and quivering colds. A perfume made therewith in vinegre, if a woman smell unto, it helpeth the Mother that is ready to stop her wind. As for the other accidents, it is both given in drinke, and also rubbed into greaved parts with oyle. It is thought to bee soveraigne also against poysoned drinckes given by Witches and Sorcerers.

**E** Touching garden Poppie and the severall kinds thereof, I have written already: but besides them there be other sorts also of the wild, whereof I promised to treat. Meane while, the heads of the foresaid garden white Poppie, if they be brused whole as they grow with seed and all, and so drunke in wine, doe procure sleepe. The seed of it selfe alone cureth the Leprosie. *Diagoras* giveth counsell to cut the stem or stalke of the blacke Poppie when it beginneth to strout and swell toward the flouring time, out of which there will issue a certaine juice called Opium: but *Tollas* adviseth to make that incision when it hath bloumed, and to chuse a faire cleare day for it, & that houre of the day when as the deaw thereon is dried up. Now would they have them to be cut under the head before the bloume; but in the very head, after it hath done flouring: and verely, ther is no other kind of hearbe wherein the head is cut, but this onely. The said juice of this hearbe as well as of all other is received in wooll: or else if it run but in small quantitie, they gather it with the thumbe naile, as the manner is in Letuces: but the morrow after the incision, so much the more vigilant they must be to save and gather that which is dried. And in very deed the juice of Poppie commonly runneth out in great abundance, and gathereth into a thicknesse: which afterward is stamped and reduced into little trosches, and dried in the shade. Which juice thus drawne

drawne and thus prepared, hath power not onely to provoke sleepe, but if it be taken in any great quantitie, to make men die in their sleepe: and this our Physicians call Opium. Certes, I have knowne many come to their death by this meanes: and namely, the father of *Licinius Cecinna* late deceased, a man by calling a Pretour, who not able to endure the intollerable pains and torments of a certaine disease, and being wearie of his life, at Bilbil in Spaine, shortened his owne daies by taking Opium. By reason whereof, Physicians are growne to great variance, and bee of contrary opinions as touching the use of the foresaid Opium. *Diagoras* and *Erasistratus* condemned it altogether as a most deadly thing, & would not allow that it should be so much as injected or infused into the bodie by way of clyster: for they held it no better than poyson: and otherwise hurtfull also to the eies. *Andreas* saith moreover, That if Opium dooth not presently put out a mans eies and make him blind, it is because they of *Alexandria* in *Egypt* do sophisticat it. But in processe of time the later and moderne Physicians did not utterly reject it, but found a good use thereof, as may appeare by that noble and famous Opiat confection called *Diacodium*. Moreover, there bee certaine ordinarie trofches made of Poppie seed beaten into poudre, which with milke are commonly used by way of a liniment to bring sicke patients to sleepe. Likewise with oyle *Rosa*, for the head-ach: and with the same oyle they use to drop it into the eares for to mitigate their paine. Also a liniment made thereof with breast-milke, is singular good for the gout. In which sort there is a great use of the leaves also to the same purpose. And being applied as a cataplasme with vinegre, they helpe *S. Antonies* fire, and all sorts of wounds. For mine own part I would not have it in any case to enter into Collyries, much lesse unto those medicines which be ordained to drive away aged fits, or into maturatives, no nor to goe among other ingredients into those remedies which are devised for to stay the flux that commeth from the stomacke. Howbeit, in this case last specified, many give the blacke Poppie with wine. All garden Poppies grow rounder in the head than the wild: for these bear a head longer and smaller, howbeit (for any use) of greater operation than those of the garden. For the decoction thereof taken as a drink, procureth sleepe to such as bee over-watchfull: so doth a fomentation thereof, if either the visage bee sprinkled, or the mouth washed therewith. The best Poppies bee they that grow in drie places and where it raineth seldome. When the heads and leaves both be sodden and stamped, the juice that is pressed from them, Physicians call *Meronium*: and it is far weaker and duller in operation than Opium. Now to know which is good Opium indeed, the first and principall triall is by the nose; for the true Opium is so strong, that a man may not endure to smell it. The second prooffe is by fire: for the right Opium will burne cleare like a candle; and when it is put forth, yeeldeth a stinking sent from it in the end: which signes are never to bee found in that which is falsified and sophisticat: for this that is not right, will not so soone take a light fire, and besides, is readie oftentimes to goe out. There is another experiment by water: for the good and pure Opium being put into water, sendeth forth a certaine mist from it like a cloud, which floteth even aloft: whereas the corrupt and depraved Opium gathereth into blisters and bladders, and so bubbleth upon the water. And yet there is one way more admirable than the rest to trie good Opium even by the Sunnes shine in a Summers day: for if it be such as it ought, it will sweat and resolve into a thin liquor, like as when it came first out of the plant. To conclude, *Anesicles* is of opinion, That the best meanes to keepe and preserve Opium, is to lay it among *Henbane* seed: but others thinke it better to let it lie among *Beans*.

## CHAP. XIX.

*Memorandum.*  
 ¶ Of the wandering Poppie, and the horned Poppie. Of *\*Glaucium* or *Paralium*. Of *Heraclium* or *Aphrum*. Of the composition named *Diacodium*, and of the *Tithimal*.

IN a middle nature betweene the garden Poppie and the wild, is to bee raunged a third kind: which because it commeth up in corne fields, but yet unfowne and of the own accord, we have called *Rhoeas*, and wandering Poppie. Some there be, who so soon as it is gathered, chew both hearbe and head all whole as it grew, and so eat it. Five heads of this Poppie being sodden in three hemines of wine, and so taken in drinke, doe both purge the bellie, and also bring the patient to sleepe.

Of these wild Poppies, there is one kind called in Greek *Ceratitis*, of a darke or duskyish green, growing up with a stalke a cubit high; with a grosse root, & the same covered with a thick rind; the heads

**A** heads or cups wherein the seed lieth, bend like unto a little horne. The leaves are lesse and slender of this Poppie than of any other wild. The seed also is small, ripe and readie to be gathered in corne harvest; which beeing taken in drinke, to the quantitie of halfe an Acetable in honied wine, worketh downwards and scoureth the bellie. The leaves being stamped with oyle, and so applied, heale the haw in horse eyes. The root taken to the quantitie of an Acetable, and sodden in two sextars of honied wine, untill halfe bee consumed, is given in drinke for the infirmities of the loines and liver. The leaves applied as a cataplasme with Honey, healeth Carbuncles. Some call this kind, Glaucium, others Paralium: for it groweth within the aire of the sea, or els in some brackish place standing much upon Nitre.

Another kind of these wild Poppies is called of some Heraclion, or of others, Aphron, with leaves resembling Sparrowes, if a man looke a farre off. The root runneth very ebbe and superficially under the greene sord, and the seed seemeth charged with a certaine froth or fume. Here with linnen cloths in Summer time use to bee bleached, and to get a bright white colour. This hearbe beaten in a mortar to the quantitie of one Acetable, and taken in white wine, helpeth the falling sicknesse: for it causeth the patient to vomit. This kind of Poppie is the principall ingredient or Basis to the confection named Diacodium or Arteriacum. The composition or making whereof ensueth in this manner: Take of this Poppie heads, or of any other of the wild sort, one hundred and twentie: let them lie in soke or infused two daies together in three sextares or halfe a gallon of water: and in the same water boile them well. When this decoction hath passed through a strainer or jelly bag, seeth it a second time with Honie up to the height or consistence

**C** of a Syrrup (that is to say, untill halfe be consumed away) over a soft and gentle fire. Here unto the modern Physicians which came after, put too, of Saffron, of Hypocisthis, Frankincense, Acacia, of each six drams; and in the end, of grosse cuit of Candie one sextar. But this latter composition served onely for a shew and vaine ostentation; for the simple and plaine making of it in old time with Honie and Poppie, and no other addition besides, was as wholesome and profitable as this. But to come againe to our wild Poppies: there is a third kind thereof named Tithymalos, (which some call Mecon, others Paralion) carrying a smooth leafe and a white, with a head of the bignesse of a Beane. The time of gathering these Poppies, is when the grape is in the floure: and then the manner is to drie them in the shade. The seed if it bee taken in drinke, the quantitie of halfe an Acetable in meade or honied wine, purgeth the bellie. But what Poppie soever it be, the

**D** head either greene and fresh, or drie, if it be applied as a liniment to the eies, represseth the flux of waterish humors falling to them, and mitigateth their inflammations. If Opium bee given in pure wine somewhat allaid, presently after the Scorpion hath stung, it is a countrepoyson. Howbeit, some there bee who attribute this vertue onely to the blacke Poppie, namely, if either the heads or leaves be brused and reduced into powder.

CHAP. XX.

Of the wild Purcellane or Peplium. Of Coriander and Orach.

**E** **T**Here is a wild Purcellane also, which they call Peplium: more effectually, though not much, than the Garden Purcellane; for there be strong and wonderfull properties reported thereof for sundrie uses. First it is holden for certaine, that this hearbe if it bee eaten as meat, dulseth the poyson of venomous arrowes, of Serpents also called \*Hæmorrhoids and \*Presters; and being laid to the hurt place, draw forth the said poyson. The juice also of this hearb pressed forth and drunke in wine cuit, is a remedy for those that be poysoned with Henbane. Now if the hearb it selfe is not to bee gotten, the seed hath the like effect. Moreover, it is thought to bee singular good for the aquotities gathered within the bodie, and the diseases caused thereby, as Dropsies, &c. for the head-ach; for rheumaticke ulcers also, if it be brused and applied with wine. All other sores likewise it healeth, if it be chewed and laid too with Honey. After the same manner prepared, it is good to bee applied to childrens heads for to temper the heat of the braine, as also to their navils when they beare out more than they should. For all vehement distillations of waterie humors into the eyes, as well of old folke as small infants, it is counted singular; for to bee applied to the forehead & temples, together with Barley groats: but if it be laid unto the very eyes, then would the same be tempered with milke and honey. Now if it chauce that the eies bee readie to fall out of the head, the leaves stamped with the shales of Beane cods, and applied thereto,

*\*Struthio similis, ex Dioscor. i. like to Struthium. Wherin Plinie is foully overseene to translate it perferem presentantibus: because that sp. bio significeth the hearbe Struthium, (i Fullers weed) and the bird called a Sparrow: upon which one absurditie, more follow still to maintain the same, as commerly it is seene. For that which followeth of bleaching, agreeth to the foresaid hearb in some sort.*

*\*So called for that they cause flux of blood. \*Otherwise named Dissades, because they set one into a burning fire (as it were) and an unquenchable thirst: whereupon they rocke both their names.*

is an excellent remedie. A cataplasme made of it, with Barley groats, salt, and vinegre, cureth angrie wheales and blisters that breake out in the skin. The same beeing chewed raw, represseth the cankers in the mouth, and the smelling of the gums: likewise, it assuageth the tooth-ach. The juice of it being well sodden, cureth the sores of the Amygdales, if the mouth and throat be washed therewith. And some put to this collution a little pouder of the stone Murra. And no meruaile, for the very chewing onely thereof doth fasten the teeth that be loose in the head. It doth mitigate the inconvenience of cruditie and indigestion, it strengtheneth the voice, and putteth by thirst. A cataplasme made therewith, having gall nuts and line seed among, of equall quantitie, allaieth the paines and crickes in the nape or chine of the necke. Tempered with Honey and white Fullers cley, it is singular for the accidents that befall to womens breasts. The seed taken with Honey, is very holesome for such as be short winded. Eaten in sallades, it strengtheneth the stomach. If it be laid as a cataplasme [to the bellie and Hypochondriall region] it allaieth the heat of ardent and burning fevers: yea, and in other cases the very chewing of it cooleth the heat of the guts and entrails. It staieth vomits, eaten in vinegre: or taken in drinke with Cumin, it is good for the bloudie flux and other inward impostumes and filthie sores. Beeing first sodden and then eaten, it is singular for those that straine hard upon the stooles, and notwithstanding many provocations and profers, deliver nothing. And whether it be taken in meat or drinke, it is a soveraigne thing for the falling sicknesse. For a shift or immoderat course of womens tearmes, it is given with great successe, the quantitie of one Acetabell measure in wine cuitt. A liniment made with it and salt, is good for the hote gout and *S. Antonies* fire. The juice if it be drunken, helpeth the reines and the bladder. It expelleth wormes and such like vermine out of the bellie. A good mitigative, it is of paine, if it be applied as a cataplasme to wounds with oile and Barley groats. It mollifieth the stiffenesse and hardnesse of the sinewes. *Methodorus* in his booke entituled the \*Abridgement or Breviarie of those roots that are to be cut up or gathered; gave counsell to give this hearbe to women, newly laid upon child birth, for the immoderate and excessive purgation that many times followeth them. It cooleth the heat of lust, and represseth dreames of wantonnesse. I know my selfe a grand signior in Spaine, father unto a great personage, and one who had been advanched to the dignitie of a Pretour, who caried ever about him a root of this Peplium hanging at his necke by a lace or small thred, and that for the intollerable paines of the Vvula, whereto he was subject: and never would he leave it off, but when he went into the stove or bain: whereby he found such ease, that hee was never troubled afterward with the said disease. Moreover, I have read in some writers, That if the head bee annointed or well rubbed therewith, a man shall not for a year together find any inconvenience of a rheume distilling from the brain. Howbeit, it is thought that the use thereof will make the eyes dim.

Concerning Coriander, there is none found growing wild of it selfe without sowing by the hand. But certaine it is, that the very best commeth out of Ægypt: a speciall and peculiar vertue it hath against one kind of serpent or venomous worme, which they call Amphibæna [for that it seemeth to have an head at both ends] whether it bee inwardly taken in drinke, or outwardly applied. It healeth also other wounds. It cureth the night-foes or chilblanes, the red angry pimples also, if it bee but onely stamped and laid too. There is not a swelling or apostemation gathering to an head, but a cataplasme made with it with Honey and Raisins, either resolveth them, or quickly bringeth to maturation. If it bee no more but stamped with vinegre, it easeth the pusses and biles that breed commonly in the ordinarie emunctories. Three graines of Coriander seed, some prescribe to be eaten before the accesse or fit of a Tertian ague: or more than three to be rubbed upon the forehead. Others there are who thinke, that to the same effect they are to be laid under the bolster and pillow where the patient lieth, before the Sunne rise; and then shall he be sure to misse his fit and be warished for that fever. Indeed, Coriander whiles it is greene, is of great force to coole the heat of agues. A cataplasme thereof made with Honey or Raisins, healeth ulcers also that be corrosive and eat deep into the flesh. In like manner so prepared, it is very good for the privie membres; for burnes and scaldings, for carbuncles, and for the eares. With womans milke it helpeth eyes that water continually. The seed drunke in water, staieth the flux of the bellie and guts: yea, and in case of those violent evacuations upward and downward, through the rage of chollericke humors, being taken in drinke with Rue, it setteth and knitteth the body againe. If the seed of it be drunke with sallet oyle and the juice of a Pomgranat, it chaiceth forth wormes out of the entrails. *Xenocrates* telleth a straunge thing, if it be true, namely, That if a wo-

A man drinke one onely graine or seed of Coriander, her menstruall flux will stay one day: if twain, they will hold up two daies: and proportionably, looke how many seeds shee drinketh, so many daies shall shee goe cleare and see no token of them. *M. Varro* was of opinion, That if flesh meat were poudered or corned with Coriander grosse beaten together with vinegre, it would keepe sweet, and it were all the Summer long.

As for Orach, there is a wild kind of it growing of the owne accord: a very weed it is and no better, utterly condemned by *Pythagoras*; as if it bred the Dropsie, engendred the laundise, brought folke to looke ill and pale, and were exceeding hard of digestion: and so farre hee was out of conceit with it, that hee thought nothing would like well and prosper, no not in a garden, where this grew near, but that it would sensibly decay and fade. *Dionysius* and *Diocles* approve this judgement of *Pythagoras*, and say moreover, That most diseases are bred therby. Nay, they would not have it to be put into the pot to be sodden, unlesse it had been washed before in many waters. These Physicians hold that it is a very enemy to the stomack, engendring pimples, freckles, and wheikes. But I muse and marvell much why *Solon* of Smyrna should write, that it hath much ado to grow and come up in Italic. As for *Hippocrates*, he is not so far fallen out with it; for with it and Beets he maketh a decoction (to be injected by the Metrenchyte) to assuage the inflammation in the Matrice and the naturall parts of women. *Lycus* of Naples was wont to give it to drinke as a countrepoyson against the green flies *Cantharides*. And he thought that a very good liniment might be made thereof, either raw or sodden, to lay unto biles, pusses, fellons a breeding, and all hard tumors whatsoever. Semblably, that if *S. Antonies* fire were annointed therewith, being incorporat with hony, vinegre, and nitre; or if it were applied unto the goutie parts, there would ensue great easement. Moreover, in case the nailes be growne crooked, uneven and rugged, it is said that it will cause one to cast them without any ulcer and sore at all. Some there be who prescribe an Electuarie, made with the seed of Orach and Honey, to be given for the laundise. Also, if the windpipes be hoarse with some fell and sharpe rheume falling downe upon them, or, if the Amygdales on either side of the throat bee amisse, it is very good to rub those parts therewith. They affirme moreover, That a simple decoction of it alone, moveth the bodie downward; but with Mallows or Lentils, provoketh upward and causeth vomit. Finally, to conclude with the wild Orach: it is used much to colour the haire black, and for the other abovenamed purposes, as well as that of the gardens.

CHAP. XXI.

¶ Of the common Mallow. Of the Mallow *Malopum*. Of the marsh mallow or *Althæa*.  
Of the common Docke: the soure Docke or *Sorrell*: of the water Docke:  
of the tall Docke called *Patience*: and lastly of that Docke  
with the long root, called *Bulapathum*.

Oraches were not so much discommended, but on the contrarie side Mallowes be as highly praised, as well that of the garden as the wild. Two kinds there bee of the garden Mallowes; distinguished both, by the largeness of their leaves. The greater of those that grow in gardens, the Greekes call *Malopum*; the other is supposed to be named *Malachium*, for that it doth mollifie and soften the bellie. Of the wild sort, that which carrieth a broad leafe and white roots is called \**Althæa*, and of some, *Aristalthæa*, for the excellent vertues that it hath in Physicke. This propertie have Mallows, To enrich and fatten any ground, wheresoever they be sowne or set. But this marsh Mallow *Althæa*, is more effectuell than the rest against all wounds by sharpe prickes or thornes, and principally against the sting of Scorpions, Wespes, and such like, as also the biting of the Hardishrew moufe. Nay, whosoever be thoroughly rubbed or annointed beforehand with any Mallow whatsoever, stamped with oile; or doe but carie it about them, they shall not be stung or bitten at all. As for the leafe of Mallowes, if it bee laid upon a Scorpion, it will be streightwaies benumbed. Moreover, good countrepoysons they be all. A liniment made of them being raw together with nitre, draweth forth all prickes or stings remaining within the flesh: but if leafe and root be sodden together and so drunke, it represseth the poyson of the venomous fish called the sea-Hare: but some say it must be cast up and vomited againe, or else it doth no good. Certes, straunge and wonderfull things bee spoken as touching the operation of Mallowes, over and above those already rehearsed. But this passeth all the rest, That if a man or

\**ὄχι τὴν ἀλθαιάν*  
To cure or  
heale.

woman

woman sup off a small draught (thought it were no more but halfe a cyath) every day of the juice G  
of any mallow, it skills not which, he shall be free from all diseases and live in perfect health. True  
it is, that if they be putrified and resolved in chamber-lye, they will heale all the scurfe & running  
scalls in the head: but if they be tempered with hony, a collution made therof cureth the cankers  
of the mouth: and a lavature represseth all tertars, ringworms; & any such wild fire running upon  
the skin. A decoction of the root, cleanseth the head of dandruffe, if it be washed therewith; and  
setteth the teeth fast that were loose. Take the root of that Mallow which riseth up with one only  
stem, pricke the gumbs therewith about the tooth pained; doe this (I say) untill the ach be gone.  
The same root reduced into a liniment, with the fasting spittle of man or woman, and applyed  
accordingly; resolveth the Kings evill, dispatcheth the swelling kernels behind the ears, and dis-  
cusseth biles and pushes; without any breaking of the skin or making ulcer. The seed of mal- H  
lowes if it be taken in thicke wine, delivereth the Patient from phlegmaticke humors, from the  
rheume, and the heaving of the stomacke making offer to cast and cannot. The root wrapped  
fast and tied within a locke of blacke wooll, preventeth the evill accidents that may befall unto  
womens breasts. The same sodden in milke & taken after a suppling sort (in manner of a supping)  
for five daies together, cureth the cough. And yet *Sextius Niger* saith, they be hurtfull to the sto-  
macke: And \**Olympis* of Thebes affirmeth, That if women use it with goose grease, they shall  
not goe their full time with child. Others doe write, That if women take an handfull of Mallow  
leaves in oyle and wine, they shall bee thoroughly purged in their due times. This is knowne for a  
truth and resolved by all that write or make profession of Physicke, That a woman in labour, if  
shee sit upon Mallows strewed under her stoole, shall bee delivered with greater speed and expedi- I  
tion: but then must they bee taken away presently after that shee is laid, for feare that the very  
matrice follow after the child. An ordinary practise it is of sage and discreet midwives, To give  
unto women in travaile fasting, a small pint of the juice of Mallows sodden in wine: & yet those  
that cannot containe but shed their naturall seed, are enjoyned to take Mallow seed brused, and  
so to bind it to their arme. Moreover, so good and favourable naturally be Mallows to the game  
of love, as if they grew for nothing els: insomuch as *Democrates* doth affirme, That if the seed  
of that Mallow which runneth up in one stalke, bee reduced into powder and strewed upon that  
part of a woman which Nature hath hidden, shee will bee so wood after the companie of a man,  
as she will never be satisfied nor contented with embracing. The like effect (saith hee) there will  
ensue, if three roots thereof bee bound neare to the place of nature. Also, that a decoction of K  
Mallows ministred by way of clyster, is a singular injection to cure the bloudie flux, or exulcera-  
tion of the guts; as also the extraordinarie and bootlesse desire to the seege. In like manner, a  
fomentation thereof is very good for other accidents befalling to the seat or tuill. The juice of  
Mallows is given warme, the quantitie of three cyaths, to melancholique persons that bee trou-  
bled in mind; and of foure, to those that be starke mad indeed and besides themselves. A whole  
hemina of the juice drawne and pressed from Mallows boiled, is given at one time to those that  
be subject to the falling sicknesse. The same being reduced into a liniment, is to good purpose  
applyed warme unto those, who are troubled with the stone and gravell, with wind cholique and  
ventosities, with the crampe also or cricke that doth draw their necks backward. The leaves be-  
ing sodden in oyle, are laid with good successe in manner of a cataplasme, upon the hot fretting L  
humor called *S. Antonies fire*: also to places scorched, burnt, or scalded: but for the accidents  
and Symptomes concurrent with wounds, they bee rather laid raw with crumbs of bread. The  
juice of Mallows boiled, is comfortable to the sinews, the bladder, and the fretting or grinding  
of the guts. Mallows being either eaten, or their decoction ministred by way of injection with a  
metrenchyte, mollifieth the said tumors in the matrice. The juice of Mallows well sodden, either  
taken in drinke or applyed by way of fomentation, enlargeth the Vretere conduits, and giveth  
good and easie passage for the urine. The root of *Althæa* is more effectuell to all these infirmities  
and purposes above-named, than of any other Mallow; but especially in case of convulsions,  
cramps, and ruptures. If it be sodden in water, it bindeth the belly. Boiled in white wine and ap-  
plyed as a cataplasme, it resolveth the swelling kernels, commonly called the Kings evill; those M  
also that appeare behind the eares; yea and the inflammations of the paps and breasts. As for  
the biles or risings called *Pani*, the leaves of *Althæa* or the marish Mallow sodden in wine and  
brought to the forme of a liniment, doe discusse and rid away. The same, after they be drie, and  
sodden in milke, cure the cough, how tough and shrewd soever it were, and that most speedily.

A

CHAP. XXIII.

Of Meu, and Fenell, as well Gentle, named *Feniculum*; as Wild, which is called *Hippomarathrum*, or *Myrsineum*: of Hempe, and Fenell-geant: and of Thistles and Artichoux.

**M**eu or Spicknell is not found in Italy, unlesse it be in some Physicians garden, and those are very few that sow or set it. Howbeit, there be two kinds thereof: the one, which is the better, is commonly called *Athamanticum*, of Prince *Athamas* the first inventor of this herbe, as some thinke; but according to other, because the best Meu is found upon *Athamas*, a mountaine in *Thessaly*. Leased it is like to \* *Anise*, rising up with a stem otherwhile two cubits high; putting forth many roots; and those blackish, whereof some run very deepe into the ground: neither is this Meu so red altogether as the other. If the root thereof be beaten into powder, or otherwise sodden and so drunke in water, it causeth urine to passe abundantly: in that order also it doth resolve wonderfully the ventosities gathered in the stomach. It assuageth mightily the wrings and torments of the guts: it openeth the obstructions, and cureth other infirmities of the bladder and the matrice. Applied with honey, it is very good for the joynts. Being laid as a cataplasme with Parsley to the bottom of the belly of little children, it causeth them to make water.

\* *Anise*, rather *Ariseo*, Dill, after *Dioscor.* whereupon it is called of some, wild Dill.

**A**s for Fenell, the Serpents have woon it much credit, and brought it into name, in this regard, That by tasting thereof (as I have already noted) they cast their old skin, and by the juice that it yeeldeth doe cleare their eyes: whereby we also are come to know, that this herbe hath a singular \* propertie to mundifie our sight, and take away the filme or web that overcasth and dimineth our eyes. Now the onely time to gather and draw the said juice out of Fenell, is when the stalke beginneth to swell and wax big: which, after it is received, they use to drie in the Sun, and as need requireth, make an unction with it and honey together. There is of this juice to be had in all places: howbeit, the best is made in *Iberia*, partly of the gum that issueth of frieth (rather) out of the stalke [being brought neare to the fire,] or els drawne from the seed while it is fresh and greene. There is another making thereof out of the roots, by way of incision, presently after that Fenell beginneth to spring and put forth out of the ground, when winter is done.

\* Such medicines be called *gudipung.*

**T**here is another kind of wild Fenell, named by some *Hippomarathrum*, by others *Myrsineum*. Larger leaves this hath than that other of the Garden; and those more sharpe and biting at the tongues end: it groweth taller also, and ariseth with a maine stem as big as a mans arme, & hath a white root. It groweth in hot grounds and those that be stonie. *Diocles* maketh mention of another kind yet of wild Fenell, with a long and narrow leafe, beating seed resembling *Coriander*. As touching the garden Fenell, and the medicinable vertues that it hath, it is holden, That the seed, if it be taken inwardly in wine, is a soveraign drinke for the pricke of *Scorpions* or sting of other Serpents: The juice thereof, if it be instilled by drops into the ears, killeth the worms there. The herbe it selfe carrieth such sway in the kitchen, that lightly there is no meat seasoned, nor any vinegre sauce served up without it. Moreover, for to give a commendable and pleasant tast unto bread, it is ordinarily put under the bottome-crust of our loaves, when they be set into the oven.

**T**he seed doth bind and corroborat a weake and feeble stomach, yea if it be taken in a very ague. Being beaten into powder and drunke in cold water, it staieth the inordinat heaving of the stomacke, and the vaine proffers to vomit. For the lights and the liver, it is the most soveraign medicine of all other. Being taken moderately, it staieth the loosenesse of the belly, and yet provoketh urine. The decoction thereof appeaseth the wrings of the guts: and taken in drinke, it filleth womens breasts, and maketh them to strout againe with milke, when it is gone upon some occasion. The root taken in a *Pisane* of husked barley, purgeth the reins: so doth the syrrop made with the juice or decoction thereof; yea and the seed. The root sodden in wine, is singular good for the dropsie and the crampe. A liniment made with the leaves and vinegre, and so applied, assuageth hot swellings and inflammations: and the said leaves have vertue to expell the stone of the bladder. Fenell taken inwardly any way, encreaseth sperme or naturall seed. A most friendly

**A**nd comfortable herbe it is to the \* privie parts, whether it be by fomenting them with a decoction of the roots boyled in wine, or by applying a liniment unto them made with the said roots stamped and incorporat with oile. Many doe make a cerot thereof with wax, for to lay unto tumors,

\* either swollen, exulcerat, or itching.

mours to places bruised and made black and blew with stripes. Also they use the root either prepared with the juice of the hearb, or otherwise incorporat with honey, against the biting of dogs: and taken in wine, against the worme called Milleped. But for all these purposes before said, the wild Fennell is of greater operation than the garden Fennell: but this principall vertue it hath, mightily to expell the stone and gravell. If it bee taken with any mild and small wine, it is very good for the Bladder, [and namely the Strangurie] also it provoketh womens tearmes that bee either suppressed or come not kindly away: to which purpose the seed is more effectuall than the root. But whether it bee root or seed, it would bee used in a meane and measure: for it is thought sufficient to put into drinke at once, as much as two fingers will take up. *Petridius*, who wrote the booke entituled \**Ophiaca*, and *Mytion* likewise in his Treatise named \**Rhizotomumena*; were of opinion, That there is not a better countrepoyson against the venome of Serpents, than wild Fennell. And certes, *Nicander* himselfe hath raunged it, not in the lowest place of such medicines.

Concerning Hempe, at first it came up without sowing even in the very woods, and caried a more duskyish greene leafe, and the same rougher. It is said, that if men eat the seed, it will extinguish utterly their own seed. The juice of greene Hempe-seed, being dropped into the ears, driveth out any wormes, or vermin there engendred; yea, and what earwigs or such like creatures that are gotten into them: but it will cause head-ach withall. So forcible is this plant, that (by report) if it bee put into water, it will make it to gather and coagulat. Which is the reason, that if horses have the gurrie, they shall finde helpe by drinking the said water. The root if it bee boiled in water, doth mollifie and soften joints that be shrunked up: it assuageth the paines likewise of the Gout, and such like wicked humors that fall downe upon any part. Being yet greene and reduced into a liniment and so applied, it is good for burns or scaldings, but it must bee often removed and chaunged before it be drie.

As for Ferula or Fennel geant, it carieth a seed like to Dill. That kind which riseth up in one stem, and then devideth it selfe and brauncheth forth in the head, is supposed to bee the female. The stalkes are good to be eaten boiled: and the right sauce wherein they bee served up, to give them a more commendable tast, is new wine and honey tempered accordingly; and so prepared, they bee good for the stomacke. Howbeit, if one eat over-liberally of them, they cause head-ach. Take the weight of one denier Romane of the root, beat it to poulder and drinke it in two cyaths of wine, you shall finde it a soveraigne medicine against the stinging of Serpents: but you must not forget mean while to applie the root it selfe (stamped into a cataplasme) unto the hurt place. After this manner it helpeth the wringing torments of the guts. Make a liniment or unguent thereof and vinegre together, annoint the bodie therewith; it restraineth the immoderat sweats that burst out, although the patient bee sicke of a fever. The juice of Ferula, if it be eaten (to the quantitie of a Beane) doth loosen the bellie. The small tendrils or braunches of greene Ferula, is good for all the infirmitie abovenamed. Take tenne graines of Ferula seed in poulder with wine, or so much of the pith within the stalke, it stancheth bloud. Some hold it good to give a spoonefull thereof every fourth, sixth, and seventh day after the change of the Moone, to prevent the fits of the falling sicknes. The nature of all these Fennell geants is most adverse to Lampreies, for if they be touched never so little therewith, they will die upon it. *Castor* was of opinion, That the juice is excellent good to cleare the eyesight.

And for as much as I have spoken somewhat of Thistles and Artichoux (how they should be ordered) in my treatise of other garden plants, I will put off no longer to discourse also of their properties and vertues in Physicke. Of the wild Thistles there be two kinds: the one more full of braunches, shutting out immediatly from the root; the other riseth up in one entire stem, and the same is thicker withall. Both of them have but few leaves, and those beset with prickles: they beare heads pointed with sharpe prickles round about in manner of caltrops: Howbeit, there is one kind, which is the Artichoke, which putteth forth a purple flower amid those sharpe pointed prickles, which very quickly turns into an hoarie downe, readie to flie away with every puffe of wind: and this Thistle the Greeks call Scolymos. The juice of the Artichoke stamped and pressed out before it bloume, bringeth haire againe thicke, if the naked place bee annointed therewith. The root either of Thistle or Artichoke, sodden in water and so eaten, is as good as a shoeing-horne to draw on pot after pot, for these great bibbers that desire nothing more than to be thirstie and to make quarell to the cup. It strengtheneth the stomacke, and (if wee may beleieve it) is

**A** so appropriat unto the matrice of women, that it disposeth & prepareth it to conceive men children. In good faith *Chereas* the Athenian and *Glaucias* especially, who seemeth to be most curious in describing the nature and properties of these Thistles or Artichokes, give out no lesse. To conclude, if one chew them in his mouth, hee shall find that they will cause a sweet breath.

CHAP. XXIIII.

¶ *The composition of a Treacle, which was the ordinarie and familiar medicine of king Antiochus.*

**B** **V**t before that wee goe out of the garden, and leave the hearbes there growing, I thinke it good to set downe one confection made of them; thought to be a most excellent and soveraigne Antidote or preservative against the poyson of all venomous beasts whatsoever: and which for the excellencie thereof was engraven in stone upon the forefront of the temple dedicated to *Æsculapius*, in this manner following: Take of wild running Thyme, the weight of two deniers; of *Opopanax* and *Meu*, of each the like quantitie; the seeds of *Dill*, *Fennell*, *Ameos*, and *Perseley*, of each the weight of six deniers; of *Erville* floure twelve deniers or drams: Let these bee beaten into powder, and finely searced: and when they bee incorporat in the best wine that may bee had, they ought to bee reduced into the forme of *Trosches*, every one weighing a victoriat or halfe denier. When occasion is to use this composition, dissolve one of these *Trosches* in three cyaths of wine, and drink it. This is that famous Treacle or countrepoyson, which great *Antiochus* the king was wont (by report) to take against all venomes or poysons whatsoever.

\* *Mei, non Mily.*  
Ex *Galen.*



**D** THE XXI. BOOKE OF  
THE HISTORIE OF NATVRE,  
WRITTEN BY C. PLINIUS  
SECUNDVS.

The nature of Flowers, and namely those of Chap-  
lets and Guirlands.

**E**

CHAP. I.

¶ *The wonderfull varietie of Flowers.*



**F** **C**ato in his Treatise of Gardens, ordained as a necessary point, That they should be planted and enriched with such hearbes as might bring foorth flowers for Coronets and Guirlands. And in very truth, their diversitie is such, that impossible it is to decipher and expresse them accordingly. Wherby we may see that more easie it was for dame Nature to depaint and adorne the earth with sundrie pictures, to beautifie the fields (I say) with all manner of colors, by her handie work (especially where she hath met with a ground to her mind, and when she is in a merrie humor and disposed to play and disport her selfe) than for any man in the world to utter the same by word of mouth. Wherein certes her admirable providence she hath shewed, principally  
in

in this, That whereas she hath given unto those fruits of the earth which serve for necessities and the sustentation of man, long life and a kind of perpetuities, even to last yeares, and hundreds of yeares; these flowers of pleasure and delight, good only to content the eye or please the sense of smelling, shee would have to live and die in one day. A great document and lesson for us men in generall to learne, How all things whatsoever that flourish most lovely and be gaisiest in shew, soonest fade and are gone suddainely. But to come againe to the varietie of flowers aforesaid, together with their divers mixtures: verely there is no painter, with all his skill able sufficiently with his pensill to represent one lively guirland of flowers indeed; whether they bee plaited and intermedled in manner of nosegaies one with another, or set in rankes and rewes one by another; whether they bee knit and twisted cordwise and in chaine-woke of one sort of flowers, either to wind and wreath about a chaplet, bias, or in fashion of a circle, or whether they bee sorted round into a globe or ball, running one through another, to exhibite one goodly sight and entire uniformitie of a crosse Garland.

CHAP. II.

Of Guirlands, Coronets, Chaplets, and Nosegaies made of flowers. Who devised

first the sorting and setting of sundrie flowers. The first invention

of the Coronet or Guirland, and the name of it in Latine

is *Strophium*, *Corolla*, and whereupon it was so called.

**T**HE Coronets or Guirlands used in auncient time, were twisted very small, and thereupon they were called *Strophia*, i. Wreaths: from whence came also womens gorgets and stomachers to be named *Strophiola*. As for the word *Corona*, a Coronet or Guirland, long it was first ere it came to bee vulgar and commonly taken up, as a tearme challenged either by priests and sacrificers in their divine service, or victorious captaines in their glorious triumphes. But those Guirlands or Nosegaies being made of flowers, were called in Latine *Serta* or *Servia* *à serendo*, i. of sorting and setting together. The manner of which plaiting and broiding of hearbs and flowers, the auncient Greekes tooke no pleasure in: for at the beginning they used to crowne with branches onely of trees, those brave men who had woon the prise in their sacred Games and solemne Tournois or exercises of activitie. But afterwards they began to beautifie and enrich their chaplets of triumph with sundrie flowers intermingled together. And (to say a truth) the Sicyonians passed in this feat of sorting together one with another flowers of sweet favor and pleasant colour, in making of posies & guirlands. Howbeit, the example of *Pausias* the cunning painter, and *Glycera* the artificiall maker of such chaplets, set them first a worke. This painter was wonderfully enamoured upon the said *Glycera*, and courted her by all meanes that hee could devise: among the rest, he would seem to counterfeit and represent lively with his pensill in colours, what flowers soever she wrought and set with her fingers into Guirlands; and shee againe strived avie to chaunge and alter her handy work every day, for to drive him to a non-plus at the length, or at leastwise, to put him to his shifts: in so much, as it was a verie pleasant and woorthie sight, to behold of one side the workes of Nature in the womans hand, and on the other side the artificiall cunning of the foresaid painter. And verely there are at this day to bee seene diverse painted Tables of his workmanship: and namely, one picture above the rest, entituled \**Stephanoplocos*, wherein he painted his sweet heart *Glycera*, twisting and braiding Coronets and Chaplets, as her manner was. And this fell out to be, after the hundreth Olympias was come and gone by just account.

\*A Garland-maker.

Now when these Guirlands of flowers were taken up and received commonly in all places for a certaine time, there came soone after into request those Chaplets which are named Egyptian, and after them Winter Coronets, to wit, when the earth affourdeth no flowers to make them; and those consisted of home shavings, died into sundrie colours. And so in processe of time, by little and little, crept into Rome also the name of *Corolla*; as one would say, Pettie Guirlands; for that these Winter Chaplets at first were so prettie and small: and not long after them, the costly Coronets and attires *Corollaria*, namely, when they were made of thin leaves and plates of Latton, either gilded or silvered over, or else set out with golden and silver spangles, and so presented.

A

CHAP. III.

¶ Who was the first that exhibited in publicke shew a Guirland or Chaplet of gold and silver-foile. How highly Coronets were esteemed in old time. Of the honour done to Scipio. Of plaited Coronets. And one notable Act of Queene Cleopatra.

**C** *Rassus* the rich was the first man, who at the solemne Games and Plaies which he set out in Rome, gave away in a brave shew, Chaplets of gold and silver, resembling lively flowers and leaves of hearbes. Afterwards, such Coronets were adorned with ribbands also, and those were added as pendants thereto for more honour and state: a devise respective to those \*Tuscane Guirlands and Coronets, which might have no such ribbands or laces hanging unto them but of gold. And in truth those labels a long time were plaine and without any other setting forth save onely the bare gold: untill *P. Claudius Pulcher* came in place, who exhibited in his publicke shewes, the said labels wrought, chased, and engraven; yea, and hee garnished the said plates of gold with glittering and twinkling spangles besides. Howbeit, were these Coronets never so rich and precious, yet those Chaplets woon and gotten at the solemne Games for some worthie feats of activitie performed, caried alwaies the greater credit & authoritie. For to gaine this prise, the Grand-siegniors and great men of the citie thought it no scorne to enter themselves in proper person into the publicke place of Exercise to trie mastries: yea, and thither they sent every man his servant and slave. Hereupon grew these Ordinances, specified among the laws of the twelve Tables in these words: *Whosoever winneth a Guirland, either himselve in person, or by his monie, goods and chatte's, is to be honored in regard of his vertue.* And certes who maketh doubt, but what Prise or Coronet either slaves or horses have obtained, the same by vertue of this law, should be reputed as gotten by the money and goods of the maister or owner of the said horses or slaves? But what honour might this be which is thus atchieved by such a Chaplet? Mary that which is right great, namely, That without all fraud and contradiction, not onely the partie himselve who woon it, should be crowned therewith after his death, both whiles his bodie lay under board within house, and also all the way that it was caried forth to the place of sepulture or funeral fire; but even his parents likewise, both father and mother [if they were then living.] Certes, such Guirlands otherwise though they were not woon at games of prize, but only made for pleasure and pastime, might not come abroad ordinarily, nor bee commonly worne; for the law was very strict and severe in this case. We read that *L. Fulvius Argentarius* in the time of the second Punicke warr, upon an information or speech given out, That in the open day time he only looked forth of a gallerie which he had in the publicke Forum or common place at Rome, with a Garland of Roses upon his head; was by authoritie of the Senate committed to prison, and was not enlarged before the end of the warr: *P. Munatius* having taken from the head of *Marsyas* a Chaplet of flowers, and set it upon his owne; and thereupon being commaunded to ward, by the Triumvirs, called unto the Tribunes of the Commons for their lawfull favour and protection: but they opposed not themselves against this proceeding, but deemed him woorthie of this chastisement. See the discipline and severitie at Rome, and compare it with the loosenesse of the Athenians, where young youths ordinarily followed revels and bankets, and yet in the forenoon would seeme to frequent the schooles of Philosophers, to learne good instructions of vertuous life. With us verily we have no example of disorder in this behalke, namely, for the abuse of Garlands; but onely the daughter of *Augustus Caesar* late Emperour, and canonised as a god at Rome, who complaineth of her in some letters of his yet extant, and that with grone and greefe of hart, to be given to such riot and licentious loosenesse, that night by night she would seeme to adorn with Guirlands the statue and image of *Marsyas* the Mintrell. Wee doe not read in Chronicles, that the people honoured in old time any other with a Coronet of flowers, but onely *Scipio* surnamed *Serapio*, for the neare resemblance that he had to his baylie or servant so called, who dealt under him in buying and selling of Swine: in which regard he was wonderous well beloved of the Commons in his Tribuneship, as bearing himselve worthie of the famous and noble house of the *Scipios* surnamed *Africanus*. Howbeit, as well descended and beloved as he was, yet when he died, he left not behind him in goods sufficient to defray the charges of his funerals. The people therefore made a collection, and contributed by the poll every man one \*As: and so tooke order

\* These Guirlands or Chaplets were called *Herrysce*. For so saith *Tertullian*. *Præferuntur etiam illis Herrysce*. *Hoc vocabulum est Coronarum*, &c. i. to be *Ædile*.

\* i. three farthings.

by

by a generall expence, that he should be honourably enterred : and as his corpes was carried in the streets to his funerall fire, they flung flowers upon his bere out of every window all the way. In those daies the manner was to honour the gods with Chaplets of flowers, and namely those that were counted patrones and protectours, as well of citties and countries, as of privat families ; to adorne and beautifie therewith the tombes and sepulchres of those that were departed, as also to pacifie their ghosts, and other infernall spirits : farther than thus, there was no use of such Guirlands allowed. Now of all those Chaplets, most account was made of them wherein the flowers were platted. We find moreover, That the Sacrificers or Priests of *Mars* called *Salij*, were wont in their solemnities and feasts (which were very sumptuous) to weare Coronets of sundrie flowers sowed together. But afterwards, Chaplets of Roses were onely in credit and reputation : untill that in processe of time, the world grew to such superfluitie and sumptuous expence, that no Guirlands would please men, but of the meere pretious and aromaticall leafe Malabathrum: and not content herewith, soone after there must be Chaplets fet from as farre as India, yea, and beyond the Indians, & those wrought with needle work. And the richest Coronet was that thought to be, which consisted of the leaves of Nard: or els made of fine silke out of the Seres countrey, and those of sundrie colours, perfumed besides & all wet with costly and odoriferous ointments. Further than thus they could not proceed : and so our daintie wanton dames rest contented hitherto, and use no other Chaplets at this day. As for the Greekes verely, they have written also severall Treatises concerning flowers and Garlands: and namely, *Mnestheus* and *Callimachus*, two renowned Physicians, have compiled bookes of those Chaplets that be hurtfull to the brain and cause head-ach. For even herein also lieth some part of the preservation of our health, considering that perfumes do refresh our spirits, especially when we are set at table to drinke liberally and to make merrie, whiles the subtil odour of flowers doth pierce to the braine secretly ere we bee aware. Where, by the way, I cannot chuse but remember the devise of Queene *Cleopatra*, full of finewit, and as wicked and mischeevous withall ; For at what time as *Antonie* prepared the expedition and journey of Actium against *Augustus*, and stood in some doubt and jealousy of the said Queen; for all the faire shew that she made of gratifying him and doing him all pleasure, he was at histaster, and would neither eat nor drinke at her table without assay made. *Cleopatra* seeing how timorous he was, and minding yet to make good sport and game at his needlesse feare and foolish curiositie, caused a Chaplet to bee made for *M. Antonius*, having before dipped all the tips and edges of the flowers that went to it in a strong and ranke poyson, and being thus prepared, set it upon the head of the said *Antonie*. Now, when they had sitten at meat a good while, and drunke themselves merrie, the Queen began to make a motion and challenge to *Antonie*, for to drinke each of them their Chaplets; and withall began unto him in a cup of wine seasoned and spiced (as it were) with those flowers which she ware her owne selfe. Oh the shrewd and unhappie wit of a woman when she is so disposed ! who would ever have misdoubted any danger of hidden mischeefe herein ? Well, *M. Antonie* yeilded to pledge her : off goeth his own Guirland, and with the flowers minced small, dresseth his owne cup. Now when he was about to set it to his head, *Cleopatra* presently put her hand betweene, and staied him from drinking, and withall uttered these words, My deere heart and best beloved *Antonie*, now see what shee is whom so much thou doest dread and stand in feare of, that for thy securitie there must wait at thy cup and trencher extraordinarie tasters ; a strange and new fashion ywis, and a curiositie more nice than needfull : lo, how I am not to seeke of means and opportunities to compasse thy death, if I could find in my heart to live without thee. Which said, she called for a prisoner immediatly out of the Goale, whom she caused to drinke off the wine which *Antonie* had prepared for himselfe. No sooner was the goblet from his lips againe, but the poore wretch died presently in the place. But to come againe to the Physicians who have written of flowers besides those abovenamed. *Theophrastus* among the Greekes hath taken this argument in hand. As for our countrey men, some have entituled their bookes \*Anthologicon: but none of them all, so farre as ever I could find, wrote any Treatise concerning flowers. Neither is it any part of my meaning at this present to make Nosegaies, or plat any Chaplets, for that were a frivolous and vaine peece of worke: but as touching flowers themselves, I purpose to discourse so much as I thinke and find to bee memorable and worth the penning. But before I enter into this Treatise, I am to advertise the Reader that we Romanes are acquainted with very few garden flowers for Guirlands, and know in manner none but Violets and Roses.

\*Of flower gathering.

## CHAP. IIII.

☞ Of the Rose employed in Coronets. The diverse kinds thereof: and where it is set and groweth.

**T**He plant whereupon the Rose dooth grow, is more like a thorne or bush than a shrub or any thing else. For it will come of a very brier or Eglantine also, where it will cast a sweet and pleasant smell, although it reach not farre off. All Roses at their first knitting seeme to be enclosed within a certaine cod or huske full of graines: which soone after beginneth to swell and grow sharpe pointed into certaine greene ended or cut buds: then by little and little as they wax red, they open and spread themselves abroad, containing in the middest of their cup as it were, certaine small tuffets or yellow threads standing out in the top. \* Vsed they are exceeding much in Chaplets and Guirlands. As touching the oile Rosar, made by way of infusion, it was in request before the destruction of Troy, as may appeare by the Poet *Homer*. Moreover, Roses enter into the composition of sweet ointments and perfumes. Over and besides, the Rose of it selfe alone as it is, hath medicinable vertues, and serveth to many purposes in Physick. It goeth into emplasters and collyries or eyesalves, by reason of a certain subtil mordacitie and penetrative qualitie that it hath. Furthermore, many delicats and daintie dithes are served up to the table, either covered and bestrewed with Rose leaves, or bedewed and smeared all over with their juice; which doth no harme to such viands, but give a commendable tast thereto. Wee at Rome make most account of two kinds of Roses above the rest, to wit, those of Prænestæ, and of Capua. And yet some have raunged with these principall Roses, those of Miletum, which are of a most lively and deepe red colour, and have but twelve leaves in a flower at the most. The next to them are the Trachinian Roses, not so red all out. Then those of Alabanda, which bee of a baser reckoning, with a weake colour enclining to white. Howbeit the meanest and worst of all, is the Rose \* Spineola. Most leaves in number it hath of all others, and those in quantitie smaller. For this would be known, that Roses differ one from another either in number of leaves, more or lesse; or els that some be smooth, others rough and prickie: also in colour, and smell. The fewest leaves that a Rose hath, be five: and so upward they grow ever still more and more, untill they come to those that have a hundred, namely about Campaine in Italie, and neare to Philippos a cittie in Greece, whereupon the Rose is called in Latine Centifolia. Howbeit, the territorie of Philippi hath no such soile as to bring forth these hundred-leave Roses: for it is the mountaine Pangæus neare adjoining, upon which they naturally do grow, with a number of leaves I say, but the same small: which being removed and transplanted by the neighbour borderers, doe mightily thrive in another ground, namely, about Philippi aforesaid, and prove much fairer than those of Pangæus. Yet are not such Roses of the sweetest kind, that are so double and double again; no more than those which are furnished with the largest & greatest leaves. But in one word, if you would know a sweet smelling Rose indeed, chuse that which hath the cup or knob underneath the flour, rough, and prickie. *Capio* who lived in the time of *Tiberius* the Emperour, was of opinion, That the hundred-leave Rose had no grace at all in a Guirland, either for smell or beautie; and therefore should not be put into Chaplets, unlesse it were last in manner of a tuft, to make a sur-croist, or about the edges as a border: no more than the Rose Campion, which our men call the Greeke Rose, and the Greekes name *Lychnis*, which lightly groweth not but in moist grounds, and never hath more than five leaves; the flower exceedeth not the bignesse of a certaine Violet, and carrieth no sent or savour at all. Yet is there another Rose named *Græcula*: the flowers & leaves whereof are folded and lapped one within another, neither will they open of themselves, unlesse they be forced with ones fingers, but looke alwaies as if they were in the bud, notwithstanding, that the leaves when they be out, are of all others largest. Moreover, there be Roses growing from a bush that hath a stalke like a Mallow, and beareth leaves resembling those of the Olive: and this kind is named in Greeke *Moscheuton*. Of a middle assise betweene these abovenamed, is the Rose of Autumne, commonly called *Coroneola*. And to say a truth, all the said Roses, unlesse it bee this *Coroneola*, and that which groweth upon the brier or Eglantine beforenamed, have no smell with them in the whole world naturally, but are brought to it by many devises and sophistications: yea, & the very Rose it selfe, which of the owne nature is odoriferous, carrieth a better smell in some one soile than in another. For at *Cyrene* they passe all other for sweetnesse and pleasant savour:

favour: which is the reason, that the oile Rosat, and ointment compounded thereof, is most excellent there of all other places. And at Cartagena in Spaine there bee certaine timely or hastie G  
 Roses that blow and floure all Winter long. The climat also and temperature of the aire maketh for the sweetnesse of the Rose: for in some yeares yee shall have them lesse odoriferous than in others. Over and besides, the place would be considered: for the Roses be ever more sweet growing upon drie than wet grounds. And indeed the Rose bush loveth not to be planted in a fat and rich soile, ne yet upon a veine of cley, no more than it liketh to grow neare unto rivers where the bankes be overflowed, or in a waterish plot; but it agreeth best with a light & loose kind of earth, and principally with a ground full of rubbish, and among the ruins of old houses. The Campain Rose bloweth earely, and is very forward. The Milesian commeth as late. Howbeit, those of Præneste bee longest ere they give over bearing. As touching the manner of planting them: as the H  
 ground would bee delved deeper than for corne, so a lighter stich had need bee taken than for Vine sets. Those that be sowed of seed, bee latest of all others ere they come up, and thrive most slowly. [Now lieth this seed in the cup or huske thereof just under the very flower, and is covered all over with a downe.] And therefore it is better to set sions cut from the stalke, or els to slip the little oilets and shoots from the root, as the manner is in reeds & canes. After which sort they use to set, yea, and to graffe one kind of a prickie & pale Rose-bush, putting forth very long twigs and shoots like to those of the Cinq-foile Rose, which is one of the Greekish kind. There is no Rose-bush whatsoever, but prospereth the better for cutting, pruning, yea and burning. Moreover, it loveth to be removed and transplanted as well as the Vine, and by that meanes will it soon come to the prooffe and beare best. As for the sets or sions, they ought to be foure fingers long or more I  
 above the ground, when they be first put into the earth, to wit, after the occultation of the Broodhen star. Then would they bee translated in Februarie, at what time as the Westerne wind Favonius is aloft, and replanted with a foot distance one from another: but they require to be ever and anone digged about the root. They that desire to have Roses blow betimes in the yeare, before their neighbours, use to make a trench round about the root, a foot deepe, and poure hote water into it, even at the first when the bud of the Rose beginneth to be knotted.

## CHAP. V.

*Of Lillies three kinds: and the manner of planting or setting them.*

NEXT to the Rose, there is not a fairer flower than the Lillie, nor of greater estimation. The K  
 oiles also and ointments made of them both, have a resemblance and affinitie one to the other. As touching the oile of Lillies, the Physicians call it Lirinon. And if a man should speake truly, a Lillie growing among Roses, becommeth and beautifieth the place very well; for it beginneth then to flower when Roses have halfe done. There is not a flower in the garden again that groweth taller than the Lillie, reaching otherwhile to the heighth of three cubits from the ground: but a weake and slender necke it hath, and carrieth it not streight and upright, but it bendeth and noddeth downward, as being not of strength sufficient to beare the weight of the head standing upon it. The flower is of incomparable whitenes, divided into leaves, which without-forth are chamfered, narrow at the bottome, and by little and little spreading broader toward the top: fashioned all together in manner of a broad mouthed cup or beaker, the brims and lips whereof turne up somewhat backward round about and lie very open. Within these L  
 leaves there appeare certaine fine threds in manner of seeds: and just in the middest stand yellow chives, like as in Saffron. As the colour of the Lillie is two-fold, so carieth it a double smell; one in the leaves which resembleth the cup aforesaid, and another in those strings or chives; howbeit the difference is not much. Now for to make the oile and ointment of Lillies, the leaves also are not rejected.

There is an hearbe named in Latine Convolvulus [*i.* Withwind] growing among shrubs and bushes; which carrieth a flower not unlike to this Lillie, save that it yeeldeth no smell, nor hath those chives within: for whitenes they resemble one another very much; as if Nature in making M  
 this flower, were a learning and trying her skill how to frame the Lillie indeed.

Now Lillies be set and sowed after the same manner in all respects as the roses, and grow as many waies. This vantage moreover they have of the roses, That they will come up of the very liquor that distilleth and droppeth from them, like as the hearb Alifanders: neither is there in the

**A** the world an hearb more fruitfull, inſomuch as you ſhall have one head of a root put forth ſometimes five hundred bulbs or cloves.

There is beſides, a red Lillie, which the Greeks in their language call Crinon; and ſome name the floure of it Cynorrhodon. The excellent Lillie of this kind groweth in Antiochia and Laodicea, cities both in Syria: the next to that is found in Phafelis. In a fourth place, is to be ſet the Lillie growing in Italy. There are beſides, purple Lillies, which otherwhiles riſe up with a double ſtem; theſe differ from the reſt onely in the pulpoſous root which they have; and the ſame carrie a greater bulbe in one entire head, and no more: ſuch they call Daſſodils. A ſecond ſort there is of theſe Daſſodils, with a white floure, and a purple cup or bell within. Herein differ Daſſodils from Lillies, For that the Daſſodill leaves be toward the root, & namely thoſe in the beſt mountains of Lycia; whereas in Lillies they put forth in the ſtalke. The third kind agreeth in all points with the reſt, but that the cup in the mids of the floure is of a graſſe green. But all the ſort of them be late ere they floure; and begin not to blow before the retreat of the ſtar Arcturus, and about the Autumne Equinox. But ſuch are the monſtrous deviſes of ſome fantaſticall ſpirits, that they invented for ſooth a new kind of artificiall\* colouring and dying of Lillies: for which purpoſe, in the moneth of Iuly they gather their ſtems, when they begin to wither, and hang them up in the ſmoke to drie. Now when the knobs or heads of their roots looke once bare and are ſhot out from the ſaid ſtalke, (which commonly falleth out in the month of March) they infuſe & ſteepe them in the lees of deepe red wine, or ſome Greekiſh wine, for to ſucke and drinke in the colour thereof: which done, they ſet them in little trenches, whereinto they poure certaine hemines or pints of the ſaid wine: and by this means become the Lillies aforeſaid, purple. A ſtraunge and wonderfull matter, that any root ſhould take a tincture ſo deepe, as to bring forth a floure of the ſame die and colour.

\* *Teſficiendi.*

CHAP. VI.

*Of the Violet and the Marigold: of Bacchar, and Combretum: of Azara-Bacca, and Saffron.*

**D** I N the third ranke of floures, bee ranged the \* Violets; whereof be many kinds: to wit, the purple, the yellow, and the white: All of them may be ſet of plants, like as woorts and garden pot-hearbs. But of thoſe which naturally come up and grow of their owne accord in leane grounds, and thoſe expoſed to the Sun; the purple [March] Violets, they have a broader leafe than the reſt, and thoſe ſpring immediatly from the root, which is pulpoſous and fleſhie. Theſe alone be diſtinct from the reſt by a Greeke name, and are called \* Ia; whereupon purple cloth is likewiſe of them named Ianthina. But of thoſe which are ſowne or ſet by hand, the \* yellow beare the greateſt name above all other. Theſe floures be diſtinguiſhed into divers kinds, namely, into the Tuſculan Violets; and thoſe of the Sea, which have a broader leafe but are not ſo ſweet as others. Some ſmell not at all, to wit, the \* Calathian Violet with the ſmall leafe: a floure this is that Autumne yeeldeth, whereas the reſt doe flouriſh in the Spring.

\* Note that Viola in Plinie and other authors, reacheth to our Stocke-gilliflowers, wallflowers, & other flours, as to the purple March Violet.

\* *αζαραβακκα*.  
\* *Chervi*, or Wall flours.  
\* Some take it for a kind of Fox-glove.

Next unto the Violet, are the Marigolds, all of one colour. In number of leaves this floure paſſeth the Sea-violet aforeſaid, which never exceedeth five: but in recompence of that defect, this Violet goeth beyond the Marigold in ſweet favour, for the Marigold carrieth a ſtrong ſent with it and an unpleaſant. As for the hearb called \* *Scopa regia*, it hath a ſmell nothing milder than it; although the leaves (to ſay a truth) doe ſmell, and not the floures.

\* Which ſome take for yellow Yarrow.

Bacchar is named by ſome Ruſtick-Nard: this plant hath nothing in it odoriferous and ſenting well, but the root. Of which root (as *Ariſtophanes* an auncient Comickall Poët teſtifieth in one of his Comedies) they were wont in old time to make ſweet perfumes and odoriferous compositions for their ointments; whereupon ſome there be who call the root Barbarica, but falſly; for deceived they are. The favour that this root doth caſt, draweth very neare to the ſent of Cinamon. It loveth a leane and light ſoile, and in no wiſe cometh up in a moiſt ground.

**F** As touching the hearb named Combretum, it reſembleth the ſame very much; howbeit the leaves be paſſing ſmall and as ſlender as threads, but the plant it ſelfe is taller than Bacchar. Wel, reſt we muſt not in the deſcription of theſe hearbs and floures onely, but alſo wee are to reforme and correct their error, who have given to Bacchar the name of Nard-Ruſtick: For there is another hearb properly ſo called, to wit, that which the Greekes name *Aſaron*, [*i. Azara-Bacca*, or

Fole-foot; ] a plant far different from Bacchar, as may appeare by the description therof, which I have set downe among the sundrie kinds of Nardus. And verely I doe find, that this plant is named \* Asarum, because it is never used in making of guirlands and chaplets.

\* *ὄστρον* ἢ *οὐρίπτερον*, ἢ *ornare*: ὄστρον, ἢ *ornare*, because it adorneth no chaplets.

\* *Ad scrupula singula*: which if you refer to a drachme, signifieth a third part lesse; but if to an ounce, the 24 part.

\* *Phlegreo*: but *Turnebus* readeth *Ægea*, according to *Dioscor.*

Concerning Saffron, the wild is the best. To plant it within any garden in Italy, is held no good husbandrie, for it will not quit cost, considering there is never a quarter set therewith, but it asketh a\* scruple more in expence, than the fruit or encrease commeth unto, when all the cards be told. For to have Saffron grow, you must set the cloves or bulbous heads of the root: and being thus planted, it prooveth larger, bigger, and fairer than the other: howbeit sooner far it doth degenerat and become a bastard kind: neither is it fruitfull and beareth chives in everie place, no not about Cyrene, where the goodliest floures of Saffron in the world are to be seen at all times. The principall Saffron groweth in Cilicia, and especially upon the mountaine Corycus there: next to it, is that of Lycia, and namely upon the hill Olympus: and then in a third degree of goodnesse, is reckoned the Saffron Centuripinum in Sicilie: although some there bee, who attribute the second place unto the Saffron of the mount \* Phlegra. Nothing is so subject to sophistication as Saffron: and therefore the onely triall of true Saffron indeed, is this, If a man lay his hand upon it, hee shall heare it to cracke as if it were brittle and readie to burst: for that which is moist (a qualitie comming by some indirect meanes and cunning cast) yeeldeth to the hand and makes no words. Yet is there another proove of good Saffron, If a man after hee have handled it, reach his hand presently up to his mouth, and perceive that the aire or breath therof smiteth to his face and eyes, and therewith fretteth and stingeth them a little; for then he may be sure that the Saffron is right. There is a kind of garden Saffron by it selfe; and this commonly is thought best, and pleaseth most, when there appeareth some white in the mids of the floure, and thereupon they name it Dialeucon; whereas contrariwise this is thought to be a fault and imperfection in the Corycian Saffron, which is chiefe: and indeed the floure of it is blacker than any other, and soonest fadeth. But the best simply in any place wheresoever, is that which is thickest and seemeth to like best, having besides short chives like haire: the worst is that which smelleth of mustinesse. *Mutianus* writeth, that in Lycia the practise is to take it up every seventh or eighth yeere, and remoove it to a plot of ground well digged and delved to a fine mould; where, if it bereplanted, it will become fresh againe and young, whereas it was readie before to decay and degenerat. No use there is (in any place) of Saffron floures in garlands; for the leaves are small and narrow, in manner almost of threads. Howbeit with wine it accordeth passing well, especially if it be of any sweet kind: and being reduced into powder and tempered therewith, it is commonly sprinkled over all the theatres, and filleth the place with a perfume. It bloometh at the setting or occultation of the star Vergiliae, and continueth in floure but few daies: and the lease driveth out the floure. In the mids of winter, it is in the verdure and all greene, and then would it be taken up and gathered: which done, it ought to bee dried in the shadow, and the colder that the shade is, so much the better. For the root of Saffron is pulpous and full of carnositie; and no root liveth so long above ground as it doth. Saffron loveth a life to be trampled and trode upon under foot: and in truth, the more injurie is done unto it for to mar it, the better it thriveth: and therefore neare to beaten paths, and wells much frequented, it commeth forward and prospereth most.

#### CHAP. VII.

☞ *Of the floures used in old time about coronets and guirlands: the great diversitie in aromaticall and sweet smelling Simples. Of Saliunca and Polium.*

Saffron was (no doubt) in great credit and estimation, during the flourishing estate of Troy: for certes, the Poët *Homer* highly commendeth these three floures, to wit, Melilote, Saffron, and Hyacinth. Of all odoriferous and sweet senting simples, nay of all hearbs and floures whatsoever, the difference consisteth in the colour, the smell, and the juice. And note this to begin withall, that seldome or never you shall meet with any thing sweet in sent, but it is bitter in taste; and contrariwise, sweet things in the mouth, be few or none odoriferous to the nose: And this is the reason that wine refined, smelleth better than new in the lees; and simples growing wild, have a better savour far than those of the garden. Some floures, the farther they be off, the more pleasant is their sinell: come nearer unto them, their sent is more dull and weaker than it

**A** was, as namely Violets. A fresh and new gathered rose casteth a better smell afar off than neere at hand; let it be somewhat withered and drie, you shall sent it better at the nose than farther off. Generally, all floures be more odoriferous and pleasant in the Spring, than at any other season of the yeare; and in a morning they have a quicker and more piercing sent, than at any houre of the day besides: the nearer to noone, the weaker is the smell of any heatbe or floure. Moreover, the floures of new plants are nothing so sweet as those of an old stocke: and yet I must needs say, that floures smell strongest in the mids of Summer. As for Roses and Saffron-floures, they cast the pleasanter smell, if they be gathered in cleare weather, when it is faire & drie above head: and in one word, such as grow in hot countries, bee ever sweeter to smell unto, than in cold climats. Howbeit, in Ægypt the floures have no good sent at all, by reason that the aire is foggie and mistie, with the dewes rising from the river Nilus. Moreover, certain floures there be which are sweet and pleasant enough, yet they stuffe and fill the head. Others, so long as they be fresh and green, have no smell at all, for the excessive abundance of moisture within them; as we may perceive in Fenigreeke, which the Grecians call Buceros. Many floures cast a quicke and lively smell, & yet are not without good store of juice but moist enough, as Violets, Roses, and Saffron: but such as are destitute of such moisture, and yet their sent is piercing and penetrant, they all of them be of a strong favour also, as for example the Lillie of both kinds. Sothernwood and Marjeram have a hot and strong favour. Some hearbs there be which yeeld no smell nor goodnesse at all, but in their floure onely, for all their other parts be dull and good for nothing, as Violets and Roses. Of garden hearbs, the strongest of smell be alwaies drie, as Rue, Mints, and Ach of Parsley: likewise are all such as grow in drie places. Some fruits, the elder they bee and the longer kept, the sweeter is their favor, as Quinces: and the same Quinces *de gard* smell better when they be gathered, than if they hung still upon the tree, and so preserved. Others there are, that unlesse they be broken, bruised, rubbed, and crushed, have no smell: and ye shall have those that cast no sent at all, unlesse their rind or barke be taken off: as also such, as except they be cast into the fire and burnt, yeeld no favour, as Frankincense and Myrrhe. Furthermore, all floures being bruised, are more bitter than they were untouched and unhandled. Some, after they be drie, reitene their odour longest, as the Melilot. There are that make the place more sweet where they grow, as the flour-de-lis; inso much as it perfumeth the whole tree (whatsoever it is) the roots wherof it toucheth. The hearbe Hesperis smelleth more by night than day, wherupon that name was devised. \* There are no living creatures which yeeld from their bodies a sweet favour, unlesse we

\* Plinie never heard of the Musk-goats nor Civet-cats in these daies.

**D** give credit to that which hath been reported of the Panthers. Furthermore, this would not be passed over, as touching the difference of odoriferous plants and their flours in this respect; that many of them are never employed to the making of guirlands and chaplets, as namely the Floure-de-lis, and Nard Celticke, Saliunca, which notwithstanding they yeeld both of them an excellent favour, yet are not used that way. But as for the \* Floure-de-lis, it is the root onely thereof that is comfortable for the odour; as if Nature had made the plant it selfe to serve only for Physick uses, and compositions of sweet perfumes. The best Floure-de-lis is that which groweth in Illyricum or Sclavonia; and not in all parts thereof, nor (I say) in the maritime coasts, but farther up into the maine, among the mountains and Forrests of Drilo and Nàrona. The next to it in goodnesse, commeth out of Macedonie, and it hath the longest root of all others, but slender withall and whitish. In the third place is to be raunged the Floure-de-lis of Africke or Barbarie; which, as it is the biggest in hand, so is it the bitterest also in tast. As touching the Ilyrian Ireos, there be two sorts of it; namely, Rhapsanitis, which is the better of the twain, so called for the resemblance that it hath to the Radish root: the second they name Rhizotomos, and it is somewhat reddish. In summe, the best Ireos, if a man doe but touch it, will provoke sneesing. The stem of the Floure-de-lis groweth streight and upright, to the heighth of a cubit. The floure is of divers colours, like as we see in the rainbow, whereupon it tooke the name Iris. The Ireos of Pisidia is not rejected, but held to be very good. Moreover, they use in Sclavonia to be very ceremonious in digging up the root of Flour-de-lis: for three months before they purpose to take it foorth of the ground, the manner is to poure mead or honeyed water round about the root in the place where it groweth, having beforehand drawne a threefold circle with a sword's point; as it were to currie favour with the Earth, and make some satisfaction for breaking it up and robbing her of so noble a plant: and no sooner is it forth of the ground, but presently they hold it up aloft toward heaven. This root is of a fervent and causticke nature, for in the very

\* Commonly called Ireos.

handling it raiseth pimples and blisters in manner of a burne; upon their hands who gather it. Another ceremonie also they have in the gathering thereof, for none must come about this worke, but such as have lived chaste, and not touched a woman: this (I say) above all, is observed most precisely. This root of all others is most subject to the worme, for not onely when it is drie, but also while it is within the earth, it quickly commeth to be worme eaten. In old time, the best Irinum, or oile of Iteos, was brought from the cape of Leucas, and the cittie of Elis in Boeotia; for planted it hath been in those parts many a yeare. But now there is excellent good commeth out of Pamphylia: howbeit that of Cilicia, and namely from the Septentrionall parts, is most highly commended.

As for the plant Saliunca, or Nard-Celticke, full of leaves verely it is, yet they bee so short, that handsomely they cannot be knit & twisted for guirlands: a number of roots it putteth forth, unto which the floure or hearbe groweth close: for surely a man would judge it all hearbe rather than floure, as if it were platted and pressed flat to the root with ones hand: and in a word, resembling a very thick tuft of grasse by it selfe. This hearbe groweth in Austria and Hungarie; also among the Morici, and the Alps on the Sun side. As for that which commeth up about the cittie Eporrhedia, it is so pleasant and odoriferous, that there is as much seeking after it as if it were some precious mettall; and it yeeldeth a renew to the cittie, no lesse than some mettall mine. And in very truth, a singular hearbe it is in a wardrobe to lye among good cloaths, for to get them a most pleasant and commendable smell.

Another plant there is which the Greeks use likewise in their wardrobes, called Polium. This hearbe *Museus* and *Hesiodus* the Poets, extoll and set out to the highest degree; for they report that it is good for all things that it shall be employed about; but principally, that it availeth much to win men fame, renowne, promotions, and dignities. Over and above which vertues, miraculous it is (if it be true which they say) \* that the leaves thereof in the morning seeme white, about noone purple, and at the Sun-setting blew. Two kinds there be of it: one groweth in the plains and champion grounds, and is the greater: another in the woods, and is the lesse. Some call it Teuthrion. The leaves resemble the gray hairs of an old man, springing directly from the root, and never passe in heigh a hand breadth. Thus much may suffice concerning odoriferous flours.

\* *Diosc.* reporteth this of *Tripolium*, and not of *Polium*: wherby it seemeth that *Plin.* is in a fault.

#### CHAP. VIII.

¶ *The colours of cloth resembling those of floures, and striving with them for the better. Of Amarantus or Passe-d'ours: of Chrysocon or Chrysitis.*

THE excessive ryot and prodigall superfluitie of men is growne to this passe, that having taken no small pleasure in surmounting the naturall savour of simple floures, by their artificiall odours and compound perfumes; they cannot rest so, but must proceed also in the craft and mysterie of dying cloth, to challenge the fairest floures in the garden, and to match, if not to surpass, the lively colours of Natures setting. Of these tinctures, I find that there be three principall: The one in graine, which striveth with that bright orient colour in Roses: and there is not a more pleasant thing to the eye, than to see the Scarlet or purple of Tyros, or to behold the double died Dibapha, or the Laconian purple. The second rich die, standeth upon the Amethyft colour, and resembleth the March violet: this also beareth much upon that purple, which of the said violet is called Ianthinus: for now I handle dies and colours in generall tearms, which neverthelesse may be subdivided into many other speciall sorts. The third, is ordinarily made of the purple and porcellane shell-fishes, and that in divers and sundrie maners; for of this tincture there are cloaths which encline much to the colour of Tornfoll; and of these, some bee many times of a deeper and fuller die than others. Also there is another sort that standeth much upon the Mallow floure, enclining to a purple: and a third sort which resemble the violet that commeth late in the yeere [called the purple Stocke-gillofre] and indeed this is the freshest and richest colour that can be died out of those fishes aforesaid. Certes, the tinctures and dies now adaies are so lively, as well for simple colours as mixt and compound (such artificiall means are devised by our sumptuous gallants) that in this strife of Nature and Art together, a man shall hardly judge whether of them have the better hand. As touching Yellow, I find that it is a most auncient colour, and highly reputed of in old time: for the wedding vaile which the bride ware on her marrying day, was all of Yellow, and women onely were permitted to use them: which might well be

**A** the cause that this colour is not reckned among those that be principall, that is to say, common as well to men as women: for the wearing and using of colours indifferently by the one and the other, is that which hath given them their name and speciall credit. Howbeit, doe what we can; for all our skill and industrie wee must give place without all doubt to the purple floure gentle, for we cannot reach possibly to the colour thereof. Now to say a truth, a purple Spike rather this is than a floure; and the same altogether without any smell. Of a straunge and wonderfull nature this is: it loves of all things to be cropped, and the more it is plucked, the better it cometh againe: it beginneth to spike or put out the floure in the month of August, and continueth untill Autumne. The best is that of Alexandria, for after it is gathered, it will keepe the fresh and lively colour still. This marvellous propertie it hath by it selfe, That when all other floures doe faile and are gone, if it be wet in water it looketh fresh againe; and for want of others, serves all winter long to make chaplets & guirlands. The chiefe and principall vertue that it hath, is shewed in the very name *Amaranthus*, for so it is called in Greeke, because it never doth fade or wither.

**B** But to come againe to our artificiall colours; we have one that answereth to the floure named *Cyanos*, *i.* Blewbottle: likewise to the yellow golden floure *Elichryson*. Verely none of all these flours or colours were in request in the daies of *K. Alexander* the Great; for the Greeke authors who wrote next after his decease, have made no mention at all of them: whereby it is plain, that they grew into a name and liking since their time. Howbeit no man needs to make doubt or question, That found out they were first by the Greekes: for how els should it bee, that their names which be meere Greekish, are currant here in Italie? Howbeit this cannot be denied, that Italie hath given name to the hearbe *Petilium*, which floureth in Autumne, groweth about briers and brambles, and is onely commendable for the colour sake, which is much like to the wild Rose or Eglantine: the leaves of which floure be small, and no more than five. A wonderfull thing to be noted in this floure, That the head should bend and nod downward so, as unlesse it bee thus (as it were) wreathed and bowed, the said leaves will not shew out of a small cup or vessell of sundrie colours, and enclosing within it a yellow seed.

**C** As touching a Daisie, a yellow cup it hath also, and the same is crowned as it were with a garland consisting of five and fiftie little leaves, set round about in manner of fine pales. These be floures of the medow, and most of such are of no use at all; no marvile therefore if they be namelesse: howbeit some give them one tearme, and some another. As for *Chrysocon* or *Chrysius*, no Latine denomination it hath at all: an hearbe it is, growing an hand-breadth high, putting forth certaine buttons (as it were) in the head, glittering as bright as gold, with a blacke root, tasting harsh and yet sweetish withall: it groweth commonly in places full of stones and shadowie.

**D**

## CHAP. IX.

¶ The excellencie of Ch. plets and Guirlands: of *Cyclaminus*, and *Melilot*: of *Trisolie* or Claver, and three kinds thereof.

**N**OW that we have gone through in manner the principall dyes and richest colours that be; it remaineth that we passe to the treatise of those guirlands, which beeing made of divers coloured flours, in regard only of that varietie, are delectable and pleasing to the eye. And considering that some of them stand upon flours, others of leafe, they may be all reduced to two principall heads. Among flours, I take to be all kinds of broome (for from them there be gathered red yellow floures) and the *Oleander*. *Item*, the blossoms of the *Injube* tree, which also is called *Cappadocia*, for they resemble much the odor of the Olive bloums. As for *Cyclaminus*, *i.* Sow-breed, it groweth among bushes; whereof more shall be said in another place: a purple *Colosian* floure it carieth, which is used to beautifie & set out game-coronets. To come now to chaplets made of leaves; the fairest that goe unto them, be \**Smilax* and *Ivie*; and therein also their \**Bindweed*. berries interlaced among, do make a goodly shew above all: of which we have spoken at large in the treatise of shrubs and trees. Many kinds there are besides of plants proper for this purpose, which we must be faine to expresse by Greeke names, forasmuch as our countrey men have not been studious in this behalfe, to give any Latine names to the greatest part of them: besides, most of them are meere strangers in Italy, and grow in forrein parts: howbeit, looked for it will be at our hands that we should enter into the discourse of them also, for that our purpose and design reacheth to all the works of Nature, and is not limited & confined within the bounds of Italy.

\* *Vitis alba*, of  
some: *Glycy-*  
*picron Dodonei*,  
of others.  
\* *Viburnum*  
*Matthioli*.

Well then, to begin withall, \*Melothron, Spircon, Trigonon, \*Cneoron (which *Hyginus* call- G  
leth Casia) afford leaves very meet to make chaplets: so doth Conyza, called otherwise Cuni-  
lago; Melysophyllon, named also Apiastrum, *i.* Bawme; and Melilot, which we commonly terme  
Sertula Campana; and good reason, for the best in Italy is that of Campaine: and in Greece,  
that which groweth in the promontorie Sunium. Next to these, the Melilot of Chalcis & Can-  
die is well accepted of: but grow it in what countrey it will, rough thickets and woods it deligh-  
teth most in. And that of this hearbe they were wont usually in old timeto make garlands, may  
appear by the very name Sertula, which it tooke thereupon, and retaineth still. In favor & floure  
both, it commeth neare to Saffron: the hearbe otherwise of it selfe is hoarie and gray. The best  
Melilot is that counted which hath shortest leaves, and those most plump and fattie withall. H  
Semblably, the hearb Trifolie or Claver, hath leaves which goe to the making of coronets and  
guirlands. And hereof there be three kinds: the first is that which the Greeks call Mynianthes,  
others Asphaltion, having a bigger leafe than the rest; an hearb that garland-makers common-  
ly use: the second with a sharpe leafe, called thereupon Oxytriphyllon: the third, which is least  
of all other. Among these Trefoiles, I cannot but advertise the reader, that some there be which  
have strong and firme stems, as nervous as those of garden Fennell and Fennell wild, yea and as  
stiffe as those of Myophonos. But to returne againe to our chaplets, there bee employed about  
them, both the maine stalks of Ferula, as also the berries and purple floures of the Ivie. There  
is besides a kind of them, like unto the wild roses: and in them verely the colour only is delecta-  
ble, for odour they have just none. To conclude, of Cneoron there be two kinds, the blacke and I  
the white: both well branched and full of leaves, but the white is most odoriferous: and as well  
the one as the other, doe flourish after the Æquinox in Autumne.

CHAP. X.

Of *Oryganum*, and *Thyme*: of the Athenien honey: of *Conyza*, and *Jupiters*  
floure: of *Sotherwood* and *Camomile*.

AS many sorts also there be of *Oryganum*, serving to make guirlands: as for one of them, it  
hath no seed; but the other which is sweet, is called *Orygan* of Candie. In like manner, two  
kinds there be of *Thyme*, to wit, the white and the blacke: this hearbe doth flourish about K  
the Summer Solstice, at what time as Bees also begin to gather honey from it; and according  
to the flourishing of it more or lesse, a man may guesse full well what season there will be for honey:  
for honey-mistresses and such as keepe Bees, hope to have a good yeere of honey, when they see  
the *Thyme* to bloume abundantly. *Thyme* cannot well away with raine, and therefore it taketh  
harne by showres and sheddeth the floure. *Thyme* seed lyeth so close, that unneth or hardly it  
can be found; whereas the seed of *Orygan*, notwithstanding it bee exceeding small, is evident  
enough and may soone be seene. But what matter makes it, that Nature hath so hidden the seed,  
considering it is well knowne, that it lyeth in the very floure, which if it be sowne, commeth up as  
well as any other seed? See the industrie of men, and how there is nothing but they have made  
triall of and put in practise! The honey of Athens carrieth the name for the best honey in the  
world, by reason of the *Thyme* growing thereabout. Men therefore have brought over into other L  
countries, *Thyme* out of Attica, although hardly and with much adoe (being sowne thus in the  
floure as I have said) it commeth up. But there is another reason in Nature, why it should thrive  
so badly in Italy or elsewhere, considering that the Attick *Thyme* will not continue and live, but  
within the aire and breath of the Sea. Certes this was an opinion received generally of our auncient  
fore-fathers, That no *Thyme* would doe well and prosper, but neare unto the Sea; which  
should be the cause, that in Arcadia there is none of it to be found. And in those daies also, men  
were verely perswaded, that the Olive would not grow but within the compasse of three hundred  
stadia from the Sea side. Howbeit, in this our age verely, we are advertised and know for certain,  
That in Languedoc and the province of Narbon, the very stonie places are all overgrowne and  
covered with *Thyme*, upon which there are fed thousands of sheepe and other cattaille: in such M  
sort, as this kind of herbage and pasturage, yeeldeth a great revenue to the inhabitants and pai-  
sants of that countrey, by joisting and laying in of the said beasts, brought thither out of far re-  
mote parts for to feed upon *Thyme*.

Concerning the hearbe *Conyza*, which goeth also to the making of Chaplets, there bee two  
kinds

A kinds likewise of it, namely, the male & the female. And these differ onely in the leaves. For those of the female Conyza be thinner, smaller, narrower, and growing closer together than the other of the male, which indeed branch and spread abroad more, lapping one over another in manner of crest tiles. The flowers also of the male Conyza is more bright and lively: howbeit, both the one and the other flower late, and not before the rising or apparition of the starre Arcturus. The male carieth a strong sent: but that of the female is more penetrant; in which regard the female is better for the bite and sting of venomous beasts. The leaves of the female, smell of Honey. The root of the male, is by some called Libanotis, whereof we have already written.

As touching these hearbes following, \*Dios Anthos, Majoran, the day Lillie, Hemerocalles, Sothernwood, Elecampane, water Mints, and wild running Thyme, as also all which doe branch and put forth shoots as Roses doe, such serve onely in lease for Guirlands. As for the said *Jupiters* flower or Dios Anthos, particularly, there is nothing in it but the colour to commend it; for favour it hath none, no more than another hearbe which the Greekes call Phlox. As for the rest, their flowers and branches both be odoriferous, except the running wild Thyme.

Elecampane, named in Greeke Helenium; sprang first (as men say) from the teares of ladie *Helena*: and therefore the best Elecampane is that which groweth in the Island of Helena. The plant is leaved like unto wild Thyme, spreading and running low by the ground with little branches, nine inches or a span long.

Sothernwood doth flourish in Summer, and carieth a sweet and pleasant favour, howbeit, the head it somewhat stuffeth and offendeth. The flower is of a golden colour. And say, that it carieth neither seed nor flower, yet commeth it up of it selfe in void and vacant places altogether neglected and without any culture, for it doth propagat and encrease by the tops and tips of the branches lying upon the ground, and so taking root. And therefore it groweth the better if it be set of root or slip, than sowed of seed. For of seed, much adoe there is to make it come up. And when it is above ground, the young plants are removed and set, as it were in *Adonis* gardens; within pots of earth; and that in Summer time, after the manner of the hearbe and flower *Adonium*. For as well the one as the other be very tender, and can abide no cold: and yet as chill as they bee, they may not away with over-much heat of the Sunne, for taking harme. But when they have gotten head once and be strong ynough, they grow and branch as \*Rue doth.

Much like unto Sothernwood in sent and smell, is Camomile: the flower is white, consisting of a number of pretie fine leaves set round about the yellow within.

CHAP. XI.

Of *Marjoram*, the greater and the lesse, called in Latine *Amaracus* or *Sampsuchum*. Of *Nyctygetum*, *Melilote*, the white *Violet*: of *Codiuminum*, and wild *Bulbes*: of *Heliobrysum*, and *Lychnis* or *Rose Campian*. And of many other hearbs growing on this side the sea.

**D** *Iocles* the Physician, and the whole nation in manner of the Sicilians, have called that hearbe *Amaracus*, which in *Aegypt* and *Syria* is commonly named *Sampsuchum*. It commeth up both waies, as well of seed as of a slip and braunch. It liveth and continueth longer than the hearbes before named, and hath a more pleasant and odoriferous sent. *Marjoram* is as plentiful in seed, as *Sothernwood*: but whereas *Sothernwood* hath but one tap-root and the same running deep into the ground, the rest have their roots creeping lightly aloft and eb within the earth. As for all the other hearbes, they are for the most part set and sowne in the beginning of the *Autumne*: some of them also in the *Spring*, & namely in places which stand much in the shade, which love to be well watered also and enriched with dung.

As touching *Nyctygetum* [or *Lunaria*] *Democritus* held it to be a wonderfull hearb, and few like unto it; saying that it resembleth the colour of fire, that the leayes be prickie like a thorn, that it creepeth along the ground: he reporteth moreover, That the best kind thereof groweth in the land *Gedrosia*, That if it bee plucked out of the ground root and all after the *Spring* *Aequinox*, and be laid to drie in the *Moonshine* for three daies together, it will give light and shine all night long; also, That the *Magi* or *Sages* of *Persia*, as also the *Parthian* kings use this hearbe ordinarily in their solemne vows that they make to the gods: last of all, That some call it *Chenomychos*, because *Geese* are afraid of it when they see it first; others name it *Nyctilops*, because in the night

night season it shineth and glittereth a farre off. As for Melilote, it commeth up every where : **G**  
 howbeit, the best simply, and wherof is made the greatest account, is in Antica. But in what place  
 soever it groweth, that is most accepted which is fresh and new gathered, not enclining to white,  
 but as like unto Saffron as is possible. And yet in Italie the white Melilote is the sweeter and  
 more odoriferous.

The first flower bringing tidings of the Springs approach, is the white bulbous stock Gillofre.  
 And in some warmer climats they put forth & shew even in Winter. Next unto it for their time-  
 ly appearance, is the purple March Violet: and then after them the Panse, called in Latine Flam-  
 mea, and in Greeke Phlox, I meane the wild kind onely.

Codiaminon bloweth twice in the yeare, namely, in the Spring and the Autumne: for it can-  
 not abide either Winter or Summer. Somewhat later than those before rehearsed, are the Daf- **H**  
 fodill and Lillie ere they flower, especially in countries beyond sea. [In Italie verely (as I have said  
 before) they bloum not untill after Roses:] for in Greece the Passe-flower\* Anemone is yet more  
 lateward. Now is this Anemone the flower of certaine wild Bulbes, different from that other A-  
 nemone, whereof I will speake in the Treatise of Physicke-herbes. Then followeth\* Oenanthe,  
 and Melanion, and of the wild sort Heliochryfos. After them, a second kind of Passe-flower or  
 Anemone, called also Leimonia, beginneth to blow. And immediately upon it the petie Gladen  
 or sword-grasse, accompanied with the Hyacinth. And last of all, the Rose sheweth in her likenes.

But quickly hath the Rose done, and none so soone, and yet I must except the garden Rose. Of  
 all the rest, the Hyacinths or Harebels, the\* stocke Gillo flower, and Oenanthe or Filipendula,  
 beare flowers longest. But of this Oenanthe, this regard must be had, that the flowers bee often  
 picked and plucked off, and not suffered to run to seed. This groweth in warme places. It hath **I**  
 the very same sent that Grapes when they first bud and put out blossome, whereupon it tooke the  
 name Oenanthe. But before I leave the Hyacinth, I cannot chuse but report the fable or tale  
 that goeth thereof, and which is told two manner of waies, by reason that the flower hath certain  
 veines to be seene running in and out, resembling these two letters in Greeke A I, plaine and easie  
 to be read: which as some say, betoken the lamentable mone[αι] that *Apollo* made for his beloved  
 wanton minion *Hyacinthus*, whom he loved: or as others make report, sprung up of the blood of  
*Ajax* who slew himselfe, and represented the two first letters of his name AI.

Heliochryfos beareth a yellow flower like to gold, a small and fine leafe, a little stalke also and a  
 slender, but hard and stiffe withall. The Magi or Sages of Persia use to weare this hearb and flour **K**  
 in their Guirlands: and they be fully persuaded, that by this meanes they shall win grace and fa-  
 vour in this life, yea, and attain to much honor in glorie; provided alwaies, that their sweet com-  
 positions wherewith they annoint and perfume themselves, be kept in a vessell or box of gold not  
 yet fined nor purified in the fire; which gold they call Apyron. And thus much for the flowers of  
 the Spring.

Now succeed and come after in their ranke, the Summer flowers, to wit, *Lychnis*, *Jupiters* flow-  
 er or *Columbine*, and a second kind of \*Lillie: likewise *Iphyon*, and that *Amaracus* or *Marje-*  
*ram*, which they call the *Phrygian*. But of all others, the flower *Pathos* is most lovely and beauti-  
 full: whereof there be two kinds, the one with a purple flower like unto the *Hyacinth*; the other  
 is whiter, and groweth commonly in churchyards among graves and tombes, and the same hol- **L**  
 deth on flourishing better, and liveth longer. The flower de *Luce* also is a Summer flower. These  
 have their time, fade, and are soone gone. And then come other flowers for them in their place  
 in Autumne, to wit, a third kind of Lillie, and Saffron: But of both these, the one is of a dull or no  
 sent at all: the other is very odoriferous. But all of them breake out and shew abroad with the  
 first shower of raine in Autumne. Our Chaplet-makers use the flowers also of *Bedegnar* or white  
*Thistle* in their Guirlands: and no marvell, since that our Cookes dresse the young tendrels  
 and crops thereof, for to make a daintie dish for to content our tast and goe pleasantly downe  
 the throat. Thus you see the order and manner of beyond-sea flowers, how and when they come  
 abroad. In Italie it is somewhat otherwise. For the Rose followeth immediately after the Violets:  
 and when the Rose is in the mids of his ruffe, in comes the Lillie to beare him companie. No so- **M**  
 ner hath the Rose played his part, but the blew Blaw entereth the stage: and after him the *Passe-*  
*veleur* or *Flower-gentle*. As for the *Pervinck*, it continueth fresh and greene all the yeare  
 long: this hearbe windeth and runneth too and fro with her fine and slender twigges in man-  
 ner of threds or laces, and those beset with leaves two by two in order, at every knot or joint.

Passing

\* *Pulsatilla* or  
 Wind-flower.

\* *Filipendula*  
 supposed of  
 some.

\* Or rather the  
 Wall-flower.

\* Some read  
*Cerinthus*  
 rather.

**A** Passing good and proper indeed for vine and storie worke in borders, arbours or knots, & meet for fine and curious Gardeners: howbeit, for default of other flowers, the Garland-makers borrow a little of the law, and make up their defects with a supplie from it. The Greekes call it Chamædaphne.

The life of the white Violet or bulbous stocke-Gillofre, is three yeares at most, and so long it holdeth the owne well; after that tearme it doth degenerat and wax worser. The Rose-bush will continue five yeares, without cutting downe or burning (which are the meanes to maintaine it in youth still.) But as we have already observed, there lieth very much in the soile, which would be considered especially in flowers: for in Ægypt, none of all these above rehearsed, have any odour or sent at all; and yet the Myrtle trees there, they alone carie a most sweet and pleasant favour. Moreover, in some tracts all these hearbes and flowers beforenamed, doe prevent in budding and blowing (two months) those of other places. As for Rose-rewes, the earth ought to be digged & opened about the roots; first presently upon the comming of the Westerne wind Favonius in Februarie, and then a second time about the Summer Solstice: to conclude, these would be looked unto above all things, that before and betweene those times, they bee kept well pruned and cleansed from all superfluities.

## CHAP. XII.

*The order of nourishing and maintaining Bees. What meat is to be given them. Their diseases, and the remedies to them belonging.*

**C** **I**N this discourse of ours concerning Gardens and gay flowers appertaining to Guirlands, requisite it is to speake of Bees and Bee-hives, which become the garden very well: considering the gaine that commeth in so easily by them, especially when they stand and do well. In regard therefore of these Bees, so beneficiall as they bee, and kept with so small charges, a garden ought to be well planted and stored with Thyme, Baulme, Roses, Violets of all kinds, Lillies, sweet Trefoile, Beanes, Ervile, Cunila or Saverie, Poppies, Conyza, Casia, to wit, Lavander and Rosemarie, Melilote, Melissophyllum, and Cerinthe. This Cerinthe is an hearbe bearing white leaves, and those bending downward: it groweth a cubit high, and carrieth an hollow head, containing within it a certaine sweet liquour resembling honey: Bees are most eager and greedie after the flower of this hearbe, as also of Senvie; whereat we may well make a wonder, seeing that for certaine they will not touch nor come neare to the blossome of the Olive trees. And therefore good it is to set Bee-hives farre ynough from this tree. And yet of necessitie some there would be planted neare unto them, that when the Bees do swarme or cast, they might have a convenient place at hand to settle upon, for feare they should flie too farre from the hive. The Cornell tree also is not good for Bees, for if they chauce to tast the flower thereof, they fall presently into a vehement laske, whereof the poore wretches (if they have not helpe the sooner) die: and therefore it would not stand in their way. Howbeit, there is a remedie to cure them of this Flux, namely, to take sorvises and stampe them together with honey, and so to give it them: to set unto them either mans urine or beasts stale: or else last of all to serve them with graines of the Poingrate, besprinkled and drenched in wine of the Amminean grape. But if you set Browme all about their hives, you doe them an high pleasure.

**D** **E** **F** As touching their food and nourishment, I will tell you a wonderfull and memorable thing upon mine owne knowledge. There is a towne or Burgade called Hostilia, situate upon the river Po, the inhabitants of this village, when they see that their Bees meat goeth low therabout, and is like to faile, take me their hives with Bees and all, and set them in certaine boats or barges, and in the night row up the said river Po against the streame five myles forward. The morrow morning out goe the Bees to seeke food and releefe. Now when they have met with meat, and fed themselves, they returne againe to the vessels afore said: and thus they continue daily, although they change their place and haunt; untill such time as their maisters perceive that the hives be full, by the settling of their boats low within the water with their weight, and then they return home againe downe the streame, and discharge the hives of the honey within.

## CHAP. XIII.

*Of a certaine venomous and poysonfull Honey. The remedies as well against the said Honey, as another kind that maketh falke besides themselves.*

**S**emblably in Spaine they deale with their Bees and hives upon Mules backs in the like case, and carie them up into the countrey for to bee provided of victuals. But here it would be considered by the way, what pasturage it is that they be put into; for that there is some kind of food, which poysoneth all the honey that is gathered from it. At Heraclia in Pontus, in some yeares, all the honey that the Bees do make, is found to be venomous and no better than poyson; and yet the same Bees in other yeares gather good and holefome honie. Howbeit, those authors who have delivered thus much in writing, have not set downe what flowers they bee that yeeld this hurtfull honey: and therefore I thinke it not amisse to write what I have found and known as touching this point. There is an hearbe called *Ægolethron* in Greeke, which killeth horses verely, but Goats most of all, feeding thereupon; and therefore it tooke that name: the flowers of this hearbe, if it chauce to be a wet and rainie Spring, do conceive and engender within them a certaine deadly venome which doth corrupt and rot them. This may be a propable reason, that the foresaid mischeefe and bane is not alwaies felt alike. This poysonome honey may be knowne by these signs: First it will never thicken but continue liquid still; secondly, the colour is more deep and reddish than ordinarie; thirdly, it carrieth a straunge sent or smell with it, and will cause one to sneese presently; last of all, it is more ponderous and heavie than the good and harmelesse hony. The symptoms or accidents that ensue upon the eating of this honey, are these, They that have tasted thereof, cast themselves upon the ground and there fall a tumbling: they seeke by all meanes they can to be cooled: and no marvell, for they run all to sweat, that one drop overtakes the other. Howbeit, there bee many remedies for this poyson, which I will shew in place convenient. Meane while, because a man would not be without some good thing readie at hand, since the world is so full of villanie and set upon such secret mischeefe, I must needs put down one good receipt, and that is this: Take honied wine that is old, mingle and incorporat it with the best honey you can meet withall, and Rue together: use this confection at your need. *Item*, Eat much of salt-fish, although it come up againe, and that your stomacke doe cast it. Moreover, this honey is so pernicious, that the very dogges if they chauce to lick up any excrements that passe from the partie so infected (either by reaching, spitting, vomit, or seege) they are sure to be sped therewith, and to feele the like torments. Howbeit, the honied wine that is made therewith, if it may have age ynough and be stale, is knowne for a certainerie to doe no creature harme. And there is not a better medicine in the world, either to fetch out spots in womens faces, and make their skinne faire and cleare (if it be applied with *Costus*;) or to take out the blacke and blew marks remaining after stripes in eye or elsewhere, so it be tempered with *Aloe*. Another kind of honey there is in the same region of Pontus, and namely among the *Sanni* (a people there inhabiting) which because it driveth folke into a fit of rage and madnesse, they call in Greeke *Mænomenon*. Some attribute the occasion hereof to the flower of the *Oleander*, whereof the woods and Forrests there be full. This nation selleth no hony at all, because it is so venomous and deadly: notwithstanding they doe pay for tribute a huge masse of wax unto the *Romanes* every yeare. Moreover, in the kingdome of *Persis*, and in *Getulia*, which lieth within *Mauritania Cæsariensis*, a countrey confining and bordering upon the *Massæuli*, there be venomous honey-combs; yea, you shall have in one hive some honey-combs full of poysoned honey, whereas others be found and good: a dangerous thing no doubt, and than which, there could bee no greater deceit to poyson a number of people; but that they may be knowne from the rest by their leaden and wan hew that they have. What should we think was Natures meaning and intent by these secret flights and hidden mischeefes, That either the same Bees should not every year gather venomous honey; or not lay the same up in all their combs differently? Was it not ynough that she had bestowed upon us a thing, wherein poyson might be soonest given and least perceived? Was shee not content thus to endaunger our lives, but shee must proceed farther, even to incorporat poyson her selfe in honey, as it commeth from the Bee, for to empoison so many living creatures? Certes, I am of this mind and beleefe verely, That she had no other purpose herein, than to make men more warie what they eat, and lesse greedie of sweet meats to content and please the tooth. For the very  
honey

- A honey indeed she had not generally infected with this hurtfull qualitie, like as she had armed all Bees with sharpe prickes and stings, yea, and the same of a venomous nature: & therefore against these creatures verely she hath not deferred and put off to furnish us with a present remedie. For the juice of Mallowes or of Yvie leaves serveth to annoint the stinged place, and keepe it from rankling: yea and it is an excellent thing for them that be stung, to take the very Bees in drinke; for it is an approved cure. But this I marvell much at, That the Bees themselves, which feed of these venomous hearbs, that carie the poyson in their mouths, and are the makers of this mischeevous honey, doe escape & die not thereof? Whereof I can give no reason at all, unlesse dame Nature, that ladie and mistresse of the world, hath given unto these poore Bees a certaine Antipathie and vertue contrarie unto poyson: like as among us men to the *Marsi* and *Pssili*, she hath imprinted (as it were) a repugnancie in their bodies, to resist the venome of all Serpents whatsoever.

CHAP. XIII.

*Of a certaine kind of honey which Flies will not touch. Of Bee-hives. How to order the same, and namely when Bees want meat and are in daunger to be furnished. The manner also of making Wax.*

There is in Candie another straunge and woonderfull thing, as touching Honey, gathered about the mountaine Carina, which taketh nine miles in compasse: within which space and circuit of ground, there is not a Flie to be had; and the honey there made, Flies wil not touch in any place wheresoever. By which experiment, this honey is thought to bee singular for medicines, and therefore choise is made thereof before any other.

- As touching Bee-hives, they ought to stand on the open side upon the Æquinoctiall Sunne rising, that is to say, when the daies and nights be equall. And in any wise, regard would bee had, that they open not into the Northeast, and much lesse the full West. The best Bee-hives be made of barkes and rinds of trees: the second in goodnesse be those of Ferula or Fennell-geant. In the third place are such as be wrought of oisier twigs. Many have made them of Talc, which is a kind of transparent glasse stone, because they would see through them how the Bees doe worke and labour within. Daubed they should be if they were well served, both without and within with Oxedung. The cover and lid thereof ought to be mooveable and have libertie to play up and downe behind, that it may bee let downe farre within-forth, in case either the hive bee too large and of greater receipt in proportion than the Bees are in number; for feare they should slacke their work and give over their travell, despairing ever to fill the same, seeing it so big and of so great capacitie: and being thus let downe (to make the hive seeme the lesse) it must be gently drawn up again by little and little, that the Bees may be deceived thereby, and not perceive how their work grows upon them. In Winter time Bee-hives should be covered with straw: and oftentimes perfumed with beasts dung especially; \* for this is agreeable to their nature. Over and besides, it killeth the wicked vermine that breed in them, Spiders, Butterflies, and Wood-wormes: yea, and this propertie it hath moreover, to stirre up and quicken the Bees, and make them more lively and nimble about their businesse. As for the Spiders aforesaid, they verely are not so harmefull, and bee soone destroyed: but the Butterflies doe the more mischeefe, and are not so easily rid away. Howbeit, there is a way to chase them also, namely, to wait the time when the Mallow dooth begin to blossome, to take the change of the Moone, and chuse a faire and cleare night, and then to set up certaine burning lights just before the Bee-hives: for these Butterflies will cover to flie into the flame. But what is to be done, when you perceive that the Bees doe want victuals? Then it will be good to take drie Raisins of the Sunne, and Figges, to stamp them together into a masse, and lay it at the entrie of the hive. *Item*, It were not amisse to have certaine lockes of wooll well touzed & carded, and those wet & drenched in cuit either sodden to the thirds, or to two thirds, or els foked in honied wine, for them to settle upon and sucke. Also to set before them in their way the raw carcases of Hens, naked and pulled to the bare flesh. Moreover, there be certaine Summers so drie and continually without raine, that the fields want flowers to yeeld them food, and then must they bee served with the foresaid viands, as well as in Winter season. When honey is to be taken forth of the hives, the holes and passages for the ingresse and egress of the Bees ought to be well rubbed and besmeared with the hearbe Melissophyllon and Genista brused and stamped: or else the hives must be compassed about in the middest with branches of the white Vine,

\* Considering that of a beasts carcase they will be engendred.

for feare leaft the Bees depart and flie away. The veffels whereout honey hath beene employed, G  
yea, and honey combes, would bee well rinced and washed in water: which being throughly fod-  
den, maketh a moft wholefome and excellent vinegre.

As touching VVax, it is made of the combes after the honey is preffed and wrong out of  
them. But firft they muft bee purified and cleaned with water, and for three daies dried in fome  
darke place: upon the fourth day they are to be diffolved and melted upon the fire in a new ear-  
then pot never occupid before, with fo much water as will cover the combes: and then it fhould  
be strained through a panier of reeds or rufhes: which done, the wax is to be fet over the fire a fe-  
cond time in the fame pot, and with the felfefame water, and foddin againe; and then it ought to  
run out of it into other veffels of cold water, but thofe firft fhould be all about within annointed  
and befmeared with honey. The beft wax is that which is called Punica, .i. of Barbarie, and is H  
white. The next in goodneffe is the yelloweft, and smelleth of honey, pure and cleane without fo-  
phiftication; fuch commeth from the countrey of Pontus: and verely I wonder much how this  
wax fhould hold good, confidering the venomous honey whereof it is made. In the third place  
is to be raunged the wax of Candie: for this ftandeth much upon that matter which they call  
Propolis, whereof I have alreadye spoken in the Treatife of Bees and their nature. After all thefe,  
the wax of the Ifle Corfyca may be reckoned in the fourth ranke: which becaufe it is made much  
of the Box tree, is thought to have a vertue medicinable. Now the making and working of the  
firft and beft Punicke white wax, is after this manner: They take yellow wax, and turne it often  
in the wind without the houfe in the open aire; then they let it feeth in fea-water, and namely,  
fuch as hath been fet farre from the fhore out of the very deepe, putting thereto Nitre: this done,  
they fcum off the flower (that is to fay, the whitest of it) with fpoones; and this creame (as it were) I  
they change into another veffell, which hath a little cold water in it. Then once againe they boile  
it in fea-water by it felfe alone, and fet the veffell by for to coole. After they have done thus three  
times, they let it drie in the open aire upon an hurdle of rufhes, in the Sunne and Moone, both  
night and day: and this ordering bringeth it to be faire and white. Now, in the drying, for feare  
that it fhould melt, they cover it all over with a fine Linnen cloth. But if they would have it to be  
exceeding white indeed, they feeth it yet once more, after it hath been thus funned & mooned.  
In truth, this Punicke white wax, is fimplly the beft to be ufed about medicines. If one be difpofed  
to make wax blacke, let him put thereto the afhes of paper: like as with an addition of Orchanet  
it will be red. Moreover, wax may bee brought into all manner of colours, for painters, linniers,  
and enamellers, and fuch curious artificers, to represent the forme and fimilitude of any thing K  
they lift. And for a thoufand other purpofes men have ufe thereof, but principally to preferv  
their walls and armours withall. All other things as touching Honey and Bees, have ben hand-  
led alreadye in the peculiar Treatife to them and their nature belonging. Here an end therefore  
of Gardens and Gardinage.

CHAP. XV.

*Of hearbs which come up of themfelves, and fuch efppecially as be armed with pricks.*

I T remaineth now to fpeake of certaine wild hearbs growing of their own accord, which in ma- L  
ny nations ferve for the kitchin, and principally in Ægypt: for this countrey, although it bee  
moft plentifulfull in corne, yet may feeme to have leaft need thereof, and of all nations under  
heaven beft able to live without the fame: fo well ftored it is with hearbs, wherof the people doth  
ordinarily feed: whereas in Italie here, wee know as few of that kind good to be eaten, namely,  
Strawberries, \* Tanus, Ruscus, Crestmarine or Sampire; as alfo Batis Hortenfiana, which  
\*The fruit or  
berrie whereof  
is V. s. Taminia  
some call French Sperage: we have alfo the wild Parsnep of the medows, and the Hop, but wee  
ufe them rather for pleafure and delight, and to give contentment to our taft, than for any neces-  
farie food to maintaine life. But to come againe to Ægypt, there is to be found the nobleft plant  
of all others, Colocasia, which fome name Cyamos, [.i. the Ægyptian beane:] this hearbe they  
gather and cut downe out of the river Nilus: it putteth forth a maine ftem, which being foddin, M  
yeeldeth in the eating and chewing, a certaine thredie matter or woolly fubftance, drawing out  
in manner of a cobweb; but the ftalke as it groweth up amid the leaves, maketh a faire and good-  
ly fhew: for indeed the faid leaves be exceeding large, and comparable to the broadest that any  
tree beareth; refembling thofe for all the world of the Clote or great Burrhe growing in our ri-  
vers

**A** vers, which we call Personata. A wonderfull thing it is to see, what store they in Ægypt set by the commodities that their river Nilus doth affoord: for of the leaves of this Colocasia (plaited and enfolded naturally one within another) they make them cups of divers formes and fashions, out of which they take no small pleasure to drinke. And now adaiies this hearb is planted here in Italie. Next to Colocasia, the Ægyptians make most account of that Cichorie, which I named before, the wild and wandring Endive; which hearbe commeth up in that countrey after the rising of the Brood-hen star: it floureth not all at once, but bloweth by branches one after another: a supple and pliable root it hath, and therefore the Ægyptians use it in stead of cords to bind withall. As for Anthallium, it groweth not in Nilus, but not far from the river: it beareth a fruit in bignesse and roundnesse resembling a Medlar, having neither kernell within, nor huske without: and the leafe of this plant is like to Cyperus, or English Galangale. This hearbe they use to eat, being first \* dressed and prepared in the kitchin. They feed likewise upon Octum, a plant that hath few leaves and those very small, howbeit a great root. Touching Aracidna and Aracos, they have many roots verely branching and spreading from them, but neither leafe nor herbage, ne yet any thing els appearing above ground. And thus much of the chiefest and greatest hearbs of Ægypt, served up to the table: The rest are common or vulgar, and everie mans meat, by name, Condrylla, Hypochœris, Caucalis, Authriscum, Scandix, (called by some Tragopogon, which beareth leaves like to Saffron;) Parthenium, Strychnum, Corchorus, and \* Apace, which sheweth his head about the Æquinox: also Acinos, and that which they name Epipetron, and it never beareth floure; whereas Aphace contrariwise never giveth over flouring, but when one floure is faded and shed, another commeth up, and this course it holdeth all winter long; throughout the Spring also, even to the heat of Summer. Many other hearbs they have of base reckoning: but above all, they make greatest account of \* Cnicus (an hearbe, not knowne in Italy) not for any good meat they find in it, but for the oyle drawne out of the seed thereof. Of this hearbe, there be two principall kinds, to wit, the Wild, and the Tame: the Wild is subdivided into two speciall sorts, the one of a more mild and gentle nature than the other, although the stalks of both be alike, that is to say, stiffe and streight upright: and therefore women in old time used the stems thereof for rocks and \* distaffs; wherupon some do call the hearb Atractylis: the seed is white, big, and bitter. The second is more rough and hairie, creeping long on the ground, with stalks more musculous and fleshie, and carrieth a small seed. This hearb may be ranged among those that be prickly: for so must herbs be devided into such generall head; namely, that some be full of pricks, others cleane without and smooth. As for those which stand upon pricks, they be subdivided into many members and branches. And to begin with a kind of Sperage, called also Scorpio, it hath no leafe at all, but in stead thereof, pricks and nothing els. Some there be leafed indeed, but those are beset with pricks, as the Thistle, Sea-holly, \* Liquirice, and Nettle: for the leaves of all these hearbs be prickie and stinging withall. Others, besides their leaves, have prickles also, as the \* bramble, and Rest-harrow or Whin. Some be provided of pricks both in leafe and stalke, as Phleos, which others have called Stœbe. As for Hippophaet, it hath a pricke or thorne in every joynt: but the bramble Tribulus aforesaid, hath this propertie by it selfe, That the fruit also which it beareth, is set with pricks. Of all these sorts, the Nettle is best knowne, which carrieth certaine goblets and concavities, and the same yeelding a purple kind of downe in the floure; and it riseth up sometimes above two cubits high. Many kinds there bee of these Nettles; namely, the wild Nettle, which some would have to be the female, and this is more mild than the rest. In this wild kind is to be reckoned also, that which they call Cania, and is of the twaine more ægre, for the verie stalke will sting, and the leaves be purfled as it were and jagged. But that Nettle which carrieth a stinking favor with it, called is Herculanea. All the sort of them are full of seed, and the same blacke. A strange qualitie in these Nettles, that the verie hairie down of them (having no evident pricks sticking out) should be so shrewd as it is, that if one touch it never so little, presently there followeth a smarting kind of itch, and anon the skin riseth up in pimples and blisters, as if it had been skalt or burnt: but well knowne is the remedie of this smart, namely, to annoint the place with oile. Howbeit this biting propertie that it hath, commeth not to it at the beginning when it is new come up, but it is the heat of the Sun that fortifieth this mordacitie. And verely in the Spring when the Nettle is yong and peepeth first out of the ground, they use to eat the crops thereof for a pleasant kind of meat, and many be persuaded besides that it is medicinable, and therefore precisely & religiously feed thereupon,

\* as Theophrastus saith, soddin in ale in herbario zytho.

\* Thought to be Dent de lion.

\* Carthamus, or bastard saffron: but Tarrabus supposeth it to be part for Cici, whereof cometh Olem Cicinum. \* Cicut, although some read suffis, i. Spindles.

\* Glycyrrizen, but this agreeth not with our Liquirice. \* Tribulus. \* Accetabulis.

thereupon, as a preservative to put by all diseases for that present year. Also the root of the wild Nettle, if it be sodden with any flesh, maketh it to eat more tender. The dead Nettle, which stingeth not at all, is called Lamium. As touching the hearbe Scorpio, I will write in the treatise of hearbs medicinable.

## CHAP. XVI.

## Of Carduus, and Ixine: of Tribulus and Anchusa.

**T**he common Thistle is full of prickie haire, both in leafe and stalke; likewise \*Acorna, \*Leucacanthos, Chalceos, Cnicos, Polyacanthos, Onopyxos, Ixine, and Scolymos. As touching the Thistle Chamæleon, it hath no pricks in the leafe. Moreover, these prickie hearbs are distinguished & different one from another, in this, That some of them be furnished with many stems, and spred into divers branches, as the Thistle: others againe rise up with one maine stalke, and branch not, as Cnicos. Also there be of them that be prickly only in the head, as the Eryngium or Sea-holly. Some floure in Summer, as Tetralix and Ixine. As for Scolymus, late it is also ere it blow, but it continueth long in the floure. Acorna differeth from it onely in the red colour and fattier juice that commeth from it. Atractylis also might goe for Scolymus, but that it is whiter and yeeldeth a liquor like bloud: whereupon there be some who call it Phonos, *i.* Murderer: this qualitie it hath besides, that it senterh strong: the seed also ripeneth late, and not before Autumne: and yet this is a propertie common to all plants of this prickie and thistly kind. But all these hearbs will come of seed and root both. As for Scolymus, it differeth from the rest of these Thistles herein, That the root, if it be sodden, is good to be eaten: besides, it hath a straunge nature, for all the sort of them during the Summer throughout, never rest and give over, but either they floure, or they apple, or els be readie to bring forth fruit: and looke when the leaves begin to wither, their pricks loose their force and will not pierce.

Ixine \* is a rare hearbe and geason to be seene, and not found growing in all countries alike. Immediatly from the root it putteth forth leaves plentie; out of the mids of which root there swelleth out a bunch like an apple, but the same is covered with the foresaid leaves: in the verie top of which fruit, there is contained a gum of a pleasant tast, called the Thistle-Masticke. Touching the hearbe Cactos, which groweth also in Sicilie and no where els, it hath a propertie by it selfe; the stalkes whereof shooting from the root, creepe along the ground, and it carrieth a broad leafe full of pricks and thorns: and indeed these stalks thus running upon the earth, the Sicilians call Cactos, which they use to keep and preserve; and being thus condited also, they commonly eat, as very good meat. One stem it hath growing upright, which they tearme Pternix, as sweet and pleasant as the other, but it will not abide to be kept long. The seed thereof is covered with a certaine soft downe, which they call Pappos, which being taken off with the huske, there remaineth a tender kernell within, which they eat, and find it as delicat as the verie heart of the Date tree top, which is called the Braine: and this pith aforesaid, the Sicilians name A Scalia.

The Caltrop-thistle Tribulus, groweth not but in moorie grounds and standing dead waters. Surely in other places, folke curse it as they passe by, the pricks and spurs sticke out so daungerously: but about the rivers Nilus and Strymon, the inhabitants do gather it for their meat. The nature of this plant, is to leane and bend downward in the head to the water: the leafe resembleth in forme those of the Elme, and they hang by a long stele or taile. But in other parts of the world there be two other kinds of Tribulus: the one is leaved like to the Cichling peafe; the other hath leaves sharpe pointed: this second kind is later ere it floure, and commonly groweth about the mounds of closes lying by villages and towne sides; the seed lyeth in a cod rounder than the other, and blacke withall: whereas the former hath a \* sandie seed. Of these thornie and prickly plants, there is yet one kind more, namely Ononis, *i.* Rest-harrow: for it carrieth pricks close to the very branches: the leafe is like to Rue: the whole stalke throughout is set with leaves disposed in manner of a guirland. This plant commonly groweth after corn, it \* plagueth the plough, and yet there is much ado to rid it out of a ground, so loth it is to die. Of plants that be prickie, some have their stalkes and branches training by the ground, as namely that hearbe which they call Coronopus, *i.* Harts-horne, or Buck-horne Plantain: contrariwise, there stand upright, Orchanet, the root whereof is so good to colour wax and wood red. And of such as be more gentle in handling \* Camomile, Phyllanthus, Anemone, and Apace. As for Crepis and \* Apate, their stalks

\* A kind of thistle: some call it Mans-bloud.  
\* S. Mary thistle.

\* Non rara visum est, equè in omnibus terris nascitur: Ex Theop. which is clean contrary to Plinie.

\* ἀντιόδιε, for ἀντιόδιε, in Theophrast. *i.* like the seed of Sefama.

\* And therefore it is called, *re sta bovis*, or *re sta arari*. because it staerh the draught of the Oxe at plough.

\* *Antheniur*.  
\* Deceit: so called, because the bitternesse deceiveth many a one, looking like to a kind of Cichorie.

**A** stalks be all leafe. Moreover, this would be noted, that the leaves of hearbs differ one from another, as well as in trees: some in the length or shortnesse of the stele whereto they hang; others in the breadth or narrownesse of the leafe it selfe: in forme also, whereby you shall have some cornered, others cut and indented: likewise in sent and floure, for some there be that continue longer in flouring than others, and blow not all at once, but one part after another, as Basill, Tornfoll, Aphaca, and Onocheile.

## CHAP. XVII.

*The difference of hearbs in their leafe: what hearbs they be that floure all the yeere long: of the Asphodel, Pistana, and petie Gladen or Sword-grasse.*

**B** **M**Any hearbs there be as well as some trees, which continue greene and hold their leaves from one end of the yeare to the other, as Tornfoll, and Adiantum or Capillus Veneris. Another sort there is of hearbs that floure spike-wise, of which kind are Cynops, Alopecurus, [i. Foxtaile,] Stelephuros, which some call Ortyx, others Plantaine, (of which I will write more at large among Physicke hearbs) and Thryollis. Of these, Alopecurus carrieth a soft spike, and a thick mossie down, not unlike to Fox tails, whereupon it tooke that name in Greeke: and Stelephurus resembleth it very much, but that the Foxtaile bloweth not all together, but beareth floures some at one time & some at another. Cichorie and such like, have their leaves spreading upon the ground, and those put forth directly from the root, beginning to spring immediately after the apparition of the starre Vergiliae. As touching Parietarie, there be other nations as well as the Egyptians, who feed upon it: It tooke the name Perdicium in Latine, of the bird Perdix, i. the Partridge, that seeketh after it so much, and plucketh it out of the wals where it groweth: it hath many roots and the same thicke. In like manner, the hearbe Ornithogale, i. Dogs onion, hath a small stem and a white, but a root \*halfe a foot long, the same is full of Bulbes like onions, soft also, and accompanied with three or foure other spurs growing out of it. This hearb they use to seeth among other pot-herbes for pottage. I will tell you a straunge qualitie of the hearbe Lotos and of Aegilops: if their seed be cast into the ground, it will not come up in a year. As wonderfull is the nature also of the Camomile: for it beginneth to flower in the head, whereas all other hearbes which blow not all at once, flower at the foot first. Notable is the Bur likewise and worthie to be observed, I meane that which sticketh to our clothes as we passe by, the flower lieth close and groweth within the said Bur, and never appeareth without-foorth: it is I say as it were hatched within, much like to those living creatures that couve and quicken their eggs within their bellie. Semblably, about the cittie Opus there is an hearbe called Opuntia, which men delight to eat: this admirable gift the leafe hath, That if it be laid in the ground, it will take root; and there is no other way to plant this hearbe, and maintaine the kind. As for Iasione, one leafe it hath and no more: but so lapped and enfolded, that it seemeth as if they were many. Touching Condrylla, the hearbe it selfe is bitter: but the juice of the root is hote and biting. Bitter also is Aphaca or Dent de Lion: as also that which is called Picris, which name it tooke of the exceeding bitternesse that it hath; the same floureth all the year long. As for Squilla and Saffron, they be both of a marveilous nature: for whereas all other hearbs put out leafe first, and then knit round into a stem, in these two a man may evidently see the stalk before the leafe. And in Saffron verely, the said stalk thrusteth out the floure before it: but in the Sea-onion Squilla, first sheweth the stalke, and then afterwards the floure breaketh out of it. The same Squilla flourerh thrice in the yeere, as I have said heretofore, shewing thereby the three seasons of seednes. In the range of these bulbous and onion-rooted plants, some place the root of \*Cyperus, that is to say, of Gladius, [i. Petie-gladen, Flags, or Sword-wort:] this is a sweet root, and being sodden or baked with bread, it giveth it a more pleasant tast; and besides, it mendeth the weight of bread well if it be wrought & kneaded with it in dough. Not unlike to it is that hearbe which they call Theffion, but that the root is harsh and unpleasent. All others of the same kind differ in leafe. The Asphodell hath long and narrow leaves: Squilla is broad leasid, and may be handled without offence; whereas the Gladen leafe is like a sword blade indeed, and keene-edged according to the name [both in Greeke and Latine.] The Asphodell seed is good to be eaten, if it be parched or fried: so is the bulbous root of it also; but this should be rotted under the embres, and then eaten with salt and oile: Over and besides, if it be stamped with figs, it is an excellent dish; and this

\* Semipedali, Dioscor. hath Sesmpedali, i. a foot and a halfe.

\* Cyperi, or rather Xyphii, or Phasgani.

indeed (according to *Hesiodus*) is the onely way to dresse it. Moreover, it is said, that Asphodels G  
 planted before the gates of any ferme house in the countrey, preserve the place from all charms  
 and sorceries. *Homer* also the Poët hath made mention of the Asphodell. The root resembleth  
 \* *Napis*: Diof- \* *Navews* of a meane bignesse: and there is not another root with more heads, for oftentimes  
 cor. *Glandibus*, id est, nuts or acorns.  
 a man shall see fourescore bulbs clustred in a bunch together. *Theophrastus*, and all Greeke writ-  
 ters almost, and namely *Pythagoras* (the chiefe prince of Philosophers) describe this plant to  
 have a stem of one cubit in length, yea and oftentimes of twaine; with leaves like to wild Porret:  
 and the said stem they called *Anthericon*; but the root, that is to say, those bulbs resembling  
 onions, *Asphodelas*: but our countrey men have named in Latine, the stem *Albuscus*; but the  
 root, *Hastula Regia*. This is the name also of the stalke, full of grains or berries: and thereof they  
 would make two kinds [the male and female.] Well, the stem of the Asphodell then, is common- H  
 ly a cubit long, large and big, cleane and smooth. Of this hearbe *Mago* hath written, and ordain-  
 ed, that it should be cut downe in the going out of March and entrance of Aprill, namely, af-  
 ter it hath done flourishing, and before that the seed be swelled and growne to any bignesse: then  
 upon the fourth day after, when the said stems are slit and cloven, they must be laid abroad to dry  
 in the Sun: when they be dried, they ought to be made up into knitchets or handfuls. Hee saith  
 moreover, that the Greeks name that hearbe *Pistana*, which we call in Latine *Sagitta*, growing  
 in marishes and moores among other fennie weeds. This also would he have to be cut down and  
 gathered, betweene the Ides of May and the end of the month of October: then, to be pilled,  
 and so to be dried by little and little with the moderat heat of the Sun. The same author giveth  
 order like wise, that the other kind of *Gladiolus*, which they call *Cypiros*, which also is an hearb  
 growing about lakes and meeres, any time within Iuly should be cut downe to the very root; and  
 the third day after, to be dried in the Sun untill it looke white: but every day that it lyeth abroad,  
 it must be brought into the house before the Sun goe downe; because all hearbs growing upon  
 marish grounds, take harme by dewes in the night.

## CHAP. XV III.

Of *Rushes*, six kinds; and of *Cyperus*: their medicinable vertues. Of *Cypirus*,  
 and the sweet rush *Scœnanth*.

**M** *Ago* writing of the *Rush*, commonly called *Mariscon*, saith, That for to twist and weave K  
 into mats, it ought to be gathered out of the marish ground where it groweth, in Iune  
 untill mid-Iuly. As for the drying of it, the same order must be observed in all points, as  
 we have set downe before in the discourse of other marais weeds. He maketh a second kind of wa-  
 ter *Rushes*, which I find to be called the *Sea-rush*, and of the Greeks *Oxyschœnon*, i. the Sharpe  
 rush: which also is subdivided into three other sorts; for there is the barraine rush, called also the  
 male, and in Greeke *Oxys*: the female *Rush* bearing a blacke seed, which they call *Melanranis*.  
 This is thicker than the other, fuller also of braunches and tufts. And the third more than it,  
 which is named *Holoschœnus*. Of all these, *Melanranis* commeth up of the own seed, without  
 any other kinds intermingled with it: but *Oxys* and *Holoschœnus*, grow both together out of  
 one turfe. Of all others, the great *Rush* *Holoschœnus* is best for to be wrought in mats, & such L  
 like implements about an house, because it is soft and fleshie: it beareth a fruit hanging and clu-  
 stering together in manner of fish spawnne. As for that *Rush*, which we called the male, it groweth  
 of it selfe, by reason that his top fasteneth in the ground, and so taketh root by way of propaga-  
 tion: but *Melanranis* soweth her owne selfe, and commeth up of seed; for otherwise their race  
 would perish, considering the roots of them all every yeere doe die. These *Rushes* are used to  
 make leaps and weels for fishers at sea, and fine and daintie wicker vessels: also candle-wick and  
 matches; especially the marow or pith within, which is so great (especially about the foot of the  
 Alps reaching to the sea side) that when a *Rush* is slit, there is found in the belly a pith almost an  
 inch broad by the rule. And in *Ægypt* there be found *Rushes* so big, that they will serve to make  
 sieves, rangers, and vans: in such sort, that the *Ægyptians* can find no matter for that purpose, M  
 better. Some there be, that would have the triangled or three square rush *Cyperus*, to be a sever-  
 rall kind by it selfe. This *Cyperus*, many there be that cannot distinguish from *Cypirus*, by rea-  
 son of the great affinitie of their two names: but I meane to put a difference betweene them  
 both: for *Cypirus* is the *Petie-glader* or *Sword-grasse*, (as I have before shewed) with a bulbous  
 or

**A** or onion-root: the best of which kind, groweth in the Iland of Crete: next to it in goodnesse, is that of the Isle Naxos: and in a third degree, is to be placed that of Phoenice: and indeed that of Crete or Candie, in \*whitenesse and odour commeth neare to Nard. The Naxian Cypirus hath a quicker sent: the Phœnician Cypirus smelleth but a little. As for that in Ægypt, it hath no savour at all; for there also groweth Cypirus. But now to come unto the properties thereof, it hath vertue to discusse and resolve hard swellings in the bodie. For now my purpose is to speake of their medicinable vertues, for as much as there is great use in Physick, as well of such aromaticall simples, as odoriferous floures. As touching Cypirus therefore, I professe verely that I will follow *Apollodorus*, who forbiddeth expressely to take Cypirus inwardly in any drinke: and yet he protesteth, that it is most effectuall for them that be trobled with the stone, and full of gravell;

**B** but, by way of fomentation onely. Hee affirmeth moreover, that without all doubt it causeth women to travaile before their time, and to slip their untimely fruit. But one miraculous effect thereof he reporteth, namely, That the Barbarians use to receive the fume of this hearbe into their mouth, and thereby waite and consume their swelled splenes: also, they never go forth of dores, before they have drunke a pipe thereof in that manner: for perswaded they are verely (saith hee) that by this means they are more youthfull, lively, and strong. He saith moreover, that if it be applied as a liniment with oile, it healeth all merry-galls and raw places where the flesh is rubbed off or chafed: it helpeth the ranke rammish smell under the arme-holes; and without faile cureth any chilling, numnesse, and through-cold. Thus much of Cypirus.

\* Candor: some read Color: i. in colour.

**C** As for Cyperus, a Rush it is (as I have said) growing square and cornered: neare the ground it is white; toward the top, of a darke blackish greene, and fattish: the under-leaves that be lowest, are slenderer than leeke-blades: the uppermost in the head, are small, among which is the seed. The root is like unto a blacke Olive, which if it grow long-wise, is called Cyperis, and is of singular operation in Physicke. The best Cyperus is that which groweth among the sands in Affricke, neare the temple of *Iupiter Ammon*: in a second ranke, is that of Rhodes: in a third place may be raunged the Cyperus in Thracia: and in the lowest degree, that of Ægypt. And hereupon came the confounding of these two plants, Cyperus and Cypirus, because both the one and the other grow there. \*But the Cyperus of Ægypt is very hard, and hath no smell at all;

whereas in the other, there is a savour resembling the very Spikenard. There is another hearbe also comming from the Indians, called \*Cyperis, of a severall kind by it selfe, in forme like unto

**D** Ginger: if a man chew it in the mouth, it coloureth the spittle yellow, like as Saffron.

\* No more hath *Cypirus* in Ægypt, by his owne saying.

But to come again to Cyperus, and the medicinable properties thereof, It is counted to have a depilatorie vertue for to fetch off haire. In a liniment it is singular good for the excrescence of the flesh about the naile roots, or the departure and loosenesse thereof about them; which both imperfections be called Pterygia: it helpeth the ulcers of the secret parts, and generally all ulcerations proceeding of rheumaticke humors, as the cankers in the mouth. The root of Cyperus is a present remedie against the stinging of serpents, and scorpions especially. Taken in drinke it doth desopilate and open the obstructions of the matrice: but if a woman drink too much thereof, it is so forcible that it will drive the matrice out of the bodie. It provoketh urine, so as it expelleth the stone and gravell withall: in which regard also, it is an excellent medicine for the dropsie.

\* This *Cyperis* is taken to be *Cyperium*, or *Terramerita*, called thereupon corruptly, *Türmericke*.

**E** A liniment thereof is singular for cancerous and eating sores, but especially for those that be in the stomacke, if it be annointed with wine or vinegre tempered with it.

As concerning the Rushes before said, their root sodden in three hemines of water, untill one third part be consumed, cureth the cough. The seed parched against the fire, and so drunke in water, staicth the flux of the belly, and stoppeth the immoderat course of womens months; but it procureth headach. As for the Rush called *Holoschœnos*, take that part of it which is next the root, and chew it; then lay it to the place that is stung with a venomous spider, it is an approved remedie. I find one sort more of Rushes, which they call *Euripice*; and this propertie withall, That it bringeth one to sleepe: but it must be used with moderation, for otherwise it breedeth drowsinesse, sib to the lethargic. Now seeing I am entred into the treatise of Rushes, I must needs

**F** set downe the medicinable vertues of the sweet Rush called *Squinanth*; and the rather, because (as I have already shewed) it groweth in Syria surnamed *Cœle*. The most excellent *Squinanth* commeth out of *Nabatoea*, and the same is knowne by the addition or surname *Teuchites*. In a second place is that of *Babylon*. The woorst of all is brought out of *Affricke*, and it is altogether without smell. *Squinanth* is round, of an hore and \*fierce tast, biting at the tongues end.

\* *Ignæ mordacitatis*.

The true Squinant indeed which is not sophisticated, if a man rub it hard, yeeldeth the smell G of a Rose: and the fragments broken from it, doe shew red. As touching the vertues thereof, It resolveth all ventosities, and therefore comfortable it is and good for the wind in the stomacke: also it helpeth them that puke up choller, or reach and spit bloud: it stineth the yex, causeth rising and breaking wind upward: it provoketh urine, & helpeth the bladder. The decoction thereof is good for womens infirmities, if they sit therein. A cerot made therewith, and drie rosin together, is excellent against spasmes and cricks that set the necke far backward.

As concerning Roses, the temperature thereof is hot: howbeit they knit the matrice by an astringive qualitie that they have, and coole the naturall parts of women. The use of Roses is twofold, according to the lease of the floure, and the floure it selfe (which is the yellow.) The head of the Rose leafe, to wit, the white part thereof, is called in Latin Vnguis, i. the Naile. In the yellow floure aforesaid, are to bee considered severally, the seed, the hairie threads in the top, the huske and pellicle that covereth the rose in the bud, and the cup within: and every one of these have their proper qualities and vertues by themselves. The leaves are dried, or the juice is drawn and pressed out of them three waies: either all whole as they be, without clipping off the white nailes, for therein lyeth the most moisture: or when the said nailes are taken off, and the rest behind is infused in the Sun, lying either in wine or oyle within glasses, for oile rosat or wine rosat. Some put thereto salt, others mingle withall either Orchanet or Aspalathus, or els Squinanth: and this manner of juice thus drawne and prepared, is very good for the matrice, and the bloudie flux. The same leaves, with the whites taken away, are stamped, and then pressed through a thicke linnen cloth into a vessell of brasse; and the said juice is sodden with a soft fire unto the consistence of hony: and for this purpose, choise would be made of the most odoriferous leaves. I

CHAP. XIX.

¶ *The medicinable vertues of Roses: of the Lillie and Daffodill, called Lausitibi. Of the Violet, of Bacchar, Combretum, and Azarabacca.*

**H**OW wine of Roses should be made, I have shewed sufficiently in the treatise of divers kinds of wines. The use of the juice drawne out of Roses, is good for the eares, the cankers, and exulcerations in the mouth, the gumbs, the Tonsils or Amygdals, for gargarisms, for the stomacke, the matrice, the infirmities and accidents of the tuil or fundament, and the head-ach. Taken alone, it is singular good for the ague; with vinegre, for to procure sleepe, and to restrain the heaving of the stomacke, and the offers to vomit. The ashes of Roses burnt, serve to trim the haire of the eyebrowes. Roses dried and reduced into powder, represseth the sweat betweene the \* legs, if it bee strewed upon the place. Dried Rose leaves doe represseth and stay the flux of humors into the eyes. The floure [which is the yellow in the mid] procureth sleepe. The same taken inwardly with vinegre and water, stayeth the immoderat flux of women; and the whites especially: also it represseth the reaching and spitting of bloud. The pain of the stomach it appeaseth, being taken in three cyaths of wine. The seed or fruit of the Rose (which is of a Saffron colour) is best, so it be not above a yeare old, and the same dried in the shade. As for the blacke, it is naught and good for nothing. To rub the teeth with this seed, easeth the toothach: the same provoketh urine. Being applied to the stomach, it is comfortable: & so it helpeth S. *Anthomes* fire, if it hath not run too long. If it be drawn up by the nostrils, it purgeth and cleanseth the head. As for the heads or knobs, if they be taken in drinke, they knit and bind the bellie, and withall, doe stay the flux of bloud upward. The whites or nailes of the Rose leafe bee singular for waterish eies, so they be applied drie with bread crums. The leaves verely if they be brought onely into a liniment, and outwardly applied; are reputed soveraigne for the queasinesse and paine of the stomach, for the gnawings and other accidents which the bellie and guts bee subject unto: also for the Midriffe and other precordiall parts. Moreover, they are good to be eaten, if they be condite and preserved in manner of garden Docke or Patience. But in keeping of Rose leaves, an eye would be had unto them, for fear least they grow to a mouldinesse, which quickly will settle upon them. Drie Rose leaves are of good use in Physicke, yea, the very Rose cake after the juice and moisture is pressed out of the leaves, serveth for some purpose. For of them be made bags and quilts, yea, and drie pouders for to represseth sweat, and to palliat the strong smell thereof: with this charge and caveat, that presently after that one is come out of the stoupe or baine, the powder bee suffered to drie upon

\* *Siccis famina asperguntur*: I doubt that *Plinie* read in *Di. escarides*, *pusio* for *pusio*, *id est*, *Vnguentum*: and then it carrieth this sense: that dried Roses & powdered, enter into sweet ointments.

**A** upon the bodie, and then afterward washed off with cold water. The wild Rose \*leaves reduced into a liniment with Beares greafe, doth wonderfully make haire to grow again, where (through some disease) it is fallen away.

\*or rather the  
spongie sub-  
stance grow-  
ing upon the  
Cancre brier  
and wild Rose.

Lillie roots through their singular vertues and operations many waies, have enobled their own flowers. For first and formost, if they be taken in wine, they bee countrepoysons against the sting of Serpents, and the venome of Mushromes. Sodden in wine, and applied in manner of a cataplasme, and so bound to the feet, they mollifie and resolve the cornes: but this must not bee undone and removed in three daies. Boiled with greafe or oile, they cause hair to come again even in places that were burnt. If Lillie roots bee drunke in honied wine, they doe evacuat downward at the seege with other ordure, the cluttered, bruised, and hurtfull blood within the bodie. Over  
**B** and besides, in this manner they helpe the spleene, them that are bursten and bruised, and with-  
all, bring downe womens tearmes orderly. But if they be sodden in wine, and so laid too in forme of a cataplasme, they knit and heale sinewes that were cut asunder. They rectifie running tertars and lepries: they scoure away dandruffe and pilling skales in the face, they make the skin smooth and take away rivels and wrinkles. The leaves of Lillies boiled in vinegre, are good to be laid to greene wounds: reduced into a cataplasme with Hony, Henbane, and Wheat meale, incorporat and united all together, and so applied to the cods, they repress the flux of humours falling to those parts. The seed made into a liniment, allaieth the heat of *S. Anthonies* fire. And in the same  
fort, the flower and leaves applied, doe heale old sores. As touching the juice, which is expres-  
sed forth of the flowers, of some it is called Mel, [*i. Honey;*] of others Syrium: singular good for  
**C** to soften and mollifie the Matrice, for to procure sweat, and to ripen impostumes tending unto  
suppuration.

Now for Daffodils, there be two kinds of them admitted by the Physicians for to bee used in  
medicine: the one with a purple flower; the other of a grasse greene. This latter Daffodill is ad-  
verse and hurtfull to the stomacke, and therefore causeth it to overturne and vomit: it seareth the  
bellie also into a flux: contrarie it is to the sinewes, and stuffeth the head: for the which narcotike  
qualitie of stupifying & benumbing the senses, it tooke the name in Greek *Narcissus*, of *Narce*;  
which betokeneth nummednesse or dulnesse of sence, and not of the young boy *Narcissus*, as the  
Poets doe faine and fable. The roots as well of the one as the other Daffodill, have a pleasant  
tast (as it were) of honied wine: the same is good for burnes, applied unto the place with a little  
**D** honey: and so it helpeth dislocations and healeth wounds. Moreover, a cataplasme made of it  
honey and oatmeale, doth resolve or ripen biles and great apostemations: and in that sort it dra-  
weth forth spils, shivers, arrow heads, and thornes, and whatsoever sticke within the bodie. Being  
stamped and incorporat with Barley groats and oile, it cureth them that be bruised and smitten  
with a stone. Mingled with meale, it cleanseth wounds, it scoureth the skin from all spots that dis-  
figure it, yea, and taketh away the blacke morpew. Of this flower is made the oile *Narcissinum*,  
good to supple and soften all hard tumors, good also to revive and heat again whatsoever is stark  
and benumbed with extream cold. And above all, this flower is excellent for the eares: howbeit  
it maketh the head to ake.

Of Violets, there be some wild and of the field: others domesticall, and growing in our gar-  
**E** dens. The purple Violets are refrigerative and doe coole. And therefore a good liniment is made  
of them to be applied unto an hot stomacke, against burning inflammations. A frontall likewise  
may be made of them to bee laid unto the forehead. But a peculiar vertue they have besides to  
stay the running and waterie eyes: as also to helpe the providence or falling downe both of tuill  
and matrice, and to reduce them againe into their places. Moreover, being applied to swell-  
ings and impostumations, they resolve the same without any head or suppuration. Guirlands  
being made of Violets and set upon the head, resist the heavinesse of the head, and withstand the  
overturning of the braines upon over-liberall drinking; yea, the very smell thereof will discusse  
such fumes and vapours as would trouble and disquiet the head. Violets being drunk with water,  
doe cure the Squinancie. That which is purple in the flower of the Violets, helpeth the falling  
**F** evill, in children especially, if they drinke it with water. Violet seed resisteth the poyson of Scor-  
pions. Contrariwise, the flower of the white Violet, to wit, the bulbous stocke-Gilloffe, is good to  
breake all impostumate swellings, whereas March Violets did resolve them. But as well the white  
Violets as the yellow wall-flowers are singular good to extenuate the grosse blood of womens  
tearmes, and to move urine. Violets if they be fresh and new gotten, are not so effectuell for these  
purposes

purposes as the drie and old gathered, and therefore they would have a whole yeares drying before they be used. The wall-flower being taken to the quantitie of halfe a cyath in three cyaths of water, stirreth womens fleurs, and draweth them downe. A liniment made with the root and vinegre together, doe mittigat and allay the paine of the spleene: likewise it assuageth the gout: and being tempered with Myrrhe and Saffron, it is singular for inflammations of the eyes. The leaves mixed with honey, cleanse the head from skurfe and skall: reduced into a cerot, it healeth up the chaps in the seat or fundament, as also all such Fissures in any moist place whatsoeuer. And with vinegre they be good for all collections of humors and apostemations. G

Bacchar also is an hearbe whereof there is good use in Physicke. Some of our countrey men have called it in Latine Perpenfa. It affourderth a good remedie against Serpents: it qualifieth the excessive heat of the head, allaieth the ach, and restraineth the flux of humors downe into the eyes. A cataplasme is made therof for womens breasts swelling immediatly upon childbirth, for to breake the kernell; also for fistulous ulcers beginning to breed between the corners of the eyes and the nose; and *S. Antonies* fire. The very odour thereof is a good inducement to sleepe. The root sodden and taken in drinke, is singular for them that are troubled with crampes & convulsions; that have fallen from on high; that be drawne together with spasmes; and finally, for such as labour for wind. A decoction made of three or foure of the roots, boiled away to the thirds, is given with good successe for an old cough. And this drinke or Iuleb is very convenient for to purge women that have travelled and beene delivered before their time. It taketh away the stiches in the side, cureth the pleurisie, and skoureth the stone. Hereof be bags and quilts made, and those if they bee laid in a Ward-robe amongst clothes and apparrell, causeth them to smell sweet. H

As for Combretum (which I said was much like unto Bacchar) if it be beaten to pouders, and tempered with Hogs grease, it maketh a soveraigne salve that healeth wounds wonderfully. Asarum (by report) is an appropriat medicine for the liver, if an ounce of it be taken in one hemine of honied wine. It purgeth the bellie as violently as Ellebore. In case of the Dropsie it is singular; as also for the Midriffe, precordiall parts, the Matrice, and the Ianise. If it bee put into new wine when it worketh, and so tunned up, it maketh a singular diurecticke wine for to provoke urine: It must for this purpose be digged out of the ground, when the leaves begin to put forth. Dried it ought to be in the shade: although it be subject to corruption, and mouldeth very soone. I

CHAP. XX.

*¶ Of French Nard, and Saffron. The medicinable vertues of Saffron, and the cake  
or dregs thereof. Of Saliunca, Polium, and Flower-de-lis. Of Holo-  
chryson, Chrysocome, and Melilote.*

FOR as much as some have taken rusticke Nard to be the root of Bacchar, and so named it: the which hath put me in mind of French Nard, and the promise which I made in my treatise of strange and forraine trees, to put off no longer than this place for to speake of it, and the properties thereto belong. To acquit my selfe therefore, I will here set downe the vertues of the said Nard, as touching Physicke. First therefore, if two drams of French Nard bee taken in wine, it is singular against the sting and biting of Serpents. *Item*, If one drinke it either in wine or water, it easeth the passions of the Collicke, proceeding from the inflammation of the gut Colon. In like sort it cureth the inflammation of the liver and the reins: the overflowing also of the gall and the laundise therupon. Taken alone by it selfe or with Wormewood, it is a good remedie for the Dropsie. It represseth the immoderat flux of womens flowers. L

As touching Setwall or Valerian, which in the foresaid place we named Phu; the<sup>\*</sup> root either beaten into pouders or sodden and so given in drinke, is excellent for the rising of the Mother, which threateneth suffocation; for the paines of the breast and pluresie. The same provoketh the course of womens tearimes, so it be taken in wine.

Saffron will not resolve nor be mixed well with honey or any sweet thing. Howbeit, in wine or water it will dissolve very soone and be incorporated therewith. A soveraigne spice this is, and singular for many maladies. The best way to keepe Saffron, is within a box of horne. It discusseth verely all inflammations, but principally those of the eyes, if together with an egg it bee applied in forme of a liniment. Excellent it is for the suffocation of the matrice, the exulcerations M

<sup>\*</sup> Zedoarium.

**A** of the stomacke, breast, kidneies, liver, lungs, and bladder: and more particularly, if any of these parts be inflamed, a proper remedie also it is in that case. Likewise it cureth the cough and pleurisie. It killeth an itch, and provoketh urine. Our wine-knights when they purpose to sit square at the taverne and carouse lustily, if they drinke Saffron, never feare surfeit nor the overturning of their braine: and they are verely perswaded, that this keepeth them from drunkenesse, and maketh them carie their drinke well. Certes, a Chaplet of Saffron upon the head, dooth allay the fumes ascending up thither, and prevent drunkenesse. Saffron induceth sleepe, but it troubleth the braine\* somewhat. It pricketh forward to wanton lust. The flower of Saffron reduced into a  
**B** liniment with white Fullers earth, helpeth the Shingles and *S. Antonies* fire. And Saffron it selfe entereth into very many compositions of Physicke. One Collyrie or\* eye-salve there is, which taketh the name also of Saffron. And when the ointment made of Saffron called Crocinium, is strained and pressed out, the grounds which remaine is named Crocomagma, which also is not without some especiall uses, for it cureth the suffusion of the eyes, or the cataract: but it causeth ordeur and heat of urine more than Saffron it selfe. The best is that accounted, which if a man tast in his mouth, doth colour his spittle and staine his teeth.

\* Nay it is a  
great enemy  
unto it.

\* *Dia-croci;*  
*Paul. Aegin.*

As touching the Flower-de-lis, the red is thought to bee better than the white. Certes if little infants doe weare it tied about them by way of necklace, collar, or girdle, it is supposed to be a singular remedie, especially when they breed teeth or have the chincough. Also if they bee troubled with the\* worms, they hold it good gently to instill the same into the body [either by drink or clysters.] All other operations that the Flower-de-lis hath, differ not much in effect from honey.

\* *Tinearum vi-*  
*rio. Plinie coti-*  
monly taketh  
*Tineas* for  
wormes in the  
belly: although  
otherwise it  
berokeneth  
sores and skals  
in the head.

**C** A singular propertie it hath to cleanse the head from sores and skals, and generally to mundifie all old impostumate ulcers. Two drams therof taken with honey, easeth the bellie, and provoketh to the stoole. Given in ordinarie drinke, it staieth the cough, appeaseth wrings, and dissolveth ventosities in the bellie. In vinegre it openeth the opilations of the spleen. And being taken with water and vinegre together, it is an effectuall remedie against the stinging of serpents and spiders. The weight of two drams eaten with bread or drunke in water, resisteth the poyson of scorpions. Being made into a liniment with oile, and so applied, it cureth the bitings of mad dogs, & healeth the parts mortified with extreame cold. In the same manner also it allaieth the pains of the sinewes. Reduced into an ointment with Rosin, it is singular for the paine of the loins & the gout Sciatica. This root is hote in operation. If it be drawne or snuffed up into the nose, it causeth sneezing, and purgeth the head. A liniment of it & Pome-quinces or Peare-quinces, easeth the head-ach: it represseth also the vapours flying up into the head, causing distemperature of the brain, in a surfeit of wine or strong drinke. It helpeth streightnesse of breath, and such as cannot take their wind but sitting upright. It provoketh vomit, if it be taken to the weight of two Oboli. A cataplasme of it & honey together, draweth forth spils of broken bones. The pouder of it is much used for Whit-flawes: and the same applied with wine, taketh away corns and werts: but it must lie on three daies before you unbind and take it from the place. The very chewing of it, correcteth a strong and stinking breath: as also the filthie savour of the arme-holes. The juice thereof doth mollifie all hard tumors. It provoketh sleepe, but it consumeth sperme or naturall seed. The Fissures in the seat, as also the blind and swelling piles in the fundament and all superfluous excreffences of the bodie, it cureth.

**E** There is a wild kind of Floure-de-lis, which some call Xyris: the root of this hearb is good to resolve and discusse the swelling kernels named the Kings evill, hot biles, and risings in the groin. Howbeit for to worke these effects, there be certaine ceremonies precisely to be observed, namely, That it be taken out of the ground with the left hand in any case. *Item*, that they who gather it doe say in the gathering, For whose sake they pluck it up; and with all, name the person. And here in making mention of this matter, I cannot but detect the knaverie of these Herbarists and Simplers: Their maner is not to employ and occupie all that they have gathered, but reserve & keepe part thereof, as also of some other hearbs, as namely of Plantaine: and if they bee not well contented, nor thinke themselves paid throughly for their paines in the cure, they make no more adoe but burie and cover within the earth that part which they kept by them, in the same place where it was digged forth. And I beleve verely they have an unhappie meaning and a certaine kind of witchcraft herein: forsooth, That the maladies which they seemed to have healed, should breake out and be sore againe, to the end that they might be set on work anew. As touching Sallunca, the decoction of it in wine and so taken, staieth vomits, and doth corroborat the stomack.

*Musæus* and *Hesiodus* the Poets have a great opinion of Polium: for they give counsell to all G those that would come to preferment & promotion, for to be annointed all over with a liniment thereof: such also as be desirous of renowne and glorie, to be ever handeling of it, to set it also, and maintaine it in their gardens. True it is, that folke doe carie Polium about them ordinarily, or lay it under their beds for to chase away serpents. Physicians doe seech it either new and green, or drie, in wine, and thereof make a liniment: or els they give it to drink in vinegre, to those that be pained with the jaundise; yea, and to such as be newly fallen into the dropsie, they give counsell to drinke the decoction thereof, being sodden in wine. And of it so prepared, they make a liniment for to be applied unto greene wounds. Moreover, this hearbe is very good to send out the after-burden in women newly brought to bed, and to expell the dead infant out of the mothers wombe. And otherwise it serveth very well to mitigate any paines of the bodie. It doth purge and H evacuat the bladder: and in a liniment applied to the eyes, restraineth their excessive watering. I know not any other hearbe better to goe with other ingredients into antidots or countrepoysons (named of the Greekes *Alexiphainaca*) than this. Howbeit, some denie all this, and are of opinion that it is hurtfull to the stomacke, that the drinking of it stuffeth the head, and causeth women to fall into labour before their time. They say also, that this ceremonie would be precisely observed, That in the very place where this plant is found, so soone as ever it is gathered it should be hanged presently about the neck of the partie, with a speciall care that it touch not the ground first, and then is it an excellent remedie for the cataraçt in the eye. And these authours describe this hearbe to have leaves like to Thyme, but that they bee softer and covered over with a more hoarie and woollie downe. Being taken with wild Rue in raine water, so that it bee beaten before I into powder, it doth mitigat (by report) the deadly paines caused by the sting of the *Aspis*, it bindeth and draweth up a wound, it keepeth corrosive sores from festering and going farther, as well as the flowers of the Pomegranat.

The hearb *Holochrysos* if it be taken in wine, helpeth the strangurie, and such as cannot pisse but by drops. And a liniment thereof is passing good to repress the flux of humors to the eies. If it bee incorporat with Tartar or wine lees burnt into ashes, and drie Barley groats; it mundifieth the skin, and riddeth away ring-wormes, tetrars, and such like wild fires.

As for *Chrylocome*, the root of it is hote, and yet astringent. It is given to drinke for the diseases of the liver and the lights. And being sodden in honied water, it assuageth the paines incident to the matrice. It provoketh womens monthly purgation: and being given in drink raw, K it purgeth waterie humors gathered in the dropsie.

Touching Baulme, which the Greekes call *Melittis* or *Melissophyllon*: if Bee-hives be rubbed all over and besmeared with the juice thereof, the Bees will never away; for there is not a flower whereof they bee more desirous and faine, than of it: and in truth, looke in what garden there groweth abundance of this hearbe, the Bees there when they swarme, will bee soone intreated to tarie, and not be hastie to wander far abroad. The same is a most present remedy not only against their stings, but also of wespes, spiders, and scorpions. And being tempered with a little nitre, it is singular against the \*strangulation of the mother. Taken in wine, it pacifieth the wrings and torments of the bellie. The leaves thereof being sodden with salt, and brought into an ointment, are singular good for to be applied unto the scrophules or swelling kernils called the Kings evil: and L likewise to the accidents of the seat and fundament, as the swelling hæmorrhoids or piles. The juice taken in drink, bringeth women to their ordinary monthly courses: it discuffeth ventosities, and healeth ulcers: it allaieth the paines of any gouts, and cureth the biting of mad dogs: it is good for the bloudie flux that hath run on a long time: as also those fluxes which proceed from the imbecillitie of the stomacke: it helpeth them that bee streight in the chest, and cannot take their wind but bolt upright: it mundifieth also the ulcers within the breast. To conclude, it is said to be a singular remedie & none like unto it, for to dispatch the webs in the eye, if they be annointed with the juice thereof and honey tempered together.

*Melilote* also is thought to be good for the eyes, if it bee applied with milke or line seed. It assuageth also the paine of the jawes and head, if it be laid too with oile of Roses: likewise it dooth M mitigat the paine in the eares, if it be instilled or dropped into them with wine cuit. Moreover, the tumors and breaking out of the hands it helpeth. Being boiled in wine, or stamped greene, it easeth the greese of the stomacke. The same effect it hath in the paine of the matrice. But if the cods be amisse, if the Longaon or tuill be fallen, and beare out of the bodie; or if that part bee affected

As namely *Dioscorides*.

\* *Dioscorides* hath *μυρρινον*, i. Mushromes: whereof there be some that be daungerous for suffocation. But *Plinie* as it should seeme, read it *μυρρινον*, and accordingly hath translated it.

A affected with other accidents, Bath the place with a decoction of it, boiled green in water or cuit, and the patient shall find ease. But if there bee an ointment made of it and oile of Roses incorporat together, it is a soveraigne remedie for all cancerous sores. If it be boiled first in sweet wine or cuit, it is the better for the purpose aforesaid: and so prepared, a speciall and effectuall thing it is for the weris called Melicerides, wherein is engendred matter resembling honey.

## CHAP. XXI.

¶ Of Trefoile, and Thyme: of the day Lillie Hemerocalles: of Elecampane, and Sothernwood, and Cypres.

B I Am not ignorant, that folke are verely perswaded, how that Trefoile or three leaved grasse, is of great force against the stings of serpents and scorpions, if either twentie grains of the seed bee taken inwardly in wine, or water and vinegre together; or if the leaves and the whole hearbe be sodden, and the decoction drunke: as also, that serpents are never seen to lie under this Trefoile. Moreover, I know full well that diverse Authors renowned and of great credit, have delivered in their bookes, That five and twentie grains of that Trefoile, which wee called Menianthes, is sufficient for a preservative and antidote against all poysons whatsoever: besides many other medicinable vertues which bee ascribed to this hearbe. But for mine owne part, I am induc-  
C ed by the authoritie of the most grave and reverend Poet *Sophocles*, to stand against their opinion: for he affirmeth plainly, That Trefoile is venomous. Likewise, *Similis* the Physician dooth report, That if the decoction of it sodden, or the juice thereof stamped, bee poured or dropped upon any part of the bodie which is sound, it will cause the same fierie and burning smart as followeth upon a place bitten or stung with a serpent. And therefore I would thinke with them, and give counsell also, that it is not to be used otherwise than a countrepoyson. For it may be peradventure, that in this as in many other, one poyson (by a certaine antipathie & contrarietie in nature) expelleth and mortifieth another. Moreover, this I mark and observe in their writings, That the seed of the Trefoile which hath smallest leaves, if it bee reduced into a liniment, is singular good to embellish womens skin, and to preserve their beautie, if the face be annointed therwith.

Thyme ought to be gathered whiles it is in the flower, and then to be dried in the shade. Now there are of Thyme two kinds, to wit, the white, which hath a woodie root, growing upon little  
D hills; and this is thought to be the better: the second, is blacker, & carieth besides a black flower. They are thought both of them, the one as well as the other, very good to cleare the eyesight, whether they be eaten with meats or taken as a medicine. In like maner, an electuarie or lohoch made of Thyme, is supposed to be excellent good for an old cough: and being taken with hony and salt, to raise and breake fleame, causing the same to be raught up with more facilitie. Also that if it bee incorporat with honey, it will not suffer the blood to clutter and congeale within the bodie. Applied outwardly as a liniment with Senvie, it dooth extenuat and subtiliat the rhewme that hath of long time fallen into the throat and wind pipe: and so likewise it amendeth the greivance of stomacke and bellie. Howbeit, these Thyms must bee used with measure and moderation: because they set the bodie into an heat, although they be binding & make the belly costive.

E Now in case there be an exulceration in the guts, there must be taken the weight of one denier or dram in Thyme, to every sextar of honey and vinegre: semblably, it must bee ordered in case of the pleurisie; and when there lieth a paine betweene the shoulders or in the breast. A drink made of Thyme with honey and vinegre in manner of a juleb or syrrop, cureth the greefe of the midriffe and precordiall parts neare unto the heart. And verely a soveraigne potion this is to bee given unto them that bee troubled in mind and lunaticke, as also to melancholicke persons. The same also may bee given to those who bee subject to the epilepsie or falling sicknesse: whom the very perfume and sinell of Thyme will raise out of a fit, and fetch them againe, when the disease is upon them: It is said, that such should lie ordinarily in a soft bed of Thyme. This hearbe is proper for those that cannot draw their breath unlesse they sit upright, and to such as are short winded, yea, and good for women, whose monthly courses are either suppressed or come but slowly. And say that the infant were dead in the wombe, a decoction of Thyme, sodden in water unto the thirds & so taken, doth send it forth of the bodie. Men also do find a great benefit by Thyme, if they drinke a syrrop made of it with honey and vinegre, in case of ventosities and inflations: also, if their bellies be swolne or their cods; yea, and when their bladder is pained. Moreover, if it  
F

be applied as a cataplasme with wine, it assuageth all tumors, and bringeth downe swellings: it staiech also the impetuous and violent flux of any humours to a place, readie to breed an inflammation. But if the same be applied with vinegre, it taketh away werts and hard callosities. It is good for the Sciatica and other gout, for dislocations and lims out of joint, being beaten unto pouder, and bestrewed upon a quilt of wooll, moistned and bathed with oile, and so laid unto the place in manner of a fomentation. A potion also thereof is usually given in case of the Gout, to wit, the weight of three Obols, in as many cyaths of vinegre and honey. Also when the stomach riseth against meat, and refuseth it, a drage or pouder of it with salt, bringeth the appetite again.

The day Lillie Hemerocalles, hath leaves of a pale and wannish Greene colour, otherwise soft and gentle: the root is bulbous or Onion like, and odoriferous: which if it bee laid to the bellie in manner of a cataplasme, doth evacuat waterie humors, yea, and thicke blood that lieth cluttered within the bodie readie to do a mischeefe. The leaves make an excellent liniment to annoint the eyes and the parts about it, as a defensative against the rheume falling thither with violence; as also to be applied unto the paps and breasts of women, which ake and are pained presently after child birth.

Helenium, an hearbe which sprang first from the teares of ladie *Helena*, as I have alreadye shewed, is thought to have a speciall vertue to preserve beautie, and to maintaine the skin fair, pure, and delicat, as well in the face of women, as in other parts of their bodie. Moreover, a deep opinion there is of this hearbe, that whosoever use it shall proove amiable and gracious: they shall I say, win love and favour wheresoever they come. Also there is attributed and prescribed to this hearbe, if it be taken in wine, a mightie operation to procure mirth and make the heart merie: and it is thought to be as effectually that way, as was that noble drinke *Nepenthes* (so highly commended in *Homer*) so called, for that it puts away all heaviness, sorrow, and melancholie. And in faith the juice of Helenium is \*passing sweet and pleasant. The root of Helenium taken in water upon an emptie stomacke when a man is fasting, is very good for them that are streight winded, & cannot take their breath but upright. Now is this root white within and \*sweet also as is the hearbe. The same is given to drinke in wine against the sting of serpents. To conclude, being beaten into pouder, it is said for to kill Mice.

As touching *Abrorionum*, I find that there be two kinds of it. The one of the plaines, which I take to be the male; the other of the mountaines, which I would have to goe for the female. Neither of them both there is, but it is as bitter as *Wormewood*. The best is that which groweth in *Sicilie*: next to which, that of *Galatia* is most esteemed. The leaves are much used, but the seed much more, for to heat and chaufe any part of the bodie. And therefore it is good and comfortable for the sinews: it cureth the cough: it procureth them libertie of breath, who cannot fetch their wind lying or leaning with their heads: it helpeth the crampe: it doth consolidat ruptures: it easeth the pain of the loines, and maketh free passage for urine. The right manner of the decoction as well of the one as the other, is to seeth them in bunches or bundles like handfuls, untill a third part of the water bee consumed; and foure cyaths is an ordinarie draught of this decoction. The seed also being beaten into pouder, is given to the weight of a dram in water, for a drink. And indeed so taken, it comforteth the matrice and the naturall parts of women. A poultesse made of it and *Barley meale*, applied unto dull and broad swellings which gather not quickly to an head, doth ripen them apace and bring them to suppuration. Also being reduced into a liniment with a quince roasted or baked, it cureth the inflammation of the eyes, if they be annointed therewith; it hath a vertue to drive away serpents; and in case one bee stung with them alreadye, it expelleth the poyson, taken inwardly in drinke; or laid too outwardly in forme of an ointment, draweth it forth. But most effectually is the power thereof seene, in those poysoned and venomous stings which cause the bodie to shake, chill, and quake for cold; as namely, those of *scorpions*, & the spiders called *Phalangia*. Moreover, good it is also for other poysons, if it be taken in drinke: and so it helpeth those that bee surpris'd with any extreame cold howsoever. This propertie likewise it hath, to draw forth of the bodie all spils or any thing els that sticketh within the same. It driveth out of the bodie the wormes engendred in the guts. Finally, it is said, that if a braunch thereof be laid under the pillow where folke lieth in bed, it will put them in mind of wantonnesse, and provoke them to lust: and against all charmes, enchantments, & witchcrafts, which coole the heat of the flesh, and disable or bind any person from the act of generation, it is the most powerfull hearb of all others.

\*So is not *Immula*, or our *Elecampane*. And therefore either it is not *Helenium* here: or els *Plinie* doth mistake in this place, as in many others. \*which agreeth not with ours.

A

## CHAP. XXII.

¶ *The medicinable vertues of Leucanthemum, and Sampfuchum [i. Marjerom.]*

**L** Eucanthemum mingled with two parts of vinegre, and so given to drinke, is good for those that be short winded. As for Sampfuchum or Amacacum; that of Cyprus is most commended, and the sweetest of all other: this heat brought into a liniment, and applied with vinegre and salt, is good against the venome of Scorpions. Moreover, if it be put up into the naturall parts of a woman in forme of a pessaire, it helpeth much to bring downe their monethly courses: for if it be taken in drinke, it is not so effectuell. Applied as a liniment, after it is incorporat with barley groats, it restraineth the flux of humors to the eyes. The juice thereof when it is sodden, discusseth and dissolveth the ventosities that moove pangs and wrings in the belly. A good medicine it is to provoke urine, and by consequence, for those that be in a dropic. Marjoram dried, mooveth sneezing. Thereof is made an artificiall oile, called Sampfuchinum or Amaracinum, singular for to heat the sinewes, and to mollifie their stiffnesse and hardnesse: as also by the heat thereof to comfort the matrice. The leaves applied with honey, serve very well to reduce the blacke and blew marks occasioned by stripes or bruises, to their naturall and lively colour: and brought into a cerot with wax, it is good for dislocations of joynts:

B

## CHAP. XXIII.

¶ *The vertues and properties of Anemone or Wind-floure, requisit in Physicke.*

C

**W** Ee have discoursed of Anemone and those kinds thereof, which go, to the making of chaplets and garlands: it remaineth now therefore to speake of those which serve for good use in Physicke. But first as touching Anemone in generall: some there be who call it Phenion; and two principall kinds there be of it: The first groweth wild in the woods: the second commeth in places well tilled and in gardens; but both the one and the other love sandie grounds. As for this later kind, it is subdivided into many speciall sorts: for some have a deepe red scarlet floure; and indeed such are found in greatest plentie: others beare a purple floure: and there be againe which are white. The leaves of all these three be like unto Parsley. None of them ordinarily grow in heighth above halfe a foot; and in the head of their stemme, they shoot forth sprouts in manner of the tendrils of Asparagus. The floure hath this propertie, Never to open but when the wind doth blow; wherupon it tooke the name \* Anemone in Greeke. But the wild Anemone is greater and taller: the leaves also are larger; and the flours are of a red colour. Many writers, beeing carried away with an error, thinke this Anemone and Argemone to be both one: others confound it with that wild Poppie which we named Rhœas: but there is a great difference betweene them; for that both these hearbs doe floure after Anemone: neither doe the Anemone yeeld the like juice from them, as doth either Argemone or Rhœas before-named: they have not also such cups and heads in the top, but onely a certaine musculositie at the ends and tips of their braunches, much like to the tender buds of Asparagus.

D

Hereupon Anemone is called Rose-parsley. \* *αιμος* in Greeke, betokeneth Wind: wherupon Ruellius called it *Herba-venti* and Gerard, Wind-floure more properly.

E

All the sorts of Anemone or Wind-floure, bee good for the head-ach and inflammations thereof; comfortable to the matrice of women, and encreaseth their milke. Being taken inwardly in a Ptisane or bailey gruell, or applied outwardly as a cataplasme with wooll, this hearbe provoketh their monthly tearms. The root chewed in the mouth, purgeth the head of fleame, and cureth the infirmities of the teeth. The same being sodden, and laid to the eyes as a cataplasme, represseth the vehement flux of waterie humours thither. The Magicians and Wise men, attribute much to these hearbs, and tell many wonders of them; namely, That a man should gather the first that he seeth in any yeere, and in the gathering to say these words, *I gather thee for a remedie against tertian and quartan agues*: which done, the partie must lap and bind fast in a red cloth the said floure, and so keepe it in a shadie place; and when need requireth, to take the same, and either hang it about the necke, or tie it to the arme or some other place. The root of that Anemone which beareth the red floure, if it be bruised and laid upon any living creature whatsoever, raiseth a blister, by that causticke and corrosive vertue which it hath: and therefore it is used to mundifie and cleanse filthie ulcers.

F

L

CHAP.

## CHAP. XXIII.

G

☞ *The vertues of Oenanthe in Physicke.*

**O**enanthe is an hearb growing upon rockie and stonie grounds. The leafe resembleth those of the Parsnep: roots it hath many, and those big. The stem and leaves of this hearbe, if they be taken inwardly with honey and thicke sweet wine, doe cause women in labour to have easie deliverance, and withall, do cleanse them well of the after-birth. Eaten in an electuarie, or licked in a lohoch made with honey, the said leaves doe rid away the cough, and provoke urine. To conclude, the root also is singular for the infirmities and diseases of the bladder.

## CHAP. XXV.

H

☞ *The medecines made with the hearb Heliochryson.*

**H**eliochryson, which others name Chrysanthemon, putteth forth little braunches verie faire and white: the leaves are whitish too, much like unto Abrotomum: From the tips and ends of which braunches, there hang downe certaine buttons (as it were) like berries round in a circle, which with the repercussion and reverberation of the Sun-beames, doe shine againe like resplendent gold. These tufts or buttons, do never fade nor wither: which is the cause that the chaplets wherewith they crowne and adorne the heads of the gods, be made thereof: a ceremonie that *Ptolemaus* K. of *Aegypt* observed most precisely. This hearbe groweth in rough places among bushes and shrubs. If it be taken in wine, it provoketh urine, and womens fleures. All hard tumors and inflammations it doth discusse and resolve without suppuration. A liniment made with it & honey, is good to be applied unto any place burnt or scalded. It is given in drinke usually for the sting of serpents: for the paines and infirmities also of the loines. If it be drunke in honyed wine, it dissolveth and consumeth the cluttered bloud, either in the belly and guts, or the bladder. The leaves taken to the weight of three Oboli in white wine, doe stay the immoderat flux of the whites in women. This hearbe, if it be laid in wardrobes, keepeth apparell sweet, for it is of a pleasant odour.

## CHAP. XXVI.

☞ *The vertues and properties of the Hyacinth, and Lychnis, in Physicke.*

K

**T**he Hyacinth loveth Fraunce very well, and prospereth there exceedingly. The French use therewith to die their light reds or lustie-gallant, for default of graine to colour their scarlet. The root is bulbous and onion-like, well knowne to these slave-courfers, who buy them at best hand; and after, tricking, trimming, and pampering them up for sale, make gain of them: for being reduced into a liniment, they use it with wine to annoint as well the share of youths, as the chin and cheeks; to keepe them for ever being under-growne, or having haire on their face, that they may appeare young still and smooth. It is a good defenfatve against the pricke of venomous spiders; and besides, allaieth the griping torments of the belly. It forcibly provoketh urine. The seed of this hearbe given with \* Abrotomum, is a preservative against the venome of serpents and scorpions; and cureth the jaundise.

Astouching Lychnis, that flaming-hearbe surnamed Flammaea, the seed of it beaten into powder and taken in wine, is singular good against the sting of serpents, scorpions, hornets, and such like. The wild of this kind is hurtfull to the stomacke, and yet it is laxative and purgeth downward. Two drams thereof is a sufficient dose to purge choller, for it worketh mightily. Such an enemie it is to scorpions, that if they doe but see it, they are taken with a nummednesse that they cannot stir. In Asia or Natolia, they call the root of this hearbe Bolies, which if it be laid upon the eyes and kept bound thereto, taketh away the pin and the web, as they say.

## CHAP. XXVII.

☞ *The medicinable vertues of Pervinckle, Ruscus, Batis, and Acinos.*

M

**A**lso the Pervinckle, called by the Greeks \* Chamædaphne, if it be stamped drie into powder, and a spoonfull thereof given in water to those that are full of the dropsie, it doth evacuat most speedily, the waterie humors collected in their belly, or otherwise. The same root

\* *urp* in *Dioscorides*, it seemeth here read *αβροτον*.

\* or rather, *Daphnoides*, out of *Dioscor.*

**A** roasted in embres, and well sprinkled and wet with wine, discuffeth and drieth up all tumors, being applied thereto. The juice thereof dropped into the ears, cureth their infirmities. A cataplasme of it applied to the belly, helpeth them (as they say) very much, who are vexed either with gripes or fluxes of the wombe.

Concerning Ruscus, the decoction of the root, if it bee given in drinke each other day, to them that be tormented either with the stone, or the wringing pains of the strangurie, or to such as pisse blood, it helpeth them. Now the preparing of this medecine, and the proportion also of it, is in this wise: The said root must be taken out of the ground, as it mought be to day, and to morrow morning betimes it would be sodden: and a sextar of this decoction is to bee mingled with two cyaths of wine, and so the Patient is to drinke it. Some make no such adoe, but take the root while it is green, stamp it, & in water draw the juice raw as it is, & so drinke it. In sum, it is held for certain, That there is no better thing in the world for the infirmities and diseales incident to the privie members of men, than to bruise the tender crops of this hearbe, and then with wine and vinegre to presse out the juice, and afterwards to drinke the same. In like manner, \*Batis is good for them that be bound and costive in the belly: and a liniment of it, after it is roasted in the embres and stamped, is singular for the gout. Last of all, as touching the hearb Acinos, the Egyptians use to sow it, as well to make guirlands thereof, as to eat it. Surely, I would say it were Basill, but that the branches and leaves be more hairie; for certainly it is very odoriferous. It hath a propertie to provoke urine, and womens fleures.

\* Taken by the most part for wild Basill.

**C** CHAP. XXVIII.

¶ *The medicines that Colocasia or the Egyptian Beane doth afford.*

**G** Laucias was of opinion, That Colocasia was good to lenifie or mitigat the acrimonie of humors within the bodie; and withall, to helpe the stomacke.

CHAP. XXIX.

¶ *The medicines made of Anthalium.*

**D** Touching Anthalium (whereof the Egyptians use much to eat) I find no other use of it, but onely from the kitchin to the table. Indeed there is an hearb much like to it in name, which some call \* Anthyllion, others Anticellion: whereof bee two kinds; The one hath leaves and branches like to the Lentill, and groweth a hand-breadth or span high: it cometh up in \* sandie grounds exposed to the Sun, and is saltish in tast. The other resembleth \* Chamapitys, but that it is lower and more hairie: it beareth a purple floure, carrieth a strong sent, and loveth to grow in stonie places. The former kind is a most convenient and proper hearb for the diseales of the matrice and the naturall parts of women. Also being applied as a cataplasme with oyle rosat and milke, it is a vmbretarie medicine. In case of the strangurie and pains of the kidnies, it is given with good successe to the quantitie of three drams. The other likewise is given to drink the weight of foure drams with honey and vinegre, for to mollifie the hardnesse of the matrice, to assuage the torments of the belly, and to cure those that be taken with the falling sicknesse.

\* Some take it for Kali.

\* *icdywigen*, Diofcor. some what brackish.

\* *Jva muscava*, or *Arithruica*.

CHAP. XXX.

¶ *Of \* Parthenium, and the medicinable vertues that it hath.*

**F** AS for Parthenium, some name it Leucanthe, others Tamnaum; but our countreyman Celsus the Physician, calleth it Perdicium and Muralium. It groweth in the mounds and hedges about gardens: it bringeth forth a white floure, favouring like an \* apple, and having a bitter tast. The decoction of this hearbe, if a woman sit over it and receive the fume into her bodie, is good to mollifie the hard tumors of the matrice and naturall parts; as also to discusse all inflammations. A powder made of this hearbe dried, and incorporat with honey and vinegre, [*r. Oxymell*] and so applied, purgeth choller adust, and melancholy. In which regard, it is good for the swimming and dizziness of the braine, and those that are given to breed the stone. Being used in manner of a liniment, it is good for the shingles and *S. Anthonies* fire: likewise for the kings evill if it be incorporat with old swines grease. The Magicians use it much for

\* Some thinke it is Motherwort, others Feverfew.

\* Surely according to Diofcorides, Plinie should have written thus: *Flore per ambitum candido, in riu melinsid est,* with a floure white round about, but within of a darke yellow like to honey; & this agreeth tertian to Feverfew.

tertian agues: but they lay a great charge, that it should in any wise be plucked up with the left hand, and the parties precisely named for whose sake they gather it: but in any case they who plucke it, must not looke behind them: which done, a leafe of the hearbe must be put under the tongue of the sick Patient; and when it hath been held so a little while, it must anon be swallowed downe in a cyath of water.

CHAP. XXXI.

Of Nighshade or Morell: of Alkakengi and Halicacabus, and their use in Physicke.

**N**OW concerning Nightshade or Morell, which some name Strychnos, others have written by the name of Trychnos: would to God that the guirland-makers of Ægypt had not employed and used in their chaplets the flours of two kinds of them, induced thereto by the resemblance that they have to the Ivie flours: of which, the second that hath red berries like cherries of a scarlet colour, contained within certaine bladders, and those berries full of grains or seeds, some name \*Halicacabus, others Callion; but our countrey men here in Italy call it \*Vesicaria, because it is good for the stone in the bladder. Certes, this plant is more like a shrub or little tree full of branches, than any hearbe: bearing great and large bladders, and those fashioned like a top, broad & flat at one end, and sharpe pointed at another; enclosing within it a great berie, which ripeneth in the month November. The third kind of Strychnos or Solanum, hath leaves like to Basill: but I must but lightly touch this hearbe, and not stand long about the description either of it or the properties which it hath; since my purpose is to treat of hole some remedies to save folke, and not of deadly poisons to kill them: for certes, this hearbe is so dangerous, that a very little of the juice thereof is enough to trouble a mans braine, and put him besides his right wits. And yet the Greeke writers have made good sport with this hearbe, and reported pretie jeasts of it: For (say they) whosoever taketh a dram of the juice, shall have many strange-fantasies appearing evidently unto them in their dreams; if they be men, that they dally with faire women; if women, that they be wantons playing and toying with men, without all shame and modestie; and a thousand such vaine illusions: but in case they take this dose double, then they shall proove foolish indeed, broad waking, yea and goe besides themselves: let them take never so little more, it is mortall, and no remedie then but death. This is that poison, which the most harmelesse and best minded writers that ever wrote, called simply Dorycnion: for that souldiers going to battaile, used to annoint and envenome therewith the heads of their arrows, darts, and speares, growing as it did so commonly in every place. But other writers, who had not sought so far into the matter, nor advisedly considered of it, gave it the name of Manicon: But those that of a naughty mind, cared not secretly to empofon the whole world, have hidden the daunger thereof, and tearme it by a name pretending no harme; some calling it Neuris; others Perisson. But as I protested before, I thinke it not good to be too curious and busie about the description of this hearbe, notwithstanding I might seeme to give a good caveat of it, by further particularizing thereof. Well, the very second kind which they call Halicacabus, is bad enough, for it is more soporiferous than Opium, and sooner casteth a man into a dead sleepe, that he shall never rise againe. Some name it Morion, others Moly: and yet it hath not wanted those that have thought it praise-worthie: for *Diocles* and *Euenor* have highly commended it: and *Timaristus* verely hath not sticke to write verses in the commendation of it: A wonderfull thing, that men should so farre over-passe themselves, and forget all honestie and plaine dealing: for they say (forsooth) that a collution made of this hearbe, confirmeth the teeth that be loose in the head, if the mouth be washed therewith. And one onely fault they found in Halicacabus, (otherwise it might be praised without exception) that if the said collution were long continued, it would trouble the brain, and bring the partie that used it, to foolerie and idlenesse of head. But for mine owne part, my meaning is not to set downe any such receipts and remedies, which may bring a further daunger with them, than the very disease it selfe for which they are devised. The third kind also is commended for to be eaten as meat, although the garden Morell is preferred before it in pleasantnesse of tast. Moreover, *Xenocrates* avoucheth, That there is no maladie incident to our bodie, but the said Morell is good for it. Howbeit, I make not so great reckoning and account of all the helps that these and such like hearbs may affourd, as I do make conscience

\* Alkakengi, or Winter-chery. or rather for that the said berries lyeth within a cod like a bladder

**A** to deliver them in writing, especially seeing wee have so great store of safe and harmelesse medicines, which we may be sure can doe no hurt. Indeed, the root of *Halicacabus* they use to drinke and make no bones at it, who would be knowne for great prophets to foretell future things: and therefore it is alone for them, to be seene furious and raging, the better to colour their knaverie and lead the world by the nose in a superstitious conceit and persuasion of their divine gift of prophesie, and so to feed men still in their folly. But what is the remedie, when a man is thus overtaken? (for surely! I am better content to deliver that) Even to give the partie thus intoxicat, a great quantitie of mead or honeyed water, and to cause him to drinke it off as hot as he can. Neither will I over-passe this one thing besides, That *Halicacabus* is so adverse unto the nature of the *Aspis*, that if the root thereof be held anything neare unto the said serpent, it will bring asleepe and mortifie that venomous creature, which by a soporiferous power that it also hath of the owne, casteth a man into a deadly sleepe, and killeth him therewith. And therefore, to conclude, hereupon it commeth, that the same root bruised and applied with oile, is a soveraigne and present remedie to them who are stung by the foresaid *Aspis*.

CHAP. XXXII.

Of *Corchorum*, and *Cnicus*.

**T**hey of Alexandria in *Ægypt* use to eat ordinarily of *Corchorum*: This herb hath leaves enwrapped and enfolded one within another, after the manner of the *Mulberrie*. Good it is (as they say) for the midriffe and the parts about the heart: also to recover haire that is false away by some infirmitie; and likewise for the red pimples or sauce-sleame in the face. I read moreover, that the skab or mange in kine and oxen, is most speedily cured thereby. And *Nican-der* verely doth report, That it helpeth the stinging of serpents, if it bee used before it be in the floure. As touching *Cnicus*, otherwise called *Attaçylis* (an herb appropriat to the land of *Ægypt*) I would thinke it meet not to use many words about it, but that it yeeldeth a soveraigne remedie against the poison of venomous beasts, yea and the daungerous mushrooms, if a man have eaten them. This is certain, and an approved experiment, That whosoever are wounded by the sting of scorpions, shall never feele smart or paine, so long as they hold that herb in their hand.

CHAP. XXXIII.

Of *Perfoluta*.

**T**he chaplet-makers in *Ægypt* set great store by *Perfoluta* also, which they sow and plant in their gardens, only for to make coronets and guirlands. Two kinds there be of it: the male and the female. It is said, that the one as well as the other, if it be put under man or woman in bed, they shall have no mind nor power at all to play at *Venus* game, and specially the man.

CHAP. XXXIII.

Of *Measures and Weights*.

**A**nd forasmuch as we shall have occasion oftentimes in setting downe *Weights and Measures*, to use Greeke vocables, I care not much even in this place, to interpret those words once for all. First and foremost, the *Atticke Drachma* [for all Physicians in manner goe by the poise of *Athens*] doth peise just a *Romane silver denier*: and the same weigheth also six *Oboli*: now one *Obulus* is as much in weight as ten *Chalci*. A *Cyathus*, of it selfe alone, commeth to ten drams in weight. When you shall read the measure of *Acerabulum*, take it for the fourth part of *Hemina*, that is to say, fifteen drams. To conclude, *Mna*, which we in Latine call *Mina*, amounteth just to an hundred drams *Atticke*.



THE XXII. BOOKE OF  
THE HISTORIE OF NATVRE,  
WRITTEN BY C. PLINIUS  
SECVNDVS.

The Proëme.

**A** Man would thinke, who did but read the former booke, that dame Nature and the Earth both, had done their parts and shewed their wonderfull perfection sufficiently; if he considered with all the admirable vertues of so many hearbs which they have brought forth and bestowed upon mankind, as well for pleasure as profit. But see what a deale of riches more is yet behind; and how the same as it is harder to be found, so it is in effect more miraculous. As for those simples wherof wee have already written, for the most part they are such, as have served our turne at the board: or else in regard of their beautie, odour, and smell, have induced us to search farther into them, and to make triall of their manifold vertues and operations in Physicke. But yet there remaine behind many more, and those so powerfull, that they prove evidently unto us, how Nature hath produced nothing in vaine and without some cause: although the same be occult and hidden oftentimes from us, and reserved onely in her closet and secret counsell.

CHAP. I.

Of certaine nations which use hearbes for procuring and preserving of beautie.



**C**ertes, I doe find and observe, that there bee forraine nations, who time out of mind, have ben ever accustomed to annoint their bodies with the juice of certaine hearbs, for to embellish and beautifie them, as they thought. And verely in some of these\* barbarous countries, yee shall have the women to paint their faces, some with this hearbe, and others with that: yea, and among the Dakes and Sarmatians, in Transylvania, Valachia, Tartaria, and those parts, the men also marke their bodies with certaine characters. But to goe no farther than into Gaule, there groweth an hearbe there like unto Plantaine, and they call it *Glastum* [*i. Woad*] with the juice whereof the women of Brittain, as well the married wives, as young maidens their daughters, annoint and die their bodies all over: resembling by that tincture the colour of Moores and Æthyopians: in which manner they use at some solemne feasts and sacrifices, to goe all naked.

\*All such as be neither within Greece nor Italic.

CHAP. II.

That clothes be died with certaine hearbs.

**A**ND now of late daies we know there hath been taken up a straunge and wonderfull manner of dying and colouring clothes. For (to say nothing of the graine brought out of Galatia, Affricke, and Portugall, whereof is made the royall Skarlet, reserved for princes only and great captaines to weare in their rich mantles of estate and coats of armes:) behold, the French inhabiting beyond the Alps, have invented the meanes to counterfeit the purple of Tyrus, the Skar-

- A** Skarlet also and Violet in graine; yea, and to set all other colours that can bee devised, with the juice onely of certaine hearbs. These men are wiser (beleeve mee) than their neighbours of other nations before them: they hazard not themselves to sound and search into the bottome of the deepe sea for Burrets, Purples, and such shell-fishes. These adventure not their lives in strange coasts and blind baies, where never ship hath rid at anker, offering their bodies as a prey to feed the monstrous Whales of the sea, while they seeke to beguile them of their food in fishing for the said Burrets: and all to find that, whereby as well unchast dames of light behaviour might set out themselves and seeme more proper, to allure and content adulterous ruffians: as also those gallants againe, squaring and ruffling thus in their colours, might court faire ladies and wedded wives; yea, and with more ease entrap and compass them to yeeld unto their pleasure. But these
- B** men stand safe upon drie land, and gather those hearbs for to die such colours, as an honest minded person hath no cause to blame, nor the world reason to crie out upon. Nay, our brave minions and riotous wantons, it might be seeme also to bee furnished therewith; it not altogether so glorious to the eye, yet certainly with lesse offence and harme. But no part it is of my desseigne and intent to discourse upon these matters at this present: neither will I stand upon the thrift and good husbandrie that may be seene in such a thing as this, least I might seeme to colour any vanitie with a shew of commoditie and frugalitie: and to limit excesse and superfluitie within the tearms of profit and cheapenesse, which indeed will not bee gaged and brought within any compass. Besides, I shall have occasion hereafter in some other place to make mention both of dying stones, and also of painting walls with hearbs. As for the art and myserie of Diers, if ever it had
- C** been counted any of the liberall Sciences, be seeming a gentleman either to professe or practise, I assure you I would not have overpassed it in silence. And yet I promise you, this feat groweth into credit every day more than other: and the \*havens abroad where those fishes be taken which furnish them with colours, are mightily frequented and in greater name and request than ever they were. In which regard, I cannot chuse but shew and declare what account wee ought to make of these dumbe tinctures in that behalfe; I meane such hearbs and simples, whereof there is but base reckoning or none at all made: for those great princes which were the first founders and establishers of the Romane Empire, did mightie things therewith, and emploied these hearbs in the highest matters of state. For in the affairs of greatest importance, namely, either in publicke sacrifice for the averting of some heavie judgement of the gods threatened: or in expiation of any greevous sinne and offence committed (whether they performed divine service to their gods, or dispatched honourable embassages to other States) they used their Sagmina and Verbenæ: by which two words verely was meant one and the same thing, even some plaine and common grasse plucked up with ceremoniall devotion, turfe and all, from their castle hill or citadell of Rome. And this at all times was observed religiously, that they never sent their heraulds to the enemies of the people of Rome for to clarigat, that is to say, to summon them with a lowd voice for to make restitution of that which they detained of theirs, without a turfe and tuft of the said grasse: and evermore there accompanied these heraulds in their traine, one speciall officer who had the charge to carie and tender that hearbe, who there upon was called Verbenarius.

\* *Portibus auge-  
tur auctoritas.*

**E**

CHAP. III.

Of grasse Chaplets.

- N**O Coronets verely were there ever at Rome better esteemed, either to testifie the triumphant majestie of that victorious citie (the soveraigne ladie of the whole world) or to give testimonie of honour and reward for some notable service performed for the Commonweale, than those which were made simply of greene grasse. The crownes of beaten gold, and enriched with pearle; the Vallare and Murall Chaplets bestowed upon brave knights and valiant souldiors, who either entred the fortified campe of the enemy over trench & rampier, or mounted the wals in the assault of a citie, came nothing neare to this: the Navall garlands given to admirals and generals at sea, for obtaining victorie in that kind of service: the Civick coronets also presented unto such as had rescued a Romane citizen, and saved his life, came behind these: and in one word, the Chaplet Triumphall, which they ware who entred with triumph into Rome, was nothing comparable to these. And yet all these Guirlands abovenamed have notable prerogatives, and differ one from another in many respects. In a word, those Coronets and Chaplets of honour

honour, all save these made of grasse, were given many times by some privat and particular persons, or by the captains and generals themselves unto their souldiours: yea, and otherwhiles from one Generall to another, when they were joined together in equall commission, in testimonie of vertue and valour. G

## CHAP. IIII.

¶ *The singularitie and rare examples of such Chaplets made of grasse.*

**N**ow, whereas other Garlands of honour and Coronets of triumph, were alwaies either ordained by a decree from the Senat in time of peace, and after the troubles of warre overblowne; or graunted by an Act of the people, being quiet and in repose, when daungers were past: this Chaplet of grasse aforesaid, it was never any mans hap to have, but in some extremitie and desperat case of the whole state: nor at any time adjudged to a man, but by the whole armie, confessing with one voice & generall consent, That by him alone they were all saved from the edge of the sword, or famine. As for the rest, the captains and generals used to give them: this onely was presented by the souldiours to their cheefe leader. The same was called also an Obsidionall coronet or seige-Garland, namely, when some captaine had forced the enemies to raise the siege and dislodge, and thereby saved either a whole towne or campe from utter shame and finall destruction. And certes, if there was so great account made of a Civicke guirland, for rescuing the life of one onely citizen of Rome (and such an one perchance as was of all others the meanest) that whose fortune it was to obtaine it, he was honoured ever after with many priviledges and immunities, and counted sacred: how highly then is he to be esteemed, who by his owne valour and proesse hath saved many thousands, and a whole armie of such citizens? This Chaplet then, so singular and excellent, was made of the greene grasse, or hearbs taken and gathered from the very place where a man had saved and delivered the besieged. For in truth, the greatest signe of victorie in old time, and of yeelding to the mercie of the enemy, was this, If the vanquished did take up grasse, and tender it unto the conqueror: for this served as a confession and protestation, That they rendered up all their interest which they might challenge in the earth (the mother that bred and fed them) yea, and the very right of sepulture in her: which custome I understand, the Germanes doe retaine and observe, even at this day. H

Made of Oke  
leaves and  
branches.

## CHAP. V.

¶ *What captaines they were, who alone received the honor of a <sup>grasse</sup> Civicke Chaplet.* K

**L**ycius Siccus surnamed *Dentalus*, was crowned but once with this Coronet of grasse: notwithstanding it was his good fortune to deserve and obtaine foureteene Civicke guirlands: to fight with his enemy in a hundred and twentie battels, and ever to return out of the field with victorie: whereby we may see how rare a thing it was in times past, to see an armie thus saved through the valour of their captaine, for to recognise by this publicke present their onely savior. And some leaders and captaines have been honoured this way oftener than so. As for example, *P. Decius Mus* received two such Coronets: For being a colonell and knight marshall of the campe, hee behaved himselfe so valiantly, that one was given him by the regiment or armie which himselfe led; and another by those who had beene besieged within their fort. And how highly hee esteemed of this honourable reward, hee testified by his religious devotion and the sacrifices which hee offered thereupon to the gods: for no sooner had hee received these Coronets; but whereas the armie aforesaid besieged, and by him delivered, had bestowed upon him over and above for his brave service, one white Oxe, and an hundred others, which were bred, he sacrificed them all unto god *Mars*. This was that *P. Decius*, who afterwards being consull together with that surlie and imperious colleague of his [*T. Manlius*] surnamed *Imperiosus*, devowed and yeelded himselfe to all the divels of hell for the safetie of his armie, and the obtaining of victorie. Moreover, that noble and renowned *Fabius*, who set upright again the declining state of the Roman Commonweale, with lying off and not fighting at all with *Annibal*, was crowned therefore with such a chaplet, by authoritie from the Senat and people of Rome: such an honor in my judgement as no man in this world can reach and attain to higher. True it is, that beforetime he had performed right good service; & namely, when being Dictator, he rescued & saved his L

A his high\* Constable or grand maister of the Cavallerie, together with his whole armie : and yet \* *M. Mirnius*. was he not thus highly rewarded then; with this Coronet of greene grasse. For in testimonie of thankfulnessse, this gratuitie they whom hee had saved, thought at that time better, namely, to crowne him (as it were) with a new name and title to his former stile, calling him with one voice, Father. But the honor abovenamed was given unto him (as I said) by the generall consent as well of Senat as people, at what time as hee chased *Anniball* out of Italie. And in truth, never man yet was in this wise knowne to bee crowned by the hands (if I may so say) of the whole Empire, but himselfe alone. This peculiar honour obtained he above all others, that this Chaplet alone was offered and presented unto him by all the states of Italie.

B CHAP. VI.

¶ What he was, who alone of all Centurions received this Chaplet of grasse.

B Esides those abovenamed, I find that *M. Calpurnius Flamma*, a Colonell of a regiment of souldiours in Sicilie, was in this manner rewarded and honored with a grasse Guirland. But never was there knowne to this day any one to have been crowned in this wise, of so base degree and condition as *C. Perreius Atinas*, in that warre wherein the Cimbrians were defeated, who indeed was no better than a simple Centurion. This Centurion having by his place the conduct of the formost band of a regiment of souldiours under Colonell *Catulus*; seeing upon a time certaine companies excluded out of their owne camp, by reason that the enemies had put themselves betwene them and home, and there encamped; perceiving his captaine or Colonell *Catulus* afore said, timorous and doubtfull to breake through the enemies campe; put on a resolute mind, slew his owne Colonell, exhorted and encouraged the companies to quit themselves like men, and follow his ensigne : and so he defeated his enemies, and delivered his own legion. I read moreover in the Chronicles, That the same Centurion over and above the foresaid brave ornament of a grasse Coronet, had this honor done unto him, that being clad in a long robe of purple embrodered, and assisted with both the Consuls for the time being, *Marius* and *Catulus*, hee was allowed to sacrifice unto the gods with a noise of fifes and haut-boies sounding hard by the hearth or alter fire. Furthermore, *Sylla* the Dictatour hath left in writing, That when he was lieutenant Generall under the Consuls, and had the leading of the armie in the expedition or journey against the Marsians, the whole armie presented unto him a Chaplet of grasse, before the citie of Nola. And in very truth he caused this to be pourtraied in a painted table within a house of pleasure which hee had in Thusculum, the same that afterwards *M. Tullius Cicero* was maister of. Which if it were true, the more shame deserved hee in my conceit: and I hold and pronounce him so much the more accursed and detestable, for taking this crowne from his owne head, and loosing such a brave badge of honor, in proscribing, overthrowing, banishing, and murdering afterwards, a greater number of citizens (without all comparifon) than those souldiours came to, whose lives he saved, at what time as hee tooke that garland first upon his head. Let him vaunt as much as hee will of the said Coronet, as also of the proud and vaine glorious title of *Foelix*, i. Happie, (which addition or surname he tooke upon him and caused to bee put into his stile) yet, when as through his tyrannie he held besieged those Romane citizens whom he had proscribed and confined into all parts of the world, surely he forewent all and yeilded that crowne unto *Sertorius*.

Moreover, *M. Varro* doth report, That *Sc. pro* surnamed *Æmilianus*, was honoured with an Obsidionall Coronet in Affricke (the same year when as *Manlius* was Consull) for saving three cohorts besieged : as also three companies besides which hee led forth to deliver the other, and by whose meanes he forced the enemy to breake up his siege. This is to bee scene and read in a Table, which *Augustus Caesar* late Emperour of famous memorie, caused to bee hanged up at the base or foot of the said *Scipioes* statue erected in the Forum or publick hall which himselfe built. As for *Augustus* himselfe, the Senat crowned him with an Obsidionall Chaplet, upon the thirteenth day of September, that yeare when he was Consull with *M. Cicero*, the sonne of that great *Cicero* the Oratour. Whereby we may see, that a Civicke Chaplet was not thought sufficient nor any waies comparable to this Coronet. And setting aside these abovenamed, I do not find in histories, of any one who was crowned with a greene chaplet of grasse. Now, this you must note withall, That there was not one certaine hearbe set out and appointed for these honorable Guirlands : but look what kind of herbage grew then in the place besieged and where the danger was, that

that very same they tooke, were they never so base weeds and of no reckoning: for as contemptible otherwise as they were, yet being once employed to this use, they ennobled and adorned the person himselfe who ware them in a Chaplet. And certes, the lesse marvell I have if these things bee unknowne to us now adaiies, seeing as I doe; how little or no account is made even of those things which make to the maintenance and preservation of our health; to the cure of all dolorous griefes and maladies of the bodie; yea, and to the prevention of death it selfe. But what man is there well given and honestly minded, who can contain and hold his peace, having so just cause to reprove and rebuke the manner of the world in these our daies? First and formost, our life was never so costly as now it is, in regard of the dainties, delights and superfluities, which must bee maintained, if we will live to the fashion of the time: and for to enjoy these pleasures onely, wee hold our lives more sweet and precious. Never were men more desirous of long life, and never lesse carefull to entertaine the means of long life. The government of our health wee commit to the charge of others, and straungers wee credit with our owne bodies, and yet slacke ynough and negligent are they, to ordaine according to our trust & confidence, that which indeed should doe us good. Thus the Physicians are provided well for: they thrive alone and goe away with the gaires by this meanes. Oh good God, to see the follie and vanitie of man! Nature having put so many good things into our owne hands as she hath, and willing that wee should enjoy them for our health and pleasure: yet we (to our great shame and rebuke be it spoken) are so unhappie, as to commit our selves to other mens tuition, and live under their warrantize and assurance. Full well I know, that I for my part also, shall have but small thankes of many a one for all my paines taken in writing this historie of the world and Natures workes: nay, I am assured that I make my selfe a laughing stocke, and am condemned of them for spending and loosing my time in such a frivolous peece of worke as this is. Howbeit, this is yet my comfort and no small contentment I take herein, that my labors and travels (excessive and infinit though they be) cannot be despised, but the contempt will redound likewise to dame Nature her selfe. And yet shee againe, as a kind and tender nource over mankind hath not failed (as I will declare hereafter) for our good, to endue the very weeds which wee tread underfoot with medicinable vertues, yea, and hath bestowed upon those which otherwise we hate and dare not approach, but with carefull heed (for the shrewd prickles and thornes which they carie about them) singular properties to cure diseases. For over and besides those whereof I made mention in the booke going next before this, there bee other hearbs of that pricking kind, which are so wonderfull in their operation and effects, that I can never admire sufficiently and comprehend her providence appearing in them. Furnished shee had the earth, with smooth & pricklesse plants ynough, in the nature of meats, for to content our tooth & satisfie our appetite: she had engraven and lively painted in flowers, notable properties in physicke for to recover and maintaine our health; and by the singular beautie which she gave unto them, to allure the heart and eye of man to looke toward them, saying (as it were) Come and gather us: wherein she had made a good medley of profit and pleasure together. And when shee had thus done, shee staid not there, but devised to bring other hearbs, hideous to the eye, and untractable in hand: As if in the forming of them in that fashion, we might heare her to give a reason, Why shee so did? saying after a sort unto us in an audible voice, That shee made them with prickles and thornes, because shee would not have the foure-footed beasts (as hungrie and greedie after meat as they be) to eat them downe, That the shrewd hands of some ungracious folke, who can let nothing stand, might not be ever and anone plucking and twitching at them for wantonnesse, That people should not go carelessly trampling upon them with their feet: finally, For fear that birds pecking and setting aloft upon their tender braunches would flive them down or knap them asunder. Therefore (I say) with these prickles, serving in stead of weapons as well defensive as offensive, she hath both protected and also armed them: and all to keepe them safe and sure, for the health of man, and to doe him service. Lo, how even that which we hate and seeme to abhor in these hearbs, was devised for our comfort and benefit, if wee had the grace to see it.

## CHAP. VII.

& The medicinable vertues of other flowers and hearbs serving for Chaplets. Also of Erynge.

\*Sea-Holly.

**A**Mong those hearbes which beare pricke, \*Erynge or Eryngion, is singular: for a soveraigne hearbe it is against serpents, and all poysons whatsoever, as if it grew for nothing els. But to come

- A come to particulars, for stings and bitings of venomous creatures, the root thereof to the quantitie of one dram, is taken in wine. And in case (as most times it falleth out) that a fever follow upon such accidents, then the patient must drinke it with water. A speciall and effectuall propercie it hath against certaine land-snakes called *Chersydri*, and venomous todes, if it be reduced into a liniment, and so applied to the sore. But *Heraclides* the Physician is of opinion, That if the said root bee boiled in the broth of a Goose, it is of more efficacie than all other, against the *Toxica* and *Aconita*. But whereas others doe boile it in sheere water against the poysons *Toxica*, *Apollo-dorus* would have a frog sodden withall. The hearbe it selfe is of substance hard, branching much, full of leaves, and those beset with prickes. A stem or stalke it carieth, parted by knots and joints, a cubit high and somewhat more. Moreover, as there is white Erynge, so you shall have of it black:
- B The root is odorifeious. Eryngion verely commeth up ordinarily of seeds and by setting. But it groweth also in rough and stonie places of the owne accord. And that which we see along the sea thore, is harder and blacker than the rest, leaved also like common Ach or Perseley.

## CHAP. VIII.

☞ Of the hearbe or thistle commonly called *Centum-capita*, i. the hundred heads.

- A S for the white Erynge, our countrey men call it in Latine *Centum-capita*. But they bee all of one and the same operation and effect. And the Greekes verely make their ordinarie meat as well of their stalkes as roots, both waies, to wit, either raw or boiled, as they list.
- C Certes, there be wonders reported of this hearbe, namely, That the root of this white Eryngion, (which is very geason and hard to be found) resembleth one while the male sex, and otherwhiles the female, of our kind. But if it chaunce that a man doe meet with that Eryngion which is like unto that member which distinguisheth him from a woman, he shall be very amiable and beloved of women. Which was the reason (men say) that ladie *Sappho* was so enamoured upon the yong knight *Phao* of Lesbos. And verely, as touching this hearbe, nor onely the Magicians, but the disciples also and followers of *Pythagoras*, tell us many vaine and foolish tales.
- But to come indeed to the use of it in Physicke. Over and besides those vertues and properties which I have related already, good it is to resolve ventosities: it easeth the gripes and wrings in the bellie: it cureth the diseases and debilitie of the heart: it helpeth the stomach and liver. For
- D the midriffe and precordiall parts, it is very holesome taken in honied water: and for the spleen, in vinegre and water together. Also drunk in mead or honied water aforesaid, it is singular for the kidneies, the strangurie, the crampe or cricke that pulleth the head of a bodie backward: for other spasmes also and convulsions: for the loines, the dropsie, and the falling sicknesse. Sovereigne it is moreover for womens monthly fleurs, whether they doe stay upon them, or contrariwise run excessively from them: and in one word, it cureth all the accidents and infirmities of the matrice. Being applied as a liniment with honey, it draweth forth any offensive thing sticking within the bodie. And if it be laid too with salt, lard, or hogs grease, and so incorporat into a cerot, it healeth the kings evill, the swelling kernils behind the eares, and the flat biles and borches. It rejoineth also the flesh that is gone from the bone: and finally, souldereth and kniteth broken bones or fractures.
- E Taken before a man sit downe to eat or drinke, it preserveth him from surfet or drunkennesse: and bindeth the bellie. Some of our Latine writers would have it to be gathered a little before the Summer Solstice, saying moreover, That if it bee applied with raine water, it helpeth all the infirmities incident to the nape of the necke: and by their report, if it be bound to the eyes, it cureth the pin and web.

## CHAP. IX.

☞ Of *Acanus* and *Liquirice*.

- F S Ome there be who take *Acanus* for a kind of Eryngium. And they describe it to bee a low shearbe, and yet growing broad and large, full of prickes and thornes, and those likewise bigger than ordinarie: Being applied outwardly, wonderfull effectuall it is (by their saying) to stanch blood. Others there are, who have thought Erynge and *Liquirice* to bee all one, but they are deceived. Howbeit, for some resemblance that is betweene them, I thinke it not amisse to set downe the description thereof immediately after these Erynges. Doubtlesse, this *Liquirice* also is

*\*Echinatis.* It seemeth that *Plinie* never saw *Liquirice*, but read *lyris* for *lyris*, i. *Lentisci*: and indeed the leaves are like to those of the *Lentiske* tree.

*\*In lingua sab-ditiis.* Such as be our *Eeligmata* or *Lochs*.

to be counted among these thornie plants, for that the leaves stand\*pricking up sharp-pointed; **G** the same are fattie, and in handling gummie and glewie. It putteth forth many braunches, and those two cubits high: it carieth a flower in manner of the *Hyacinth*, and beareth fruit resembling bals of the bignesse of those which hang upon the *Plane* tree. The excellent *Liquirice* is that which groweth in *Cilicia*: the next for goodnesse commeth from *Pontus*: and hath a sweet root which onely is used in *Physicke*. Taken up this is and gathered at the setting or occultation of the *Brood-hen* star, and is found running along in the ground in manner of the *Vine* root: in colour like to the *Box* tree. That which is duskiſh and somewhat blacke, is thought to be the better: like as the lithe and pliable root which will wind and turn every way, is preferred before that which is brittle and easie to breake. Great use there is of it in those medicines which be\*held under the tongue, so to resolve and melt leasurely, namely, after it hath been sodden to the thirds: **H** yea, and otherwhiles boiled to the height and consistence of hony. Sometimes they use to bruse it; and in that manner they doe lay it upon wounds, where it doth much good: as also if it be applied to all the diseases and accidents befalling to the throat and jawes. The juice of *Liquirice* reduced to a thicke consistence, if it be put under the tongue, is singular for to cleare the voice. In like manner it is supposed very wholesome for the breast and liver. And therewith (as I have said before) both thirst and hunger may be slaked and allaid. Which is the cause that some have called it *Adipson*: and in that regard ministred it to those persons who be fallen into a dropsie, for to prevent and take away their thirstinesse. Therefore it is thought to bee a proper remedie for the diseases of the mouth, if it bee either chewed, or otherwise cast and strewed upon the ulcers therein: and so it cureth the excrescences also and exulcerations about the roots of the nailes. **I** Moreover, it healeth the excoriation and sorenesse of the bladder, assuageth the paine of the kidneies, cureth the swelling and aking piles, the fissures also in the seat, and finally the ulcers of the privie parts. Some *Physicians* have prescribed to drinke in a *Quartan* ague, the weight of two drams of *Liquirice*, & one of *Pepper*, in a draught of water to the quantitie of a small pint or hemina. This root being chewed, staieſh bleeding in a wound. To conclude, some have written that it expelleth the stone and gravell. †

#### CHAP. X.

☞ *Of the Caltrop thistle Tribulus. The sundrie kinds therof, and the medicines which they yeeld.*

**S**ome of these *Thistles* come up in gardens: others grow in and about rivers onely. The **K** juice which is drawne from these, is thought to bee good for the eyes: for this hearbe being as it is of a cooling nature, is a singular remedie for inflammations and gathering of impostumes. A good medicine for all ulcers, but those especially which break out of themselves in the mouth: it cureth likewise those of the amygdales or almonds of either side of the throat. If it be taken in drink, it fretteth & breaketh the stone. The *Thracians* dwelling upon the river *Strymon*, feed their horses fat with the leaves of this hearbe: and live themselves with the kernels or fruit thereof, making a kind of sweet bread therewith, which also bindeth the bellie. The root if it be gathered by the chaste and pure hands of a virgin discuffereth and dissolverth the kings evill. The seed if it be tied to the swelling vaines, assuageth their pain. Lastly, being beaten into powder and cast into water, it killeth the fleas in any place where that water is throwne or sprinckled. **L**

#### CHAP. XI.

☞ *Of Stæbe and the medicines which it affourdeth.*

A kind of *Mar-fellon* or *Knap-weed*.

**S**tæbe, \*which some call *Phleon*, boiled in wine, is a soveraigne remedie for eares that run with attar: likewise for bloudhotten eyes, especially upon a stripe or stroke given. Being ministred by way of clyster, it is good for the bloudie flux and the exulceration of the guts.

#### CHAP. XII.

☞ *Of Hippophyes and Hippope, with their medicinable vertues.*

**H**ippophyes is an hearbe growing in gravellie and sandie places, and namely along the sea side, armed with white prickes or thornes: it beareth berries by clusters after the manner of **M**

A of Ivie, and those be partly white and partly red. The root is full of a certain juice, which is good either to be condite and confectioned alone, or els to be reduced into Trofches with Ervile meale: *Ervil farina.* this being taken to the weight of one Obolus, purgeth cholerique humours; and a most wholesome medicine it is, especially with honied wine.

Another hearb there is, named Hippope, which neither riseth up in stalke, nor beareth floure, but hath leaves onely, and those small. The juice also of this hearbe, is wonderfull good for those who are in a dropsie: where it is to be noted, That these two hearbs should have some especial properties respectiue to the nature of horses, considering both their names are derived from nothing else: for in very truth, some things there be which Nature hath brought foorth as appropriat remedies for certain particular beasts, whereby we may see her divine power, and how well appointed she is and provided for to bring forth medicines of all sorts; so as the deapth of her providence cannot be founded, neither are we able sufficiently to admire her wit and discretion, in disposing and digesting her remedies according to sundry kinds of creatures, according to diuers causes, and different seasons: insomuch as the remedies serving one, are not fitted for another, neither are they of the same effect and operation at all times: nay, there is not a day almost in the yeere throughout, but it yeeldeth a remedie respectiue unto it.

## CHAP. XIII.

## Of the Nettle, and the medicinable vertues thereof.

C **I**S there any thing more hated and odious than the Nettle? and yet to say nothing of the oile made of it in Ægypt (according as we have shewed heretofore) endued thee is and furnished with many good properties serving for Physicke. For first, as touching Nettle seed, *Nicander* affirmeth, That it is a very countrepoison against Hemlocke, venomous Mushroms, and Quick-silver. *Apollodorus* addeth moreover and saith, That being boiled in the broth of a Tortoise, it is singular good for the poison of Salamanders: also that it is contrarie to the pernicious nature of Henbane; and the deadly poison of serpents, and namely of scorpions. Even that very bitterness and mordacitie which the Nettle hath, causeth the Vvula in the mouth which is false, to knit up againe: the matrice also which is over-loose and beareth downe, to arise into the place; yea and the tuill or fundament in children hanging foorth of the bodie, to returne and abide where it ought to be, onely with touching these parts therewith. If the legs be rubbed, and the forehead especially with Nettles, it is a good means to awake them out of their drowsie and dead sleepe, who are surpris'd with a lethargie. The same being applied with salt, is passing good for the biting of dogs. If it be bruised and put up into the nostrils, it stancheth bleeding at the nose; but principally the root of it. If it be tempered with salt, it mundifieth cancerous and foule filthie ulcers: likewise it helpeth dislocations and bones out of joint: it discusseth or ripeneth botches in the emunctories, and the swelling kernels behind the ears; and healeth up the places where the fleshy parts be gone from the bones. Nettle seed taken in wine-cuit (as a drinke) openeth the matrice when it is readie to strangle or suffocat a woman: and beeing applied with wine, it staieth bleeding at the nose. If one drinke Nettle seed after supper, with honey and water, to the quantitie of two oboles weighr, it openeth the passages and maketh way for to vomit with greater facilitie: but the weight of one obolus taken in wine, refresheth those who have a lassitude or wearinesse upon them. The same being parched against the fire and drunke to the measure of one Acetabulum, is singular for the imperfections of the matrice: and in cuit, it withstandeth the ventosities and inflations of the stomacke. Given inwardly with hony in the forme of a loch, it doth them good who labour for wind, and cannot take their breath but sitting upright: and after the same manner it curteth fleame and cleanseth the breast of it. Being applied in a bag, together with lineseed, it taketh away the stich and paine in the sides: but some put hyssope thereto, and a little pepper. A liniment made therewith, cureth the splene. Beeing parched or roasted and so eaten with meat, it keepeth the bodie soluble. And *Hippocrates* affirmeth, that the said seed is very good to be taken in drinke, for to cleanse the matrice in women: and beeing so parched and given to the quantitie of one Acetabulum in sweet wine cuit, it allaieth the grieve and paine of the said part, in case withall there be a cataplasme applied to the region thereof, together with the juice of Mallows. If it be taken in Hydromel, *i.* honied water, together with salt, it expelleth

(by his saying) the worms in the belly. Applied in a liniment to the bare and naked places of the head, it causeth the haire to grow againe, and bringeth all to the former beautie. Many doe use to make a cataplasme of Nettle-seed and old oile; or els stampe the leaves together with Beares greafe, for the paine of the gout: and verely for that purpose, as also for the splene, the root pouened with vinegre, is no lesse effectuall. Beeing boiled in wine, it discusseth and driveth downe risings in the groine, and such like emunctories, so it be laid too with old hogs greafe salted. But the same root drie, is a verie depilatorie, and fetcheth haire off. *Phanias* (the naturall philosopher and physician) in a severall treatise which he made in the praise of Nettles, professeth, That he knoweth not the like remedie to the Nettle, boiled first and then condite, for the windpipe, the cough, the distillation and flux of the belly, the stomacke, the biles and bitches in the emunctories, the swelling and enflamed kernels behind the eares, and kibed heels. The same with oile, procureth sweat: and sodden with muscles, and such like shell-fishes, it mooveth to the stoole: with ptisane or barley broth, it purgeth the breast, and sendeth downe womens tearmes: applied with salt, it restraineth ulcers that be corrosive and apt to run and spread farther. The juice also of the Nettle, serveth to many uses; for being pressed forth and laid as a liniment to the forehead in a frontall, it stancheth bleeding at the nose. The same taken in drinke, provoketh urine, and breaketh the stone: but if one gargle with it, it staieth the Vvula from falling. As for the seed, it ought to be gathered in harvelt time: and that which is brought from Alexandria, is esteemed best. For all the particular diseases above rehearsed, the kinder and gentler Nettles also, even those that be young and tender, are knowne to be of good operation; but principally that wild kind before-said: and this propertie moreover it hath, To rid away the leprosie out of the face, if it be taken in wine. Finally, if a foure-footed beast will not abide to be covered or served with the male of that kind, an ordinarie practise it is, to rub the *matrone* or shap with a Nettle, for that will make her stand to the fellow.

## CHAP. XIII.

Of *Lanium*, and the medicinable vertues thereof.

As touching that dead Nettle, which among the other kinds wee named before *Lanium*, *i. Archangell*, it is the mildest of all others and most tractable, for the leaves bite not nor sting at all. The same, if it be applied with some corns of salt, to contusions and bruises, to deepe burns, the Kings evill, swellings, gouts, and wounds, cureth them all. The white that it hath in the mids of the leafe, is singular for *S. Antonies* fire, the shingles, and such like. Some there be of our Latine writers, who treating of Nettles, have couched them in their ranks respectively to the time, saying, That the root of a Nettle which commeth in the Autumne, cureth the tertian ague; but it must be tied fast to the Patient: and these ceremonies are to be observed also in the taking it foorth of the ground, That the partie be named for whome it is gathered; the fever also, Of what type or kind it is; yea and who be the parents of the sicke person; and then hee or shee shall be sure to be delivered of that disease. The said root, with the same circumstances, is of the like operation to drive away the quartan ague also. The selfesame authors doe affirme moreover, That the root of a Nettle beeing applied with salt, draweth foorth all thorns and shivers that stick within the flesh. Also, that a cataplasme of the leaves and hogs greafe incorporat together, doth resolve the scrophules or swelling kernels called the Kings evill: or if they are come to supuration, eateth and worketh them forth, and doth incarnat and fill up the place againe.

## CHAP. XV.

Of the hearbe *Scorpius*: the sundrie kinds thereof, and the medicinable properties.\* *Scorpioides.*

There is an hearbe called \* *Scorpius*, which tooke that name of the resemblance that the head hath to a scorpions taile. Few leaves it beareth; but (according to the name) it is good against the sting of scorpions. Another hearbe there is of the same appellation, and of like effect to the other; but it sheweth no leaves at all: the stalke is smooth, and resembleth garden Sperage: in the top or head whereof, there is a pricke to be scene like a sting, which gave occasion of the foresaid name.

A

CHAP. XVI.

Of *Leucacantha*, and the vertues thereof good in Physicke.

THE Greeks, some call this Thistle, *Leucacantha*, or the white Thistle; others, *Phyllon*: some *Ischias*, others *Polygonaton*: but be the name what it will, it hath a root resembling that of \* *Cyperus*, which if it be chewed in the mouth, allaieth the tooth-ach. *Hicesius* \* or *Cypirus*.  
saith likewise, That if either the seed or the juice of the root thereof, bee taken in drinke to the weight of eight drams, it assuageth the paine of the sides and loins. The same also cureth ruptures, convulsions, and cramps.

B

CHAP. XVII.

Of *Helxine* or *Perdicium*, called also *Parthenium* or *Sideritis*, and the vertues medicinable.

AS for *Helxine*, some call it *Perdicium*, because *Pertridges* delight most to feed therupon; others name it *Sideritis*; and many give it the name of *Parthenium*. Leaves it carrieth of \* *Parietarie* of the wall.

C

the former booke I have described the forme of the right \* *Helxine* or *Parietarie* indeed. The propertie of this hearbe, is to give a tincture or die to wooll: it healeth the shingles and *S. Anthonies* fire: it cureth swellings, and all apostemations of humours, yea and also burnes. The juice thereof incorporat with ceruse or white-lead, and so applied, serveth greatly for biles and botches, *S. Anthonies* fire, tumours, gatherings and risings in the flesh; yea and helpeth them whose throat begins to swell. Also if a man take the quantitie of one cyath thereof, it cureth inveterat and old coughs: it healeth all infirmities either occasioned by phlegmaticke humors, or els incident to moist parts: like as with oile rofat it is a proper medecine for the accidents of the amygdales about the passage to the throat; and for the swelling of veins. Moreover, if it be reduced into the forme of a cerot, with goats suet and wax of *Cypres*, and so applied, it cureth the

D

gout. Moreover, *Perdicium* or *Parthenium* (for *Sideritis* is another hearbe) our countrey men call in Latine, \* *Vrceolaris*; of others, *Astericum*. In leafe it is like to *Basill*, save onely that it is blacker: it groweth upon tile-houses, and old decayed walls, and such ruinous places. Being beaten into powder & applied with corns of salt, it hath the same operation that the nettle *Lanium*, and cureth the selfesame diseases; and the one is used in like sort as the other: and if the juice be drunke hote, it is singular for inward and secret impostumes full of filthie matter, and driveth them outward. Also it is excellent for ulcers, ruptures, and bruises, whether it be that one hath tumbled headlong from some high downfall, or that he hath been crushed by the overthrow of some waggon or charriot. It fortuneth that a Page of *Pericles* a prince of the Atheniens (whome he loved entirely) having climed up to the top of the lanterne or spire of a temple which the

E

said prince built in the castle or cradle of Athens, fell downe from thence; who was cured by the means of this hearbe, revealed unto *Pericles* in his sleepe by the goddesse *Minerva*: whereupon it tooke the name first, of *Parthenium*, and is consecrat unto the said goddesse. This is that Page whose molten statue is to be seen at this day made of brasse: this is (I say) that noble and famous image called \* *Splanchnop:es*.

CHAP. XVIII.

Of *Chamæleon* the herb, the sundrie kinds thereof, and the vertues medicinable.

F

Concerning *Chamæleon*, some there be who name it *Ixias*: whereof be two kinds: The whiter hath the rougher leaves: it creepeth close by the ground, and setteth up stiffe prickles in manner of an *Vrchin*: the root is sweet in tast, but of a most strong sent. In some places it ingendreth a white kind of gum or clammy glew, under the wings or arme-pits (as it were) of the leaves, after the same manner as *Frankincense* is said to breed, but especially about the

\* *Dioscor. Cerato Cyprino.*  
\* or *Pitruvia*, because it is used to scoure glasse and pipkins withall.  
\* Made with a devile to blow coles & kindle fire for to rost the inwards of beasts sacrificed: or as some thinke, it was the proper name of that youth.

rising of the Dog-star: and for that it is like to a kind of birdlime, it is called Ixia: our women use **G** this instead of Masticke. And the reason why this herbe is named Chamæleon, is by occasion of the variable leaves which it beareth: for according to the nature of the soile where it groweth, it chaungeth hew; whereby in one place you shall have it blacke, in another greene; here you shall see it lookè blew, and there yellow, and evermore altering the colour. Of which Chamæleons, the white cureth such as are in a dropsie, if the root be boiled, and the juice thereof taken to the quantitie of a dram in sweet wine cuit. The measure of one acetable of the same juice, if one drinke in a greene harsh wine made of the hedge unripe grape, wherein certain bunches of Origanum have lien infused, it is thought to be a singular remedie to kill the wormes that breed in the guts. It availeth much also to helpe those who pisse with difficultie: and yet this juice being given to doggs or swine in barley groats, killeth them. If there bee water and oile mingled **H** thereto, it draweth rats and myce to it, but it is their bane, unlesse presently they drinke water. Some prescribe for to cut the root thereof into thin roundles, and to keepe them enfiled up, or hanging by a string, and then to seeth them; for to be eaten against the flux of humours, which the Greeks name Rheumatisms. Of the blacke kind, some have named that the male, which hath the purple floure; and the female, with the violet colour. They all grow up with one stem and no more, and the same is a cubit high, and a finger thicke. The roots are good to heale ringworms, tetter, and such like wild-fires, if they be sodden together with brimstone and Bitumen: but if the said root be chewed in the mouth, or a collution be made therewith sodden in vinegre, it fasteneth the teeth which shake and be loose in the head. The juice of this root healeth the scab or mange in foure-footed beasts. Herewith also folke use to kill the ticks that breed in dogs: but it **I** stoppeth the wind of heifers and young steers in manner of a squinancie: and therefore of some it is called Vlophonon and Cynozolon, in regard of the strong and stinking smell that it hath. These Chamæleons doe beare a certaine viscosous gum, most proper for ulcers. And the roots of all the sort of them, as well blacke as white, are singular against the poison of serpents.

## CHAP. XIX.

*Of Coronopus or Harts-horne, with the medicinable vertues thereof.*

**C**oronopus is an herbe bearing long leaves, and those cloven into certain fissures & knags: **K** and howsoever it groweth wild, yet otherwhiles it is set and sowne in gardens, for the excellencie of the root; which being roasted under the ashes, is soveraigne for the flux, and weaknesse of the stomacke.

## CHAP. XX.

*Of Orchanet or Alkanet, as well the right as the bastard, and their properties in Physicke.*

**T**he root of Orchanet is much used about medicines: of the thicknesse it is of a finger: it will rend and cleave in manner of the papyr reed: and it coloureth the hands of as many **L** as handle it, with a red and bloudie colour: it prepareth wooll and woollen cloth for to take rich and deepe colours. If it be incorporat into the forme of a cerot, it healeth ulcers, especially in old men; as also places that be burnt. It cannot bee resolved in water, but it is oile that must dissolve it: and verely this is a good experiment of that which is true and nothing sophisticat. A dram thereof given in wine to drinke, is singular good for the paine in the kidnies: but in case the Patient have a fever upon him, then it ought to be taken in the decoction of \*Balanos. In like manner is it to bee used in the opilations or obstructions of the liver, of the splene, and in the jaundise. A liniment made of it and vinegre, cureth the leprosie, and the red pimples arising in the face. The leaves stamped with honey and meale untill they be incorporat together, and so applied as a cataplasme, are thought to be good for dislocations: but if they be taken inwardly to the quantitie of two drams in honied wine, they bind and knit the belly. The root boiled in **M** water, is said to kill fleas.

Another herbe there is much like unto it, and thereupon called Pseudanchusa [i. bastard Orchanet] of some, but of others Enchusa or Doris; and many other names it hath besides. More full of downe or hairie mosse it is, and lesse fattie; but the leaves are smaller, more ranke and feeble.

\* Haply hee meaneeth Phœnicobalanos, id est, the Ægyptian Date: or Oxypharices, our Tamarinds; a kind of Dates appropriate for agues.

**A** blacke, but yet sweet. *Eratosthenes* commendeth it as a principall dish for a poore mans table: and it is said that it hath a speciall vertue to provoke urine: and with vinegre if it be applied, to cure the foule tettare called Lichenes, and the Leprosie. Also, by the testimonie of *Hesiodus* and *Alcaeus*, if it be taken in wine, it inciteth to wantonnesse and fleshly pleasures. These Poets doe write, That when this hearbe doth flourish and is at the best, then grasshoppers chant loudest and sing most thrill: and as women at such a time be most desirous of mens companie and hottest in lust, so contrariwise men are most loth to turne unto them, and least able to content their appetite: as if Nature to satisfie the pleasure of these good wives, had provided against that faint season the help of the Artichoke, as a viand most powerfull at this time to set their husbands in a heat, and to enable them to that busnesse. Moreover, an ounce of the root cleansed from the pith, sodden to the thirds in three hemines of the best Falerne wine, and either taken in drinke upon an emptie stomach, presently after that one hath sweat, and is new come forth of the Baine: or els to the quantitie of one cyath immediatly after every meale, doth correct and take away the stinke and ranke smell of the arme-pits. And a strange thing it is, that *Xenocrates* affirmeth upon his own experience, and promiseth, That this decoction is of such efficacie, that it causeth the said strong sent to passe away by the urine.

Moreover, the \*Sowthistle is an hearbe for to be eaten: for we read in the Poet *Callimachus*, \**Sonchus*. That the poore old woman *Hecale*, at what time as prince *Theseus* fortun'd upon necessitie to take his repast in her simple cottage, made him a feast, and set before him a principall dish of Sowthistles. Two kinds there bee of them, the white, and the blacke: both, like unto Lectuce, but that they are full of prickes. They run up into a stalke of a cubite in height, the same is cornered and hollow within; but breake it, and you shall see it run out with milke plentifully. The white, which hath that bright colour of the milke within it, is thought to bee as good as Lectuces, for those that be streightwinded, & cannot take their breath but upright. *Erastistratus* sheweth plainly, That if it bee eaten, it expelleth gravell by urine: and chewed onely, it correcteth the stinking savor of the mouth, and causeth one to have a sweet breath. The juice thereof drawn to the measure of three cyaths, made hot in white wine and oile, and so taken, helpeth women in labor, that they may bee soone delivered: but presently after they have drunke it, they ought to stir their bodies and walke up and downe their chamber. Also it is used to be sodden in broth, and so supped up. The very stalke thereof being boiled, maketh milch nources to have good store of milke, and the children at their breast to be better coloured. But most excellent it is for such nources as feele their milke to cruddle in their breasts. The juice therof dropped into the eares, doth them much good: and a measure of one cyath drunke hote, is as good for the strangurie. But in the fretting and gnawing of the stomacke, it would be taken with Cucumber seed and Pine-nut kernils. Applied in forme of a liniment, it cureth the apostemations in the fundament. A drink is made thereof, which is a countrepoyson against serpents and scorpions: but then the root also must be laid outwardly unto the sore place. The same root boiled with oile within the pill of a pomgranat, is a good remedie for the paines and maladies of the eares. Note, that all these vertues must be understood of the white Sowthistle. And *Cleemporius* doth accord hereunto as touching the white: but he alloweth in no wise to eat of the blacke, for he is of opinion, that it breedeth diseases. *Agathocles* also prescribeth the juice of the white Sowthistle to them who have drunk Bulls blood, and suspect themselves poysoned therewith. Howbeit, they bee all agreed, that the black is refrigerative: in which regard it ought to be applied outwardly with Barley groats. *Zenon* declareth, That the root of the white Sowthistle, cureth the strangurie.

**E** As for \*Chondrillon or Chondrille, it hath leaves like unto Endive or Cichorie leaves gnawed or eaten round about: a stem not a foot high, and the same full of a bitter juice: a root like unto \*a Beane, and otherwhile there be many of them together. This hearbe putteth forth close to the ground a certaine kind of gum like Masticke, swelling out to the bignesse of a Bean; which being applied to the naturall parts of women, is said to draw downe their monthly courses. The same hearbe being stamped root and all together, and digested into trosches, is thought to bee singular good against serpents. And a probable reason hereof is collected, because the field mice and rats when they are stung by serpents, have recourse to this hearbe, and eat thereof. The juice drawne out of this hearbe after it is sodden in wine, bindeth the bellie. The same is singular good to rectifie, cough and lay even the disorderly haire of the eye-lids, as effectually as the best gum in the world. *Dorotheus* the Poet hath delivered in his verses, That it is good for the stomach, and helpeth

\*Gum Succi choric.

\**Dioscoridus* in *trajecto*, i. full and fresh: but it seemeth that *Pliny* read it *ruvum*.

helpeth digestion. Some hold opinion, That it is naught for women and hurtfull to the eyes, also that it is contrarie to the seed of man and doth hinder generation. G

Among all those things which are eaten with danger, I take that Mushromes may justly be raunged in the first and principall place. True it is, that they have a most pleasant and delicat tast, but discredited much they are and brought into an ill name, by occasion of the poyson which *Agrippina* the Empresse conveighed unto her husband *Tiberius Claudius* the Emperor, by their meanes: a dangerous president given for the like practise afterwards. And verely by that fact of hers, she set on foot another poyson, to the mischeefe of the whole world and her own bane especially (even her owne sonne *Nero*, the Emperor, that wicked monster.) The venomous qualitie of some of these Mushromes, may bee soone knowne by their weake rednesse, their mouldie hew so unpleasant to see to, their leaden and wan colour within-foorth, their chamfred streakes full of chinkes and chaps, and finally, their edges round about pale and yellow. For, others there be that have none of all these markes: but are drie, and carie certaine white spots like to drops or grains of Sal-nitre, putting forth in the top out of their tunicles. And in truth, before that the Mushrome is formed, the earth bringeth forth a certain pellicle or coat first, called in Latine *Volva*; for this purpose, that the Mushrome should lie in it: and then afterwards shee engendreth it enclosed within, much like as the yolke of an egg couched within the white. And so long as the Mushrome is young & not come forth, but lieth as a babe within, the said core or tunicle is as good meat as the Mushrome it selfe: but so soon as the Mushrome is formed, this membrane breaketh, and incontinently the bodie or substance thereof is spent in the stele or foot that beareth it up: and seldome shall you see two Mushromes upon one of these steles or feet. Moreover, these Mushromes take their first originall and beginning of a slimie mud, and the humor of the earth that is in the way of corruption: or els of some root of a tree, and such for the most part as bear Mast. It seemeth at the first, as if it were a kind of glutinous some or froth: then it groweth to the substance of a pellicle or skin, and soone after sheweth the Mushrome indeed, bred, formed, and consummat within, as is before said. And verely all such are pernicious and utterly to be rejected, near unto which when they come new out of the ground, there lay either a greive-stud or leg harnais-naile, or some rustie yron, or so much as an old rotten clout: for looke what naughtinesse soever was in any of them, the same they draw and convert into venome and poyson. But none are able to discern these hurtfull Mushromes from others, how curious and circumspect soever they bee, save onely the peasants of the country where they grow, and such as have the gathering of them. And here is not all the mischeefe that lieth in them: For dangerous they be otherwise, and meet with more meanes to make them deadly, namely, if a serpents hole or nest be neare by: or if at their first discoverie and comming forth, a serpent chance to breath and blow upon them: for so prepared they be and disposed as a fit subject, to enter, that presently they will catch and entertain any poyson. And therefore on any hand we must not be bold & lustie with them before the time that serpents be retired into the ground, and there taken up their harbor. VVhich is an easie matter to know, by the tokens of so many hearbes, trees, & shrubs, which from the time that they first come abroad above ground, untill they have taken up their Winter lodging againe, looke alwaies fresh and greene: and principally by the leaves of the Ash, alone, if there were no more trees: for Ashes neither bud and spring forth, but after that serpents come abroad; nor shed and fall away, before they be gone into the ground againe. In sum, this would bee noted, That Mushromes be up and down, come and gone, alwaies in a seven-night space. Thus much of the Mushromes named in Latine *Boleti*. H

CHAP. XXIII.

☞ *Of other Mushromes or Tad-stoles called Fungi. Of Silphium, and Lasce.*

**A** Stouching those excreffences in manner of Mushromes, which be named *Fungi*, they are by nature more dull and slow. And albeit there bee many kinds of them, yet they all take their beginning of nothing els but the slimie humor of trees. The safest and least dangerous be those, which have a red callositie or outward skin, and the same not of so weake a red, as that of the Mushromes called *Boleti*. Next to them in goodnesse are the white, and such as having a white foot also, beare a head much resembling the Flamins turbant or mitre, with a tuffer or crest in the crowne. As for the third sort which be called *Suilli*, as one would say, Swine-Mushromes K

**A**ronis or Puffs, they are of all others most perilous, and have the best warrant to poison folke. It is not long since that in one place there died thereof, all that were of one household; and in another, as many as met at a feast and did eat thereof at the same board. Thus *Ann. eius Serenus*, captaine of the Emperour *Nero* his guard, came by his death, with divers coronels and centurions, at one dinner. And I wonder much, what pleasure men should take thus to venture upon so doubtfull and dangerous a meat. Some have put a difference of these mushrooms, according to the severall trees from which they seeme to spring, & have made choice of those that come from the Fig-tree, the \* Birch, and such as beare gum. For mine own part, as I have said before; I hold those good that the Beech, Oke, and Cypresse trees do yeeld. But what assurance can a man have hereof, from their mouths who sit in the market to sell them? for all the sort of those Puffs and

**B** Toadstoole looke with a leaden hew and wan colour. Howbeit, the nearer that a Mushroom or Toadstoole commeth to the colour of a fig hanging upon the tree, the lesse presumption there is that it is venomous.

\* *Petularion Ferula.*

Touching the remedies for to help those who suspect they have eaten these dangerous mushrooms, I have said somewhat already, and will say more hereafter. Meane while this would be noted, that as perilous as they be, yet some goodnesse there is in them, and divers medicines they doe yeeld. First and foremost, *Glaucias* thinketh and affirmeth, That the mushrooms *Boleti* be good for the stomacke. As for the swine mushrooms, named in Latine *Suilli*, they are hanged up to drie enfiled upon a rush running through them, as we may see in those which come out of *Bythynia*. And these are supposed to be singular for those fluxes and catarthes which take a course to the belly and breed fluxes, called by the Greeks *Rheumatism*: these cure the excrescences of the flesh, which rise in the fundament; for they eat them down, and in tract of time consume them quite: likewise they are good to take away the pimples and freckles which appeare upon the skin like to Lentils, yea and the deformities and spots in womens faces which disfigure their beautie. These mushrooms be \* washed as lead, for to enter into collyries and eye salves: and a liniment is made thereof, which beeing applied with water, cleanseth filthie sores and ulcers, cureth the skulls which breake out in the head, and healeth the wounds occasioned by the biting of dogs.

And now for that our fine-mouthed and daintie wantons who set such store by their tooth, take so great delight to dresse this onely dish with their owne hands, that they may feed therupon in conceit and cogitation all the while they bee handling and preparing the same, furnished in this their businesse with their fine knives and rasors of amber, and other vessels of silver plate about them: I for my part also am content to frame and accommodat my selfe to their humorous fanisie, and will shew unto them in generall, certain observations and rules how to order and use them, that they may be eaten with securitie. Marke then those mushrooms, which in the seething proove hard and tough, such be all of them hurtfull: Lesse dangerous they be, if some sal-nitre be put unto them whiles they be a boiling over the fire; provided alwaies, that they be fully sodden before they be taken off. Also, a man may be more bold to eat those which be sodden together with flesh meat, or with the tailes or steles of peares. The eating also of peares, immediatly after one hath fed upon mushrooms, doth kill or dull all the malice that they may have. Also vinegre is of a contrarie nature unto them, and doth extinguish or mortifie their venomous qualitye. To conclude, all these mushrooms do come up and are engendred in raine. Semblably, good showres doe breed *Silphium*.

**C**

**D**

**E**

\* *Lavandula* *plumbum*, some read *Linimentum ad plumbum: id est*. A liniment is made of them for leaden shotten eyes, &c. vide cap. 13. lib. 25.

This *Silphium* came at the first from *Cyrenæ*, (as I have before written) but now ad aies, since time that all the *Cyrenaick* *Silphium* is destroyed and gone (as hath been said) the greatest store thereof is brought out of *Syria*: howbeit so good it is not as that which *Parthia* yeeldeth, although it be better than that which the merchants bring over with them out of *Media*. This \* *Silphium* is of great use in Physicke; for the leaves are sodden in white odoriferous wine: of which decoction, there is made a drinke for to cleanse and purifie the matrice, and to expell the dead infants therein; so it be taken to the measure of one *Acetabulum*, immediatly after the woman hath ben in the stoupe, and there swet. The root is singular for to cleare the windpipes, and to take away all the asperitie & roughnesse in those parts: and being applied in forme of a liniment, it helpeth impostumat inflammations proceeding from the ranknesse and ebullition of bloud: and yet as many as take it at the mouth and eat thereof, find that it is hard of digestion; for it breedeth ventosities and causeth much belching. Hurtfull also it is and contrarie to the free passage of urine. A liniment made thereof, together with wine and oile, is a most familiar and agreeable medicine

\* or *Lasperitium*.

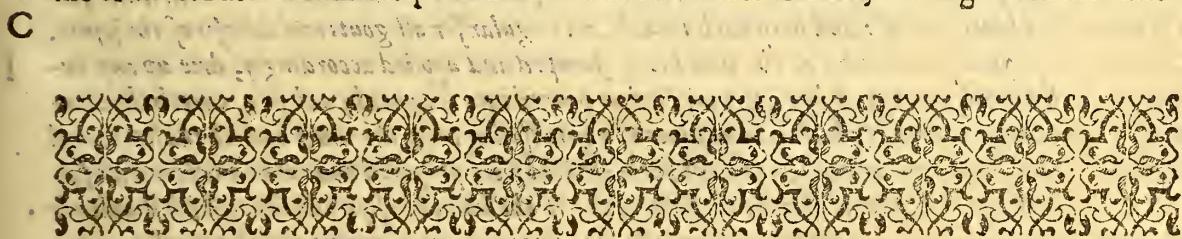
for the blacke and blew marks remaining after stripes: but if the same with some addition of wax, **G** be reduced into a cerot, it healeth the Kings evill. The piles or werts growing in the fundament, with a suffumigation of Silphium oftentimes used, will fall off.

As for the liquor Laser, issuing from Silphium, (in that manner as I have shewed) it is holden for one of the most singular gifts that Nature hath bestowed upon the world, and entreth into many excellent confections and compositions. Of it selfe alone, it reduceth those to their naturall health, who are storven and benumbed with extreame cold. Taken in drinke, it allaieth the accidents and griefes of the nerves. It is both given to women in wine, and applied also in soft locks of wooll to their naturall parts, for to bring downe their menstruall purgation. If it be mixed and incorporat with wax, it draweth and fetcheth out by the roots, the agnels or corns in the feet, if so be they be scarified round about before with the launcer. Being dissolved in some convenient liquor and taken to the quantitie of a cich pease, it provoketh urine. **H** *Andreas* the Physician doth assure and warrant us, That if it be taken in greater quantitie, it breedeth no windinesse in the stomacke, but helpeth digestion mightily both in women and also in old men: Who saith moreover, that it is better and more holesome in winter than in summer, and for those especially who drinke nothing els but water: onely they must looke to this and take heed, that there be no exulceration within their bodie. A great restorative it is with meat, and quickly setteth them on foot, who have lien long and been brought low by sicknesse: for Laser, if it be applied in due time, is as good as a potentiall \* cauterie to raise a blister: but better it is for them who are acquainted with it, than for those who have not ben used to it. Outwardly applied, no man maketh doubt but it is of singular operation, and worketh many effects. Taken in drinke, it doth extinguish the venome left in the bodie, either by poisoned darr, or serpents sting: and if the wounds be annointed with the same, dissolved in water, it is the better: but particularly for the pricks of scorpions, it would be applied with oile. Also in case that ulcers will not grow to any maturation, nor yeeld from them concocted matter; a pultesse made of Laser, together with barley flowre or figs, is a singular digestive. Being laid too with Rue, or hony, or by it selfe alone (so that the place be annointed over it with some viscous gum to keepe it too that it run not off) it is excellent for the carbuncle, and the biting of dogs. If it be sodden in vinegre with the rind or pill of a pomegranat, it is passing good for the excrescences arising about the tiwill, if the place be bathed with that decoction. Being incorporat with Sal-nitre, and well wrought withall beforehand, and so applied, it taketh away the hard horns and dead corns arising in the feet, which commonly be **K** called in Latine *Morticini*. Tempered with wine and saffron or pepper, or if it be but with mice dung and vinegre, it is a good incarnative in ulcers: and an excellent drawer to the outward parts for to fill up the skin and make a bodie fat. A good fomentation there is made of it & wine, for to bath kiped heels: for which purpose, it is boiled in oyle and so applied. In like manner, it serveth to soften hard callosities in any place whatsoever: and for the foresaid corns of the feet especially, if they be scarrified and scraped before, it is of great efficacie. Singular it is against unholesome waters, pestilent traicts, and contagious aires; as in times suspected of infection. Sovereigne it is for the cough, the fall of the Vvula, and an old jaundise or overflowing of the gall: for the dropsie also & hortenesse of the throat; for presently it scoureth the pipes, cleereth the voice againe, and maketh it audible. If it be infused and dissolved in water and vinegre, and so applied **L** with a sponge, it assuageth the gout. Taken in a broth or thin supping, it is good for the pleuresie, especially if the Patient purpose to drinke wine after it. Being covered all over with wax to the quantitie of one cich pease, it is given very well in case of contractions and shrinking of sinews, and namely to such as carrie their heads backward perforce, by occasion of some crick or cramp. For the squinance, it is good to gargarize therewith. Semblably it is given with leeks and vinegre, to those that wheaze in their chest, and be short winded; & have had an old cough sticking long by them: likewise with vinegre alone, to such as have supped off and drunke quailed milke, which is cluttered within their stomacke. Taken in wine, it is singular for the faintings about the heart; as also for colliquations and such as are falne away and far gone in a consumption, & those that be taken with the falling sicknesse: but in honyed water, it hath a speciall operation respective to **M** the palsie, or resolution of the tongue. With sodden honey and Laser together, there is made a liniment, very proper to annoint the region of the hucklebone, where the *Sciatica* is seated; and the small of the backe, to allay the paine of the loins. I would not give counsell (as many writers doe prescribe) for to put it in the concavtie or hole of a rotten tooth, and so to stop up the place close

\* He meaneth by *Санитум* *καταχρηστικόν*, *medicamentum* *μετασβεπτικόν*, *ὅτι μεταποροποιτικόν*, which draweth humors and the blood to the able and outward parts: a necessarie course to be taken in *Atrophia*; & namely after long diseases, that the bodie may be equally nourished.

**A** As for Bromos, [*i.* wild Otes] which the Greeks take for the seed of a certain spiked or eated weed, counted it is for one of the imperfections growing among corne, and may be raunged with the kinds of Otes: for blade and stalke, it commeth neare to wheat; it beareth in the haw or head certain grains hanging downe, which resemble small locusts; the seed is good to be used in those cataplasms, into which barley and such like doe enter; the juice or liquor made of it, is singular for the cough. A weed there is which we named Orobanche; for that it choketh Ervile and other pulse: some call it Cynomorion, for the resemblance that it hath to the cillions and pizle or genitall member of a dog. It riseth up in a small stem without any leaves or blade: fatie it is and red: sometimes it is eaten alone; otherwhiles it is served up tender sodden, between two dishes, with other viands. Moreover, there doe engender in pulse, certain litle venomous vermins, who will pricke and sting their hands who are employed in the plucking, yea and put them in danger of their life: a kind they are of these Solifugæ or Solpugæ. The remedies for all these, be the same which are set downe against Spiders, and Phalangia.

**B** Thus much as touching all kinds of graine, as far forth as they concerne Physicke. But this moreover is to be noted, that of corne there be certaine drinks made; as namely, Zythus, in Ægypt; Coelia and Ceria, in Spaine; Ale and Beere and many more sorts, in Gaule and other provinces. Now the froth or barme that riseth from these Ales or Beers, have a propertie to keepe the skin faire and cleare in womens faces. But for the operation that Ale and Beere hath in them who drinke therof, I meane to passe them over here; for I thinke it better to proceed to the treatise of wine: but first I will discipher the medicinable vertues of trees, and begin with the vine.



**D** THE XXIII. BOOKE OF  
THE HISTORIE OF NATURE,  
WRITTEN BY C. PLINIUS  
SECUNDVS.

The Proëme.

**E**  Thus far forth have we gone over the upper face of the earth, and shewed what medicinable vertues there be in all kinds of graine, as well corne as pulse: as also what Physicke may be found in woorts and pot-herbs: yea and in those garden plants, which by reason of their faire stoures and sweet odours, serue mans turne for guirlands and chaplets. It remaineth now to speake of ladie Pomona and her gifts, who certes, commeth not behind dame Ceres with all her riches. And verely this nymph and goddesse Pomona, not content thus to protect, maintaine, and nourish under the shade of her trees, those fruits of the earth above-named; but displeasèd rather and taking scorne, that such plants which grow farther from the cope of heauen, and began long after trees to come up and shew themselves, should seeme to haue so many vertues: hath likewise furnished the fruits hanging upon her trees, with their properties, and those of no small operation and effect in Physicke. And in truth, if we consider and weigh the cause aright, shee it was that affourded to mankind the first food from those her trees; inducing us thereby to lift up our eies & looke to heauen-ward: yea and she giueth the world to understand, that if Ceres and Flora both should faile, shee with her goods onely were able even still to sustaine and feed us sufficiently. And to begin with the Vine, which ought by right to be raunged in the highest ranke of all those plants that beare the name of Trees: this bounisfull Ladie not satisfied herein, that shee had done pleasure unto man in furnishing him with noble perfumes, odors, and delicate ointments,

ointments, by means of the grape verjuice, the wine floure Oenanthe, and namely the wild vine Massaris in Africke (according as I have discoursed more at large heretofore;) hath therefore bestowed upon vines those medicinable vertues in greatest measure, and withall used these remonstrances unto men in this manner: Call to mind (quoth shee) how many benefits and pleasures thou receivest at my hands; Who is it but I, that have brought forth wine, that sweet juice of the grape? Who but I, have given thee Oile, that daintie liquor of the Olive? from me, come Dates and apples: from me thou hast all fruits of such varietie, that unposible it is to number them. Neither doe I deale by thee as dame <sup>G</sup> Tellus doth, who bestoweth nothing upon thee without labour and sweat of thy browes; nothing (I say) but before it doth thee any good, requireth tillage by oxe and plough, thrashing with flail upon the floore, or trampling of beasts feet upon the mow, and then the milstones to grind it: such adoe there is, and so long a time first, before thou canst enjoy the benefit thereof for thy food. But contrariwise, whatsoever cometh from me, is readie at hand; there needs no intreating of the plough, nor any great labour and industrie to have and enjoy my fruits; for they offer themselves of their owne accord: yea and if thou thinke much of thy pains to climbe, or to put up thy hand and gather them, loe they are readie to drop downe and fall into thy mouth, or els to lie under thy feet. See how good and gracious Nature hath been unto us herein, and how she hath stroven with her selfe, Whether she should profit, or pleasure, man more! and yet I take it, that she affected Commoditie rather than Delight. <sup>H</sup>

For to come unto the vertues and properties of the wine, The very leaves and tender burgeons thereof, applied with barley groats, doe mitigate the paine of the head, and reduce all inflammations of the bodie to the due temperature. The leaves alone of the wine, laid unto the stomacke with cold water, allay the unkind heats thereof: and with barley meale, are singular for all gouts and diseases of the joynts. The tendrils or young braunches of the wine being stamped and applied accordingly, drie up any tumors or swellings whatsoever. Their juice injected or poured into the guts by a clystre, cureth the bloudie flux. The liquor concreat (which is in manner of a gum issuing from the vine) healeth the leprie and all foule tetter, scabs, and manges, in case the parts affected were prepared and rubbed before with sal-nitre. The same liquor or gum is likewise depilatorie; for if the hairs be often annointed with it and oile together, they will fall off: but the water especially that sweateth out of greene vine braunches as they burne, hath a mightie operation that way, insomuch as it will fetch off werts also. The drinke wherein young wine tendrils have lien infused, is good for those who reach up and spit blood; as also for women who being newly conceived and breeding child, have many swarms come over their heart, and be oft-soon subject to fainting. The wine barke or rind, likewise the dried leaves, staunch the bleeding in a wound, yea and doe consolidate and heale up the wound it selfe. The juice drawne out of the white wine being stamped greene, and frankincense together, take away shingles, ringworms, and such like wild-fires, if it be applied thereto. The ashes of the wine-stocke, vine-cuttings, and of the kernels and skins of grapes after they be pressed, applied with vinegre unto the seat or fundament, cure the piles, swellings, fissures, chaps, and other infirmities incident to that part: but incorporat with oile-rosat, Rue, and vinegre, they helpe dislocations, burns, and the swelling of the splene. The same ashes strewed with some aspersions or sprinkling of wine, upon S. Anthonies fire, without any oile, doe cure the same: as also all frets and galls between the legs, and besides eat away the haire of any place. The ashes of vine-cuttings, besprinkled with vinegre, are given to drinke for the diseases of the splene; so as the Patient take two cyahs thereof in warme water, and when hee hath drunke it, lie upon the splene side. The verie small tendrils of the wine whereby it climeth, catcheth, and claspeth about any thing, being punned and taken in water, staieth and represseth vomiting in those, whose stomacks use ordinarily to be kecklish and soon to overturne. The ashes of vines tempered with old hogs grease, is singular to abate swellings, to cleanse fistulous ulcers first, and soone after to heale them up cleane: likewise for the paine of sinews proceeding of cold, and for contraction and shrinking of the nerves: also for bruises, being applied with oile. Moreover, they eat away all excrescense of proud flesh about the bones, being tempered with vinegre & nitre: and last of all, mixed with oile, they heale the wounds made by scorpions or dogs. The ashes of the wine-barke alone, cause the haire to come againe in a burnt place. <sup>K</sup>

How grape verjuice should be made, when the grapes are young and nothing ripe, I have shewed in the treatise of Perfumes and Ointments. It remaineth now to discourse of the medicinall vertues thereof: and first to begin withall, It healeth all ulcers that happen in moist parts, and namely those of the mouth, Tonils or Almond-kernels on either side of the throat, and of the privie members: the same is soveraigne for to clarify the eye-sight: it cureth the asperitie and roughnesse of the eye-lids, the fistulous ulcers in the corners of the eyes, the clouds or filmes that shadow and cover the sight, the running sores <sup>L</sup>

\* The Earth.

M

**A** in any part of the bodie whatsoever: the corrupt and withered cicatrices or skars, and the bones charged with purulent and skinnie matter. Now if this verjuice be too tart and egre, it may bee delayed with honey or wine-cuit: and so it is good for bloudie fluxes, and the exulceration of the guts, for those whose rect and reach up blood, and for the squinance.

Next after the wine verjuice *Omphacium*, I cannot chuse but write of *Oenanthe*, which is the floure that wild vines doe beare, whereof I have already made mention in my discourse of Ointments. The best *Oenanthe* is that of Syria, especially along the coasts and mountains of *Antiochia* and *Laodicea*. That which groweth upon the white vine, is refrigerative and astringent: being powdered and strewed upon wounds, it doth verie much good: applyed as a liniment to the stomacke, it is exceeding comfortable. A proper medicine it is for the suppression of urine, the infirmities and diseases of the liver, the head-ach, the bloudie flux, the imbecillitie of the stomacke, and the loosensse proceeding from it: also for the violent motion of cholericke humours proceeding upward and downward. The weight of one obolus thereof taken with vinegre, helpeth the loathing that the stomacke hath to meat, and procureth appetite. It drieth up the running scalls breaking out in the head: and most effectually it is to heale all ulcers in moist parts, and therefore cureth sores in the mouth, privie members, and the seat or fundament. Taken with honey and saffron, it knitteth the belly. The skurfe and roughnesse of the eye-lids it doth cleanse and make them smooth: it represseth rheume in waterie eyes. Given in wine, to drinke, it comforteth and confirmeth feeble stomacks; but in cold water, it staie the casting and reaching up of blood. The ashes thereof is much commended in collyries and eye-salves: also for to mundifie filthy and ulcerous sores; to heale likewise whit-flawes rising at the naile roots, and either the going away of the flesh from them, or the excrescence thereof remaining about them. For to bring it into ashes, it must bee torrified in an oven, and so continue untill the bread be baked and ready to be drawne.

As for *Massaris*, or the *Oenanthe* in *Africke*, it is employed onely about sweet odors and pomanders: and both it, as also other floures, men have brought into so great name, by making hast to gather them before they could knit to any fruit: so inventive is mans wit, and so greedie to hunt after novelties and straunge devises.

CHAP. I.

**D** The medecines which grapes fresh and new gathered doe yeeld. Of vine branches and cuttings: of grape kernels, and the cake remaining after the presse. Of the grape *Theriace*. Of dried grapes or Raisins. Of *Astaphis*: of *Staphis-acre*, otherwise called *Pituitaria*. Of the wild vine *Labrusca*: of the wild vine both white and blacke. Of *Musts* or new wines. Of sundrie kinds of wine, and of *Vinegre*.

**E**  **F** grapes that grow to their ripenesse and maturitie, the blacke are more vehement in their operation than the white: and therefore the wine made of them is nothing so pleasant: for in very truth, the white grapes bee sweeter far, by reason they are more transparent and cleare, and therefore receive the aire into them more easily. Grapes new gathered doe puffe up the stomacke and fill it with wind; they trouble also the belly, which is the cause that men are forbidden to eat them in fevers, especially in great quantitie; for they breed heavinesse in the head, and induce the Patient to sleepe overmuch, untill he grow into a lethargie. Lesse harme doe those grapes, which after they be gathered hang a long time: by which means they take the impression of wind and aire, and so become holesome to the stomacke and to any sicke person; for they doe gently coole and bring the Patient to a stomacke againe. Such grapes as have been condite and preserved in some sweet wine, are offensive to the head and fume up into the brains. Next in request to those above said, which have hanged a long time, be such as have been kept in chaffe: for as many as have lien among wine-Marc, or the refuse of kernels & skins remaining after the presse, are hurtfull to the head, the bladder, and the stomack: howbeit they do stop a laske, and nothing is there better in the world for those that doe cast and reach up blood: and yet those grapes that have ben kept in *Must* or new wine, are much worse than such as have lien in the *Marc* aforesaid.

Moreover, wine-cuit, if they have come into it, maketh them hurtfull and offensive to the stomacke. But if they must needs be preserved in some liquor, the Physicians hold them most wholesome which have been kept in raine water, although they be least toothsome: for they do the stomacke a great pleasure in the hot distemperature thereof; they be comfortable when the mouth is bitter, by occasion of the regurgitation of choller from the liver and the burse of the gall; they give great contentment also in bitter vomits; in the violent and inordinat motion of cholericke humors raging upward and downward; as also in case of dropsie, and to those that lie sick of burning fevers. As touching grapes preserved in earthen pots, they refresh and season the mouth which was out of tast: they open the stomacke, and stir up the appetite to meat. Howbeit this inconvenience they bring with them, That they are thought to lie more heave in the stomacke, by reason of the breath and vapour which exhalet from their kernels. If hens, capons, cocks, and such like pullen, be served amongst their meat with the flours of grapes, so as they once tast and eat therof, they will not afterwards pecke or touch any grapes hanging by clusters upon the vine.

The naked braunches and bunches whereupon there were grapes, have an astringent vertue; and indeed more effectuall that way be such as come out of the pots abovesaid. The kernels or stones within the grapes, have the same operation: and in very truth, these be they and nothing els, whereby wine causeth head-ach. Being torrified and beaten to powder, and so taken, they be good for the stomacke. Their powder is usually put into the pot in manner of barley groats for to thicken broth and suppings, which are ordained for them who have the bloudie flux, who are troubled with a continuall looseness following them by occasion of the imbecillitie of the stomacke; and for such as are readie to keck and heave at every little thing. Their decoction serveth very well, to foment those parts which are broken out and given to bleach and itch. The stones themselves are lesse hurtfull to the head or bladder, than the little kernels within. The same being driven into powder, and applied with salt, are good for the inflammation of womens breasts. The decoction thereof, whether it be taken inwardly, or used by way of fomentation, helpeth as well those who have gone a long time with a dysenterie, or bloudie flux, as them who through imbecillitie of stomacke, doe scoure and purge downward continually.

The grape Theriace, whereof we have written in due place, is good to be taken as a countrepoyson against the sting of serpents: And it is a common received opinion, that the burgeons and braunches of that vine, should likewise be taken inwardly as meat, and applied outwardly for the same purpose: as also that both wine and vinegre which is made of them, is of singular operation to the same effect.

The dried grape or raisin, which they call *Astaphis*, would trouble the stomacke, belly, and entrails, but for the kernels that are within the stones, which serve as a remedie to prevent and cure those inconveniences; which beeing taken forth, raisins be thought good for the bladder: but particularly for the cough, those of the white grapes be the better. Sovereigne are they also for the windpipe and the reins: like as the sweet cuit which is made therof hath a speciall power and vertue against the *Hæmorrhoids* alone, of all other serpents. A cataplasme made of them, together with the powder of *Cumin* or *Coriander* seed, applied to the cods, cureth their inflammation. Likewise, if they be stamped without their stones or kernels, together with *Rue*, they are singular good for carbuncles and gouts: but before this cataplasme bee laid to any ulcers, they ought beforehand to be bathed and fomented with wine. Applied with their stones, they heale chilblanes and bloody falls, yea and ease the paines and wrings which accompanie the bloudie flux. Of them boiled in oile, there is a liniment made, which being applied with the outward rind of a radish root and honey, helpeth gangrenes: but if there be *Panace* or *Loveach* added thereto, the liniment cureth the gout, and confirmeth nails which be loose. Being chewed alone with some pepper, they purge the head and the mouth.

*Astaphis agria*, or *Staphis*, which some (though untruly) call *Vva Taminia* (for this is a severall kind by it selfe, growing up with straight blacke stalks, and carying leaves like to the wild vine *Labrusca*) beareth bladders or little cods more like than grapes, of a greene colour, and resembling cich pease, within which is to be seene a three-cornered kernell: it waxeth ripe and beginneth to change colour and looke blacke, at vintage time; whereas wee know that the grapes of the *Taminian* vine be red: also we are assured, that *Staphis-acre* loveth to grow in sun-shine places, but the *Taminian* grape no where but in the shade. The said kernels I would not advise to be used for a purgation, considering the doubtful event and daunger that may ensue of choking and

**A** and strangulation: neither for to draw downe fleame and waterish humours into the mouth, for surely they be enemies to the throat and weasin-pipe. The same, if they be done into powder, rid lice out of the head and all parts of the bodie besides: which they doe the better and with more ease, in case there be Sadaracha or Orpiment among. In like manner, they kill the itch and the scabs. For the tooth-ach, they use to be sodden in vinegre, for the diseases also of the eares, for rheums and eating cankers of the mouth. The floure beaten into powder and so taken in wine, is singular for the biting and sting of serpents: For I would not give counsell to use the seed, so exceeding hot it is and of so fierie a nature. Some call this hearbe Pituitaria, and apply it as a liniment to the sores occasioned by the biting of serpents.

**B** As for the wild vine Labrusca; it carieth also a floure named in Greeke Oenathe, whereof I have written enough before. The wild vine which the Greeks name Ampelos Agria, hath thicke leaves, and those enclining to a white colour: the stalks or branches be divided by joints & knots, and the barke or rind is all over full of chinks and crevices: it beareth certain red grapes much like unto the berries where with they colour scarlet; which being stamped with the leaves of the same plant, and applied with juice of the owne, are good to cleanse and beautifie the skin in womens faces; and besides, doe helpe the accidents and griefs that may befall to the haunch, hute-klebone, and the loins. The root boiled in water, and so taken in two cyaths of the wine of the Iland Coos, doth evacuat waterie humors gathered in the belly, and by consequence is thought to be an excellent drinke for them who are in a dropsie. And this is the plant, which in my judgement should be that vine which commonly is called in Latine Vva-Taminia, rather than any

**C** other. Vsed much it is for a countrecharme against all witchcrafts: and given it is to gargarise onely with salt, thyme, and honyed vinegre or oxymell, to them that spit and cast up bloud, with this caveat, To let none of it go down the throat: and therefore men feare to purge therewith, so dangerous it is thought to be. Another plant there is much like to this, called in Latine Salicacstrum, for that it groweth in willow rewes: and albeit these two carrie divers and distinct names, yet they be of the same nature and propertie, and be used to the like purposes. Howbeit this Salicacstrum is taken to be more effectuall of the twain for to kill the scab, skurfe, and itch, as well in men as in fourefooted beasts, if it be bruised and applied with honyed vinegre.

**D** There is a certain wild white vine, which the Greeks call Ampeloleuce, some Ophioistaphylon, others Melochron or Psilothrum; some Archezostis or Cedrostis, others Madon. This plant putterh forth long and slender twigs, parted and divided by certein joints or knots, & these climb up and claspe whatsoever they meet withall. The leaves grow thick and full of tendrils or young burgeons, as big as Ivie leaves, divided and jagged in manner of other vine leaves. The root is white and big, like at the first to a radish; from which there spring certain shoots or sions resembling the buds of Asparagus: these yong sprouts sodden & eaten with meat, purge both by seege and urine: the leaves and branches be exulcerative, and will raise blisters upon the bodie; and therefore applied with salt as a liniment, they be good for corrosive ulcers, gangrens, wolves, & the old morimall sores in the legs. The seed or grain thereof is contained within certain berries hanging down thin here and there in small clusters, which yeeld a certaine red juice or liquor at the first, but afterwards it turneth to a yellow saffron colour: this know the curriours well who dresse

**E** skins, for they use it much. There is an ordinarie liniment made therewith, for skabs, mange, and leprosie. The seed being boiled with wheat, and so taken in drinke, causeth nources to have good store of milke. The root of this wild vine is very soveraigne, and serveth in right good stead for a number of purposes: First, if it be powdred to the weight of two drams and given in drinke, it is singular against the sting of serpents: it is excellent to scour the skin of the face, to take away all spots and speckles, flecks and freckles, in any part of the body; the black & blew tokens of stripes, by reason of bruised bloud lying under the skin; foule and unseemly swert skars, it reduceth to the fresh and naturall colour: These operations it hath, being boiled in oile. The decoction also is usuallly given in drink to those who be subject to the falling sicknesse: likewise to such as be troubled in mind and beside themselves: to as many as are given to dizzinesse and giddinesse of the

**F** braine, and doe weene that every thing turns round; but they must take the poise of one dram every day throughout the yeare. The same root if it be taken in any great quantitie, purgeth the senses. But the princiall and most excellent vertue that it hath, is this, That if it bee stamped with water, and so applied, it draweth forth spells of broken and thivered bones as well and effectually as the very true Bryonie, which is the cause that some doe call it white Bryonie:

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\* Some take it  
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bleth the  
braies.

for there is another which is blacke, and of greater efficacie to the same purpose, if it be applied with honey and frankincense. It is very good to resolve impostumes and biles which are in growing, and not yet come to suppuration; but if they have continued and gather to an head, it bringeth them soone to maturation, and afterwards closeth them. It bringeth downe womens monthly sicknesse, and provoketh urine. An elestuarie or lohoch made thereof, to licke, and suffered gently to melt under the tongue and goe downe leisurely, is singular good for such as bee short winded and labour for breath: also for pleurifies or pains of the side, for convulsions and inward ruptures. If one drinke the weight of three oboli thirtie dais together, it will waste and consume the swelled splene. The same serveth in a liniment to be applied with figs unto the excrescences or risings of the flesh over the naile, called Pterygia. Being laid too as a cataplasme with wine, it fetcheth away the after-birth in women: and taken to the weight of a dram, in honeyed water, it purgeith phlegmaticke humors. The juice of the root must be drawne before the fruit or seed be ripe: this juice either alone, or incorporat with Ervile meale, if the bodie be annointed therewith, doth illustrat the colour, make the skin soft and tender; and in one word it is such an embelishment, that it maketh any person better for the sale. [\*where, by the way note, that it cha- seth serpents away.] Moreover, the very substance of the root, if it be stamped with fat figs, doth lay the rivels and wrinkles of the skin plaine and even, if it be rubbed or annointed therewith: but then the partie must walke immediatly upon it, a good quarter of a mile; for otherwise it will fret and burne the skin, unlesse presently it bee washed off with cold water. Howbeit the blacke wild vine doth this feat more gently and with greater ease, for surely the white setteth an itch upon the skin. There is therefore a blacke wild vine, which properly they call Bryonia, some Chironia, others Cynecanthe or Apronia; like in all respects to the former, but onely in the colour [of the root grape or berrie] for it is blacke, as I have before said. The tender sprouts and sions that spring from the root, *Diocles* preferred to bee eaten in a salad or otherwise, before the verie crops and tender shoots of the true garden Sperage; and indeed they provoke urine and diminish the splene far better: it groweth commonly in hedges among bushes and shrubs, and most of all in reed-plots. The root without-forth is blacke, but within of a pale yellow box colour; and this is of much more efficacie to draw out broken bones than the above-named white-Bryonia. Moreover, this peculiar propertie it hath besides, To cure the farcines or sores in horse necks; and for this, it is thought to be the onely thing in the world. Said commonly it is, that if a man doe set an hedge or hay thereof round about a grange or ferme house in the country, there will no kites nor hawks, nor any such ravening birds of prey, come neare; so as the pullen and other soule kept about the said ferme, shall be secure from their claws or tallons. If it be tied about the ankles of a man, or the pasterns of labouring horses, unto which there is a fall either of phlegmaticke humors or of a blood, causing the gout in the one and the pains in the other, it cureth the same. Thus much concerning the sundrie sorts of vines, and their properties respective to Physicke.

As touching Musts or new wines, the first and principall difference of them lyeth in this, That some by nature are white, others blacke, and others againe of a mixt colour between them both. Secondly, some musts there bee, whereof wine is made; and others, which serve onely for cuit. But if we regard the artificiall devises and the carefull industrie of man about them, there be an infinit number of musts all distinct and different one from the other. Thus much may suffice to deliver fully in generall tearms concerning musts or new wines. As for their properties, There is no must or new wine, but it is hurtfull to the stomacke, though otherwise pleasant to the veines and passages. Certes, if a man poure downe new wine hastily, without breathing or taking the wind betweene, presently as he commeth out of the baine or hot-house, he doth enough to kill himselfe. Howbeit, of a contrarie nature it is to the Cantharides, & saveth those that are in danger by drinking them. A singular countrepoison is new wine in the lees, against all serpents, but principally the Hæmorrhoids and the Salamanders. It causeth head-ach, and is an enemy to the throat and windpipes. Holesome it is for the kidnies, the liver, and the inward parts of the bladder, for it easeth them all of paine. But a singular vertue it hath against the venomous worm or flie Buprestis, above the rest: if one drinke it with oile, and cast it up again by vomit, it is an excellent remedie for those who have taken too much Opium: it helpeth those who are in danger of crudled milke within the bodie: such also as are poisoned with hemlock, envenomed with the poison Toxica & Dorycnium. In sum, white new wine is not so powerfull in operation as others.

Likewise

\* I see no reason of this clause here, but thinke it superfluous according to some manuscript copies.

- A Likewise, the Must, whereof cuit is made, is more pleasant than the rest, and causeth lesse headach.
- As touching the sundrie kinds of wine, which are exceeding many, as also the vertues and properties of every severall sort in manner by it selfe; I have sufficiently discoursed in a former Treatise. Neither is there any point more difficult to be handeled, or that affourdeth greater varietie of matter. And a man cannot readily say, Whether wine be more hurtfull or holefome for our bodies? considering the doubtfull event and issue presently upon the drinking thereof, for that sometime it is a remedie and helpe, otherwhiles it proveth to bee a mischeefe and a very poyson. For mine owne part, according to my first desigine and purpose, I am to treat only of such things as Nature hath brought forth for the health and preservation of man. Well I wote, that *Asclepiades* hath made one entire volume expressely, of the manner how to give wine in drinke. Upon which Treatise or booke of his, an infinit number there were who have written their Commentaries. As for me, according to that gravitie which becometh Romanes, and to shew affection and love to all liberall Sciences, I will not discourse thereof as a Physician, but with great care and diligence write so distinctly, as a deputed judge or arbitrator delegat to determine of mans health, and the preservation thereof. To dispute and reason of every severall kind, were an endles peece of worke, and so intricat, as I wot not how a man should rid himselfe out of it, if he were once entered; so repugnant and contrarie are the Physicians one to another in that argument.
- To begin first with the wine of Surrentum, our ancients have held it simply for the best above all others. But our later and more moderne writers, have made greater account of the Albane and Falerne wines. In summe, every one hath judged of the goodnesse of wine, according to his owne conceit and fantasie: a most unequal course of proceeding, without all reason and congruities, to pronounce definitively unto all others that for best, which pleased and contented his own tast most. And yet set the case and say, they were all agreed and of one opinion as touching the most excellent wines; How is it possible, that the whole world should enjoy the benefit thereof; since that great lords and princes themselves have much ado to meet with pure and perfect wines, without one sophistication or other? In good faith, the world is growne to this abuse, that wines be bought and sold now at an higher or lower price, according to the name and bruit that goeth onely of the cellars from whence they come: whereas in truth, the wines were marred and corrupted at the first in the very presse and vatt, presently after the vintage and grape-gathering. And therefore it is, that now adaies (a wonderfull thing to be spoken) the smallest and basest wines are of all others least sophisticat & most harmlesse. Well, howsoever it be, and admit that the noblest kinds of wine are most subject to these bruings & sophistications, which make indeed the ods that is; yet those wines before named, to wit, the Falerne, Albane, and Surrentine, do still import, and carie away the victorie and prise from all the rest, by the generall voice & constant sentence of all writers. As touching the Falerne wine, it is not holefome for the bodie, either very new, or over old; a middle age is best, and that begins when it is fiftene yeares old, and not before. This wine is not hurtfull to a cold stomacke: but I cannot say so of a hot stomacke. If it be taken alone and pure of it selfe in a morning, and drunke fasting, it dooth much good unto them who have been troubled with a long cough, or vexed with a quartane ague. And verely, there is not a wine that stureth the bloud and filleth the veines so much as this. It staieth the laske, and nourisheth the bodie. Howbeit, generally received and beleevd it is, That this wine dimmeth the eyesight, and doth no good to the bladder and nervous parts. And indeed, the Albane wines agree better with the sinewes. And yet the sweet wines that come out of the Vineyards of the same tract are not so holefome to the stomacke: but the harsh and hard austere wines of this kind, bee in that regard better than the Falerne wines abovesaid: And in one word, these Albane wines help digestion but little, and in some sort stiffe and fill the stomacke. But the Surrentine wines charge not the stomacke any jot, nor yet fume up into the head: nay, they doe restrain and repress the rheumaticke fluxions both of stomacke and guts. As for the wines of Cæcubum, they bee now past date, and none of them are made any more. But those of Setinum, which remaine still and be in some request, doe mightily aid concoction, and cause the meat for to digest. In a word, Surrentine wines have most strength, the Albane drinke harder, and the Falerne be more mild and nothing so peircing as the rest.

The Statane wines come not farre behind these abovenamed. As for the Signine wine, out of all question it is simply the best to bind the bodie, and stop a vehement flux. Thus much for wines and their properties in particular. It remaineth now to speake of their vertues in generall.

First and formost, wine maintaineth and fortieth the strength of man, engendreth good G  
 bloud, and causeth a fresh and lively colour. And herein verely consisteth the principall diffe-  
 rence betweene our temperat climat within the heart (as it were) and middle part of the world,  
 from those intemperat Zones on either hand. And looke how much the distemperature of the  
 two Poles, worketh in the inhabitants of those parts, and hardeneth them to endure and support  
 all kind of travell: so much dooth this sweet and pleasant liquor of the grape enable us to abide  
 and suffer the like labour. And because wee are entred into this theame, note thus much moreo-  
 ver, That the drinking of milke nourisheth the bones: of beere and ale, and such like, made with  
 corne, feedeth the sinewes and nervous parts: but of water, maintaineth the flesh and brawnie  
 muscles onely. Which is the cause, that such nations as drinke either milke, ale, beere, &c. or  
 sheere water, are nothing so ruddie of colour, nor so strong and firme to undergoe painefull tra- H  
 vell, as those, whose ordinarie and familiar drink is wine. And in truth, as the moderat use of wine  
 doth comfort the sinewes and helpe the eyesight; so the over-liberall taking thereof doth offend  
 the one, and enfeeble the other. Wine doth recreate and refresh the stomacke: wine stirreth up  
 the appetite to meat: wine allaieth sorrow, care, and heavinesse: wine provoketh urine, and cha-  
 seth away all chilling cold out of the bodie. Finally, wine induceth sleep and quiet repose. More-  
 over, this good propertie hath wine, To stay the stomack and repressse vomits, taken into the bo-  
 die: and without forth applied with wooll embrued and bathed therein, To dissipat and resolve  
 all swelling apostemes. *Asclepiades* was so addicted to the praise of wine, that hee bashed not to  
 make comparisons and pronounce, That the power and puissance of the gods was hardly able to  
 match and countervaille the might and force of wine. Moreover, this is to be noted, that old wine I  
 will beare a greater proportion of water than new, and provoketh urine more: although it doe  
 withstand and allay thirst lesse. Sweet wines doe not so much inebriate and overturne the braine,  
 as others; but they stote aloft in the stomacke: whereas austere and hard wines bee lighter of di-  
 gession and sooner concocted. The lightest and smallest wine is that which soonest commeth to  
 his age, and sheweth it most quickly. The wines which by age and long keeping, lay downe their  
 verdure and become sweet, are lesse hurtfull to the sinewes than others. The grosse, fattie, & black  
 wines, are not so good for the stomacke; howbeit, they be most nutritive: for the thin and bruske  
 harsh wine doth nourish the bodie lesse, but yet more agreeable and nutritive it is to the stomack.  
 It passeth more speedily away by urine, but fumeth up so much the rather into the head. And K  
 take this for a generall rule once for all, not onely in wines, but in any other liquors whatsoever,  
 which be penetrative, subtile, & piercing, That they be alwaies offensive to the head, howsoever  
 otherwise they be piercing, and passe soone away. Furthermore, wines that are laid up in smokie  
 places, thereby sooner to seeme refined and old, are of all others most unholosome. But this and  
 such casts were devised by hucksters, vinteners, and taverners, after the wines were laid up in their  
 cellars. And now adaiies good housekeepers also have invented meanes to renue their wines, and  
 make them seeme fresh and new, after they have by long lying gotten a fustie rotten tast, and ga-  
 thered a mouldie mother of themselves, which is called *Caries* in Latine. And verely, our auncitors  
 by using this tearme, in wines over stale and kept above their due age, have given us counsell  
 and taught us sufficiently, how to take away this unpleasent tast of wine, that is to say, by smoke: for L  
 like as smoke doth eat away and consume the moisture and mouldinesse in timber, which causeth  
 rottenesse, so it doth in wines. But wee forsooth contrariwise, are perswaded, that the bitternesse  
 of smoke, when it hath caught the wine, maketh it to appeare stale and old. Such wines as be very  
 pale and whitish, proove the better and more holosome by age and long lying. The more excel-  
 lent that the wine is and of the kindlier grape, the thicker and grosser it waxeth by age; and in this  
 gathering turneth to a kind of bitternesse, which is hurtfull to mans bodie. Likewise, as unholo-  
 some it is to mix, season, and confect therewith some other wine, that is not so aged, and so to  
 keepe or drinke them together. Each wine agreeth best with the stomacke, and doth least harm,  
 when it hath no other liquor nor tast, but the own: and every wine is most pleasant and delight-  
 some when it is taken in due time, that is to say, neither old nor new, but of a middle age, which is M  
 the very flower. Such persons as would feed, and desire to be corpulent, or to keepe their bodies  
 soluble, and have the riddance of their bellie at commaund, shall doe well to drinke often at their  
 repast: Contrariwise, they who feed overmuch, and desire to be gant and slender, and withall, to  
 be costive, ought to forbear drinking at meales, so long as they eat, but after meat they may drink  
 moderatly. To drinke wine upon an emptie stomacke fasting, is a new found devise lately come  
 up,

- A** up, and it is most unholosome for the bodie, and namely for those who are to goe into the field for to fight a battell: for it hindereth the forecast of the mind, and dulleth the vigor and quicknesse of the spirit: fitter indeed to bring and lull men asleepe in the bed of securitie. Certes, it was a practise long agoe among such as desired rest and peace, and who loved to sleepe in a whole skin, for to drinke wine fasting: for so we read in *Homer*, how *Helena* that faire ladie, presented a cup of wine before meat. And hereupon came the proverbe, That wine doth overshaddow and darken the light of wisdome & understanding. Verely we that are men have this propertie above all other living creatures, and wee may thanke wine for it, That wee drinke many times when wee be not drie nor a thirst. And therefore passing good it is to drink faire water otherwhiles between. In like manner such as use ordinarily to be drunke, and are lightly never sober, shall not do amisse
- B** to take a good draught of cold water presently upon their liberall pouring in of wine: for it will forthwith dispatch and discusse those fumes which cause drunkenesse. *Hesiodus* giveth counsell to drinke wine somewhat delaied with water, for twentie daies before the rising of the Dogge star, and as many after. True it is indeed, that Mere \* wine not delaied, is a remedie against Hemlocke, \* *Merumo* Coriander, the poyson Aconite or Libard-baine, the venomous gum of the plant Chamæleon, called Ixia, Opium, or the juice of Poppie, and Quicksilver: also, for such as have ben stung with Bees, Waspes, and Hornets, the venomous spiders Phalangia, Serpents, and Scorpions; and generally, against all those poysons, which by reason of a cold qualitie doe mortifie naturall heat. But particularly it is a speciall countrepoyson against the venomous worms called Hæmorrhoids and Presters, as also the deadly Mushromes. Over and besides, singular good is wine against ventosities, gripings, and gnawings about the midriffe and precordiall parts about the heart: also for those, whose stomackes are readie every while to overturne and to cast: and where the bellie or entrailles be troubled with rheumaticke fluxes. Semblably, wine a little delaied, is singular for the bloudie flux: for such as bee given to faint sweats, old coughs, and any violent fluxes either into the eyes or other inferiour parts. But a fomentation of meere wine may bee applied with a sponge to the left pap in case of the Cardiacke passion, which is a feeblenesse and trembling of the heart. And in these cases white wine is better than any other, so it be of some reasonable age. Also it is found by experience, That horses and such beasts, either for the saddle and packe or draught, become very lustie, if their stones or generoires be bathed with wine hot: and when they be tired out, there is nothing (by report) better to refresh their courage, than to poure wine into them with an horne. Apes and Marmosets, and other foure-footed beasts, whose feet are divided
- D** into claws or toes, will not grow (men say) if they be used to drinke pure wine. But it is my purpose now to treat of the properties of wine, touching Physicke and the cure of maladies. For gentlemen, well borne and bred, who have wherewith, and may have what they will, the wines of Campaine I count most holosome, so they make choise of the smallest and the thinnest. But the common sort may be Physicians to themselves, and drinke every man what wine he liketh most, and findeth best to agree with him. Howbeit to speake generally, the holosomest wines both of the one sort and the other, and for all persons, be such as have run through a strainer or Ipcras bag, and therby lost some part of their strength. But this we must remember every one of us, That the liquor of wine getteth all the force and strength that it hath by working, spurging, and feeding (as it were) in the lees whiles it is Must. To mingle sundrie kinds of wine together, can bee good for none, neither rich nor poore. Contrariwise, that wine is held most healthfull, that is of it selfe, and had nothing put thereto in the first vatt or vessell when it was new and meere Must of the grape: and the better will it bee, if there come no pitch into the barrels or vessels wherein it is tunned or filled. For as touching those wines, which are medicined with marble, plastre, & quicklime, what man is he (were he never so healthie and strong) but he may be afraid well ynough to drinke therof? Well then, wines either tunned up or delaied with sea water, be hurtfull to the stomacke, sinewes, and bladder, as much as any other. As for the wines dressed and confected with Parrozine, they are thought to be holosome for cold stomackes: but contrariwise, good they are not for such as are prone to vomit, no more than Must it selfe, or cuit, whether it be Sapa or Pafsum. Wine, wherein rosin hath been newly put, is not for any man to drinke; for it causeth headach, swimmings, and dizziness in the braine: and no marvell if this mixture be called Crapula, for it doth intoxicat the braine. Howbeit, these wines thus brued and dressed with rosin, are good for the cough and all rheumes; likewise, for feeble stomackes and the flux thereof ensuing; as also in dysenteries or exulcerations of the guts, and their bloudie flux; and last of all, for womens
- termes.

termes. In these kind of wines thus mixed and sophisticated, the claret or deepe red are more astringent and hote than all others. Lesse harme yet cometh of those wines which bee prepared with pitch alone, and nothing else. Neverthelesse, wee must not forget, that pitch is nothing else but the liquor that runneth from burnt Parrozin. And in truth, these wines that stand upon pitch, doe heat the stomacke, helpe concoction, and purge offensive humours: they bee good for breast and bellie: likewise, comfortable to the matrice, for they doe allay the paines thereof, if the woman have no feaverous disposition; and doe cure Rheumes and Catarrhes, which have continued their course a long time: they heale inward ulcers, ruptures, spasmes, and convulsions; impostumes bred within the interiour parts, feebleness of the sinewes, ventosities, coughs, purfiveness, wheezing, and shortness of breath; and finally, helpe dislocations, being applied with unwashed and greasie wooll, as it grew in the fleece. But note, that for all these infirmitie abovenamed, the wine is more effectually, which naturally hath a tast of pitch, and thereupon is called Picatum, than any other, that by artificiall meanes is dressed and prepared with pitch. And yet the wines made of the Helvenake grapes, if a man drinke over-liberally of them, are well knowne to trouble the head, notwithstanding they tast of pitch naturally. To come now unto the disease, which we call the Feaver or Ague, this is certaine, That wine ought not to bee given in that sickness, unlessse the patient bee well slept in yeares and aged, the disease chronicke and of long continuance, or that the sickness begin to decline and weare away: for in hote, quicke, and sharpe feavers, which commonly be very dangerous, the sicke persons, bee they young or old, ought to be restrained altogether from wine; except a man may evidently perceiv some remission or alleviation of the disease: and the same rather in the night, than by day time; for certainly, the daunger is lesse by the one halfe, if they drinke wine toward night, and in hope to procure sleepe. Moreover, women newly delivered and brought to bed (whether they went their full time, or slipt an abortive fruit untimely) are not allowed in any case to drinke wine: neither those persons who have weakened their bodies with the immoderat use of women, and thereupon fallen sicke: ne yet such as be subject to the head-ach: no more than those, who during the fits of agues, feele their legges and other extreame parts to bee cold: or have a cough joined with their feaver. Moreover, wine is an enemy to all those who have a shaking and trembling of their joints, or be pained either in their sinewes or throat. Furthermore, in case the force of the disease be knowne to lie much about the \* small guts and hypochondriall parts, the patient must altogether forbear to drinke wine. They are to abstaine likewise when there is any hardness felt in the midriffe and precordiall parts: and when the pulses beat mightily, and goe faster than ordinarie. Semblably, in case the crampe doe draw the necke farre backe with a cricke, so as the head cannot stirre forward: or take the whole bodie so, as it is not able for to turne any way, but seeme as stiffe as if it were all of one peece; no wine must bee given unto such a patient. In like sort, those are forbidden to drinke wine, who are given to \* yexing: and much more they, who in an ague labour for breath, and draw their wind hardly. But most of all must the sicke be kept from wine when their eyes bee set in their head, and their eye-lids stand stiffe and starke, with their eyes broad open: or bee shut, by reason that they are weake and heavie. Also, they must avoid wine (if they bee wise) who in their sickness, as they winke or twinkle with their eyes, doe imagine that they sparkle and glitter againe: like as those who cannot lay their eyes together and close their lids, but sleepe open eyed. And even so they ought to flie from drinking of wine whose eyes be red and bloud-shotten, or otherwise given to bee full of viscous and gummie matter. Neither are they permitted to drinke any wine, who estoones stut and cannot pronounce their words perfectly, whether it bee, that their tongue bee over-light and spongeous, or otherwise dull and heavie: no more than those, who hardly and with much difficultie, make water: who are affright suddainly at every little thing that they heare or see: who are given to crampes and crickes: such also as otherwhiles lie benumbed, as if they were dead asleepe. And last of all, as many as shed their sperme involuntarily in their sleepe. True it is, and no man maketh any doubt, That the onely hope and right way to cure them, who in the Cardiake disease, for very faintness are troubled with the trembling and shaking of the heart and given unto diaphoreticall sweats, consisteth in the drinking of wine. And yet in the manner thereof, Physicians are not agreed: For some are of advise, not to give it but in the verie fit and extremitie of the disease: others againe prescribe it at no time else, but when the violence of the fit is past, and the patient at some ease.

\* Circa lilia.

\* Especially if it proceed from some hote or sharpe humor.

They

**A** They who are of the former opinion, have a regard to their sweat, for to repress it : but these have an eye to the danger of the patient, being of this mind, that it is a more safer course to give wine when the violence of the sicknesse doth abate. And indeed of this judgement I see that most Physicians are. As touching the time to drinke wine, this is certaine, that good it is not but at meat : neither presently after sleepe, nor immediatly upon any other drinke, which is as much to say, as never but when a man is drie and thirstie. Neither must a sicke man bee allowed it, but in case of necessitie or desperat extremitie. In summe, we graunt it to men rather than to women : to aged persons sooner than to young folke : and yet to a lustie young man, before a child : in Winter oftener than in Summer : and to conclude, to such as bee accustomed thereto more than to those who have not drunke thereof beforetime. A measure also and meane would be kept, in the allowance of wine, according to the strength thereof, and the proportion of water mixed therewith : and the common opinion importeth thus much, That to one cyath of wine it is sufficient to put two cyaths of water ordinarily. But in case the stomacke be weake and feeble, so as the meat digest not nor passeth away downward, meere wine is to be given to the patient, or at leastwise in greater proportion to the water.

But to returne again to those artificiall and made wines, I have heretofore shewed many sorts thereof : the making of them is at this day given over, as I suppose, and their use needlesse and superfluous, considering that now we give counsell and prescribe, to use the very simples themselves in their owne nature, which goe to their composition. Certes, beforetime the Physicians upon a vaine ostentation, because they would seem to have their Apothecarie shops furnished with such varietie, exceeded all measure in this behalfe : in somuch, as they were provided of a wine, made forsooth of Navewes; bearing the world in hand, that it was singular good for militarie men, if they found themselves overwearièd either with the practise or the bearing of armes, or in riding their horses : yea, and to say nothing of all the rest, they had the wine also of Juniper. But is there any man so foolish, as to thinke and maintaine, That Wormewood wine should be more profitable to our bodies, than Wormewood the hearbe it selfe? What should I stand upon the wine of dates, among others of this range, considering that it causeth head-ach, and is good for nothing els but to ease the costivenesse of the bodie, and for such as reach up bloud? As for that which we called \*Bion, I cannot see or say, that it is an artificiall wine : for surely, all the art and cunning that goeth to the making of it, lieth in this onely, That it is made and huddled up in hast : and yet profitable it is for a weake stomacke readie to overturne, or that is not able to concoct and digest the meat within it : hole some for \*women with child : comfortable to those who bee feeble and faint : good for the palsie, the shaking of the lims, the swimming and giddinesse of the head, the wrings and torments of the bellie, and the gout Sciatica. Moreover, it hath the name for to have a singular vertue to helpe in time of plague, and to stand them in great stead who are pilgrimes and travellers into far and straunge countries. Thus much may suffice for Wines.

Moreover, say that wine be turned, corrupt, and changed from the owne nature, yet it leaveth not to retaine certaine vertues and properties requisit in Physicke : for vinegre also is medicinable. Exceeding refrigerative it is, & cooleth mightily : howbeit, no lesse vertue and force it hath to discusse and resolve : an evident prooffe whereof we may see in this, That if it be poured upon the ground, it will fume and cast a froth. Concerning the manifold operations that it hath in composition with other things, I have written oftentimes alreadie, and will write still as occasion shall serve. But vinegre, even taken alone by it selfe, fetcheth the stomacke and appetite again to meat, and staie the yex or hocquet : and if it be smelled unto, it stinteth immoderat sneesing. Beeing held in the mouth, it preserveth folke from fainting with extream heat, whiles they are in the bain or hot house. Of it and water together there is made Oxycrat, which is a drinke more mild than vinegre alone. And the same with water is comfortable to those who upon the Sunnes heat have gotten the headach or a day-fever, and be newly recovered. Being used also in the same sort with water, it is counted most hole some for the inflammation or rheume of the eies. A fomentation with Oxycrat or water and vinegre, is singular good upon \*burnes, scaldings, or rising of the pimples. In like manner it cureth the leprosie, scurfe, and dandruffe, running ulcers and scals, bitings of dogs, stinging with scorpions, scolopendres, and hardishewes; and generally, it is good against all pricks of venomous beasts, or pointed darts, and any itch whatsoever. Likewise against the biting or prick of the \*Cheeslip or Mani-foot worme. Applied hot with a sponge to the seat, it is singular for the infirmities of the fundament. But for this purpose there must be a decoction

\* Contrarie to Dioscorides, who giveth it *Cassiacis & Dysentericis.*

\* Or *Bion.*  
\* Troubled with *ustia* and *malacia*, i. a corrupt and depravate appetite, longing after this and that, and not alwaies the best things.

\* *Post uridines.* Some read *hirudines*, i. after the sucking of Horle-leeches.

\* *Mulipeda*, called otherwile *Sept.*

or

or fomentation made, with three sextars of vinegre, whereunto there should bee put of Sulphur G or Brimstone two ounces, or a bunch of Hyssope, and then set over the fire for to boile together. In case of much effusion and losse of blood, which ensueth and followeth those who are cut for the stone, or any thing els taken out of the body; there is nothing better than to foment the place without-forth, with the strongest vinegre that may be had, in a sponge, and then to take inwardly in drinke two cyaths of the same: for surely it cutteth and dissolveth the cluttered blood lying within-forth. Vinegre taken inwardly and applied outwardly, cureth the filthy tectars called Lichenes. Being ministred by way of clyster, it knitteth the bellie, and staieeth all rheumaticke fluxes which have taken a course by the guts and entrails. And the same helpeth as well the fall and slipping downe of the Longeon or fundament, as the laxitie and hanging forth of the Matrice. An  
 \*old cough it restraineth: the rheums also & catarrhes it represseth, which light upon the throte H  
 and windpipe: it openeth the passages in them who labor for breath, and cannot take their wind but sitting upright: it confirmeth also the teeth lose in the head. Marie it hurteth the bladder, and doth harme in all infirmities of the sinewes. The Physicians were ignorant heretofore of the soveraigne vertue that vinegre had against the sting of the serpent called Aspis, untill by a meere chance they came to the knowledge thereof. And thus stood the case: It fortuneth that a certain fellow carying about him a bottle of vinegre, trode upon the said adder or serpent, which turned upon him againe and stung him: howbeit he felt no harme at all so long as he caried the vinegre: but so often as hee set the bottle downe out of his hands, the sting put him to sensible paine. By which experiment it was found and knowne, that vinegre was the onely remedie: and so with a draught thereof he had helpe out of hand, and was cured. But behold another prooffe and triall I  
 thereof: They that use to sucke out the poyson of venomed wounds given by serpents and such like, use no other collution to wash their mouths withall, but onely vinegre. Certes, the force of vinegre is such, that it conquereth not only the strength of our viands and meats, but also many other things. For the very hard rockes, which otherwise it was impossible to cleave before with the violence of fire, soon breake and give way, when vinegre is poured aloft. This singular gift moreover it hath, that no liquour in the world giveth a better tast to our meats and sauces, or quickeneth them more than vinegre doth: for which purpose, if it be over sharpe and strong, there is a meanes to mitigat and dull the force thereof, either with a tost of bread, or some wine: againe, if it be too weake and appalled, the way to revive it againe, is with Pepper or the spice Lafer: but nothing doth moderat it better than salt. And to knit up and close this discourse of vinegre, I cannot forget nor overpasse one rare and singular accident that befell of late: M. Agrippa in his latter daies was much troubled and afflicted with a greivous gout of his feet; and being not able to endure the intollerable paines thereof, tooke counsell of a certaine leaud leech, some bold and venterous Empiricke, who made great boast of his deepe skill and admirable knowledge (for the Emperour Augustus Casar, whose daughter hee had espoused, hee made not acquainted with the matter;) who gave him counsell to bath his legs with hote vinegre, and to sit therein above his knees, at what time as his disease tormented him most: True it is indeed, that hee was eased of his paine by this meanes, for hee lost the very feeling of his feet. Howbeit, Agrippa chose rather to be paralyticke in some sort, and to want both use and sence of his legs, than to abide the extremitie of his gout. L

\* For it stirreth  
 the cough at  
 the beginning.  
 Dioscorides.

CHAP. II.

⚗ Of vinegre Scylliticke. Of Oxymel. Of the double cuit wine Sapa. The lees of wine: dregs of vinegre: and of the foresaid cuit.

**T**He vinegre of Squilla or sea-Onions, called Scillinum, the elder it is and longer kept, the more is it esteemed. This vinegre, over and above the other vertues of common vinegre before rehearsed, hath this propertie, To helpe the stomack, in case the meats lie souring and corrupting therein: for no sooner doth a man tast thereof, but it dispatcheth and riddeth away the foresaid inconvenience. Moreover, it is good for them that are given to vomit, fasting, in a morning: for it hardeneth the throat and the mouth of the stomacke which is oversensible, and knitteth the same. It causeth a sweet breath, confirmeth the flesh about the gums, fasteneth the teeth which are loose, and maketh a bodie looke with a fresh and lively colour. Being gargarized, it draweth away and doth evacuat those grosse humours which caused hardnesse of hearing, and openeth

**A** openeth the auditorie passages of the ears; and so by consequence clarifieth the sight of the eies. Sovereigne it is besides for those who have the falling sicknesse, and who are troubled in mind by occasion of melancholy. It cureth the turning and dizziness of the braine, the suffocation or rising of the mother. It helpeth such as be sore and bruised with drie blowes; such as are falne headlong from high places, and thereby have cluttered blood gathered within their bodies: as many also as have the infirmitie or weaknesse of sinewes, or otherwise be diseased in the kidnies: howbeit offensive it is to those that have any ulcer either within or without.

Touching the syrrop Oxymel, *Diouches* saith, That the auncients in old time prepared and tempered it in this manner: They tooke of honey ten pounds, of old vinegre five hemines, of bay salt one pound, of Saverie three ounces, of sea water five sextars: These together in a kettle they did set to boile, and let them have ten walms over the fire: then they lifted the pan from the fire, powred this liquor out of one vessell into another, and so kept it for their use. But *Asclepiades* comes after, disprooveth all the manner of this composition, and withall condemneth the use thereof; for the Physicians before his time, feared not to prescribe it to be drunke even in fevers: and yet both he and all, do confesse and agree, That this was a good drink against the venomous serpent called Seps: also for them who were poisoned with Opium, [*i. the juice of Poppey*] or with the gum Ixia, which commeth from the hearb Chamæleon. Moreover, they all commend it to be gargled hot for the squinancie, for the paine and deafenesse of ears, for the accidents and infirmities of the mouth and throat: like as at this day we use in all these cases, the sharpe brine or pickle called Oxalme; which, if it be made of salt and new vinegre that is fresh and quicke, it is better in operation.

**C** As for the Cuit named in Latine Sapa, it commeth neare to the nature of wine, and in truth nothing els it is, but Must or new wine boiled untill one third part and no more do remaine: and this cuit, if it be made of white Must is counted the better. Use there is of it against the flies Cantharides and Buprestes; against the worms breeding in Pine trees, named thereupon Pityocampæ, against Salamanders, and generally all those beasts whose sting or tooth is venomous. If a woman drinke thereof, together with scallions or such bulbs, it sendeth downe the after-burden, and expelleth the dead infant out of the wombe. And yet *Fabianus* mine author saith, That it is no better than a very poison, if a man drinke it fasting presently after he is come out of the baine.

A consequent and appendant to these foresaid things, is the lees of wine; which is to be considered according to the wine from whence it commeth: & verely the lees of wine are so strong, that oftentimes it overcommeth and killeth those, who go down into the vats and vessels wherein the wine is made. But to know and prevent the daunger thereof, this experiment is found; namely, to let downe a candle into the said vat: for so long as it will not abide light, but goe out still, daungerous it is for a man to enter into those vessels. And yet wine lees without any washing at all, goe into the composition of many medecines. Take wine lees a certaine quantitie, and of the floure-de-lis or Ireos root a like weight, concorporat them together into a liniment: singular it is to annoint the small pocks and such like cutanean eruptions. The same, either drie or wet, may be applied with very good successe to the places stinged with the venomous spiders called Phalangia; to the inflammations likewise of the genetoirs or privie members; to the paps, or

**E** any other part of the bodie whatsoever. Now for the better preparing thereof, it ought to be sodden in wine, together with barley meale and the powder of frankincense; which done, to bee burned and so dried. And to know whether it bee sufficiently sodden or no, make this triall: If you touch it never so little at your tongues end and so tast thereof, when it is throughly cold, it will seeme to bite and burne it, if it have had sufficient boiling as it ought: but it soone looseth the heart and force, if it be not kept in a place well enclosed: by the said burning, it commeth to be much more stronger in operation. Sodden with figs, it yeeldeth an excellent decoction to repress tetters, shingles, and such like wildfires; to scoure away also scurfe and dandruffe: & in that sort applied either as a cataplasme or fomentation, it cureth the leprie, and running skalls of the head. Being taken in drinke, especially raw, it is a soveraigne countrepoison for such as have eaten venomous mushrooms. Boiled and washed, it is mingled with colyries which serve for the eyes. A liniment thereof, cureth the accidents that befall to the cods and genetoirs. Taken in wine, it helpeth the strangurie, and giveth them ease who otherwise could not pisse but by drop-meale. Lees of wine, after it hath lost the causticke operation and life that it had, will serve very well for a good lie or water to cleanse the skin of our bodies, and to wash or scoure cloathis: and

then verely, it hath the astringent power of Acacia, and serveth for the same use.

The dregs of vinegre, must of necessitie be much more sharpe, biting, and ulcerative, than wine lees, in regard of the matter whereof it commeth: it driveth backe impostumes and biles, and keepeth them from suppuration. A liniment of it, helpeth the stomacke, belly, and entrails: it staieth the flux of those parts, and the overflow of womens moneths: it discusseth pushes and small biles, and squinances, if they be taken betimes before they fester and impostumat: and a cerot made with it and wax together, is good against *S. Anthonies* fire. The same drieth up the milke in womens breasts, who would not be nources, or bee troubled with overmuch milke. It taketh away with ease the illfavoured rugged nails, and giveth rouse for new to come up in their place. Applied with grosse barley meale or groats, it is singular and most effectuall against the venom of the horned serpents, called in Greeke *Cerastra*: and with Gith or *Nigella Romana*, it is used for the biting both of crocodile and mad dog. The burning also of these dregs, doth quicken and fortifie the strength thereof: and being thus burnt and incorporat with the oile of Lentiske, \* it coloureth the haire of the head in one night red, if they bee annointed withall: The same lapped in a fine linnen cloth, and put up in forme of a pessarie, cleanseth and mundifieth the secret parts of women.

To conclude with the grounds or lees of the cuit Sapa; vinegre dregs are knowne to be verie good for to heale burnes; and the cure proceedeth better, in case they be mixed with the surrie cotton or downe of reeds: the same being sodden, and the decoction thereof taken as drinke, cureth inveterat coughs. Last of all, they use to seeth or stew it betweene two platters with salt and grease, wherewith they make a liniment or ointment to take downe the swelling of the chaws and the nape of the necke.

CHAP. III.

Of Olive trees: of the leaves of Olives, their floures and their ashes. Of the white and blacke Olive berries: and of the mother or lees of Oile-olive.

NEXT after the Vine, there is not a tree bearing fruit, of so great authoritie and account as the Olive. The Olive leaves, are exceeding restringent, good to cleanse, good also to restraine or stop any flux: being chewed and applied to ulcers, they heale them: and reduced with oile into a liniment, they assuage the paine of the head. A decoction of their leaves, together with honey, is singular to bath and foment the parts cauterized by the Chirurgicalian, according to the direction of the learned Physician: the same used by way of a collution, cureth the inflammation of the gumbs, whitflaws, and excrescences of ranke flesh in filthy ulcers: with honey also it stauncheth the flux of blood, proceeding from any nervous parts. The juice of Olive leaves is singular for the little ulcers in manner of carbuncles, with a crust or rouse upon them, rising about the eies; and all other small wheals or blisters: as also in case the ball or apple of the eye be readie to start forth; and therefore it is used in collyries or eye-salves: for it healeth weeping eies that have run with water a long time, and the excoriations or frettings of the eye-lids. Now this juice is drawne out of the leaves, first stamped, and then well sprinkled and wet with wine and rain water, & so pressed forth; which being afterwards dried, is reduced into trochisques. The same rolled in wooll or bombast to the forme of a pessarie, and so put up into the naturall parts of women, staieth the immoderat flux of their fleurs. Good it is also for those, who rid corrupt blood by the inferiour parts. Moreover, it easeth the swelling piles or bigs sticking out in the fundament; killeth the cholerique exulcerations called *S. Anthonies* fire; healeth corrosive and eating sores, and allaieth the paine of night-foes or chilblanes, called by the Greeks *Epinyctides*. The same effects have their flours also. The tendrons or young twigs of Olives being in their floure, if they be burnt, yeeld a kind of ashes which may serve as a succedan in stead of *Spodium*: but the same must bee burnt a second time, after they have been well drenched and soaked with wine. These ashes applied as a liniment, or the very leaves onely stamped and tempered with honey, are good for impostumes growne to suppuration, and for the pushes or biles named *Pani*: but if they be mixed with grosse barley meale or groats, they are in a liniment comfortable to the eyes. Take the green branches of an Olive and burne them, there will distill and drop from the wood a certaine juice or liquor, which healeth ringworms, tetter, and shingles, scoureth away the scales of the skin and dandruffe, and cureth the running skulls of the head.

Touching

\* *Serenus Samonicus* calleth this ointment *Unguentum Cineris*, alledging *Plinie* for his author.

**A** Touching the gum that issueth from the olive tree it selfe, and namely that wild olive which is called *Æthiopica*; I cannot wonder enough at some, who give counsell therewith to annoint the teeth which ake, considering that they themselves give out, That it is a poison, and to be found as well in wild olives as others. The rind or barke pared from the root of a most tender and yong olive, reduced into an electuarie, and often licked and let downe by leisure into the throat after the manner of a lohoch, cureth those who reach up bloud, and cough out filthie and rotten matter. The ashes of the very olive it selfe, mixed with swines grease, cure all tumors; draw forth corruption of fistulous ulcers; and when they are thus mundified, heale them up cleane. White olives agree very well with the stomacke, but they are not so good for the belly. A singular commodity they yeeld before they be put up in their compost or pickle, for to be eaten greene by themselves as meat: for they scoure away gravell with urine; and good they are for the teeth, whether they be worne, rotten, worne-eaten, or loose in the head. Contrariwise, the blacke olive is not so friendly to the stomacke; better for the belly; but offensive both to the head and the eyes. Both the one and the other, as well the white as the blacke, being punned and applied to burned or skalded places, doe cure them: but the black have this propertie, That if they be chewed, and presently as they be taken out of the mouth, laid to the burne or scald, they will keepe the place from blistering. Olives in pickle are good to cleanse foule and filthie ulcers; but hurtfull to those who pisse with difficultie.

As touching the mother or lees of oile-olive, I might be thought to have written sufficiently, following the steps of *Cato*, who delivered no more in writing; but I must set downe also the medicinable vertues observed therein: First and foremost therefore, it helpeth the forenesse of the gumbs, cureth the cankers and ulcers of the mouth; & of all other medicines it is most effectuall to fasten the teeth in the head. If it be dropped or poured upon *S. Anthomes* fire, and such other corrosive and fretting ulcers, it is of singular operation to heale them: but for kibed heeles, the grounds or dregs of the black oile-olive is the better; as also therewith to foment small children. As for that of the white olives, women use to apply it with wooll unto their secret parts, for some accidents thereto belonging. Be it the one or the other, generally it is more effectuall sodden than otherwise. Boiled it ought to be in a copper or brasse vessell, untill it come to the consistence of honey. Vsed it is with vinegre, old wine, or with must, according as the cause requireth, in curing the infirmities of the mouth, teeth, and ears; in healing running skalls; and finally, in the cure of the genetoirs or privie members, and of the fissures or chaps in any part of the bodie. In wounds it is used with linnen cloth or lint; but in dislocations, it is applied with wooll. And verely in these cases and in this practise, it is much employed, especially if the medicine be old and long kept: for being such, it healeth fistulous sores. And being injected by a syringe into the ulcers of the fundament and genetoirs, or otherwise by a metrenchyte into the secret sores within the naturall parts of women, it cureth them all. Also a liniment thereof is singular for to be applied to the gout of the feet: also in the rest, whether they be in the hands, knees, hucklebone, or any other joynt; so they be not settled and inveterat, but taken at the first. But in case it bee sodden againe in the oile of greene olives, untill it come to the consistence of honey, and so applied, it causeth those teeth to fall out of the head without paine, which a man would willingly be rid of.

**E** It is wonderfull to see how it healeth the farcines and manges of horses, being used with the decoction of Lupines and the hearbe Chamæleon. To conclude, there is no better thing than to foment the gout with these lees of oile, raw.

## CHAP. IIII.

☞ *Of the wild Olive leaves. The oile of the floures of the wild vine Oenanthe. Of the oile Cicinam, i. of Palma Christi. The oile of Almonds: of Bayes, of Myrtles, of\* Ruscus or Chamemyrsine, of Cypresse, of Citrons, and of Nuts.*

\* i. Butchers broome.

**F** The leaves of the wild olive have the same nature that the leaves of the tame. As for Antispodium, or the ashes made of the tender braunches of the wild olive, it is of greater force and operation in staying and repressing of rheume, catarrhes, and fluxes, than that above-named in the former chapter. Over and besides, it assuageth the inflammations of the eyes, it mundifieth ulcers, it doth incarnat and fill up the void places where the flesh is gone, it gently eateth

eateth away and without mordication, the excrescence of ranke and prowd flesh, drieth the fores, healeth and skinneth them up. In other cases, this olive is used as the other olives: and yet one peculiar propertie hath the wild olive, That a spoonefull of the decoction of their leaves with honey, is given with good successe to them that spit and reach up blood. Howbeit, the oile made hereof is more ægre and sharpe, yea and mightier in operation, than that of the other olives: and a collution thereof to wash the mouth withall, setleth the teeth that be loose. The leaves of the wild olive reduced into a cataplasme with wine, and so applied, doe cure whit-flaws about the root of the nails; carbuncles, and generally all such apostemations: but with honey, the said cataplasme serveth well to cleanse and mundifie where need is. The decoction of the leaves, yea and the juice of the wild olive, is put into many compositions and medicines appropriate to the eies. To good purpose also the same is dropped into the ears with hony, yea although they ran filthie atter. A liniment made with the flours of the wild olive, is singular for the swelling piles and the chilblans that be angrie in the night: and the same applied with barley meale to the belly, or with oile to the head for the ach thereof, occasioned by some rheume, is knowne to doe verie much good. The young tendrons or springs of the wild olive, being boiled and laid too with honey, do rejoyne and reunite the skin of the head which was departed from the bones of the skull. The same tendrils pulled ripe from the wild olive, and eaten with meat, doe knit the belly and stay laskes: but torrifed, and so beaten to powder and incorporat with honey, they doe mundifie the corrosive and eating ulcers; they breake also carbuncles.

As touching oile of Olives, the nature and manner of making it, I have already treated of at large. But forasmuch as there be many kinds thereof, I purpose to set downe in this place such as serve for Physicke onely: And first to begin with the oile made of unripe olives, called in Latine Omphacinum, and which commeth neare to a greene colour, it is thought of all others to be most medicinable: moreover, the same is best when it is fresh and new (unlesse it be in some case when it were requisit to have the oldest that may be found) thin and subtile, odoriferous, and nothing at all biting; which bee qualities all of them contrarie to that oile which wee use with our meats. This greene or unripe oile (I say) is good for the sores of the gumbs: and if it be held in the mouth, there is no one thing preserveth the whitenesse of the teeth better: it represteth also immoderat and diaphoreticall sweats.

The oile Oenanthinum, made of the flours of the wild vine Oenanthe, hath the same operations that oile rosat hath. (But note by the way, that any oile howsoever it doth mollifie the body, yet it bringeth vigor and addeth strength thereto.) Contrarie it is to the stomacke: it encreaseth the filthinesse in ulcers, doth exasperat the throat, and dull the strength of all poisons, especially of ceruse or white lead, and plastre; namely, if it bee drunke with honyed water, or the broth of dried figs: but it is taken against Meconium or Opium, with water: against the Cantharides, the Buprestis, Salamanders, and the worms Pityocampæ, if it be drunk alone without any thing els: but if it be vomited and cast up again out of the gorge, it hath no fellow in all those cases above-named. Moreover, in lassitudes and extreme colds, oile is a present refreshing and remedie. Taken hot to the quantitie of six cyaths, it mitigateth all wrings and torments of the belly; the rather, if rue be sodden with it: and in that manner it expelleth wormes out of the guts. Drinke it to the measure of one hemina, with wine and hot water, or els with the juice of husked barley, it looseth the belly. It serveth in good stead for vulnerarie salves and plastres: it scoureth and cleanseth the skin of the face. Conveied up into the head of kine and oxen, untill they belch and deliver it againe, it doth allay and resolve all their ventosities: but old oile doth heat more, and is of greater force to resolve a bodie into sweats than the new: as also to dissipat all hard tumors and swellings. More helpfull also it is to those who lie of the lethargie, and especially when the disease is in declining and wearing away. Somewhat it is thought to clarifie the eyes, namely if it be applied with an equall quantitie of honey that never came neare smoake. A proper remedie it is for the head-ach: likewise in ardent fevers, it is very good with water, to allay their heat: and if there cannot any old oile be gotten, it ought to be well sodden, that therby it may seeme to have age sufficient.

The oile of Ricinus or Tick-seed, called Cicinum, taken as a drinke with the like quantitie of hot water, is singular to purge & evacuat the belly: and it is said to have a speciall vertue to cleanse the midriffe, and those precordiall parts neare the heart. Sovereigne it is for all gouts, hard tumors, the infirmities of the matrice, of the ears, and for all burns or scaldings. And if it be med-  
led

- A** led with the ashes of the shell-fishes called Burrets, it cureth the inflammation of the fundament; and any scab or mange whatsoever. It giveth a fresh colour to the skin of the visage, and causeth the haire to grow plentifully where it is applied. The seed whereof it is made, there is no living creature will touch. Of the grapes which this Palma Christi or Ricinus doth carie, there be made excellent weiks or matches for lamps and candles, which will cast a most cleare light: and yet the oile which is drawn out of the seed, giveth but a dim blaze or obscure flame, by reason of the exceeding grossenesse and fatnesse thereof. Of the leaves tempered with vinegre, there is a liniment made, which is good for *S. Antonies* fire: and of themselves alone being fresh and greene, they be applied with good successe to the paps, and any violent fluxion whatsoever. The same, boiled in wine, and laid too, with grosse barley meale or groats and saffron, are singular for all inflammations: and if they be applied by themselves without any other thing, to the visage, they doe embelish and polish the skin passing well within three daies. Oile of Almonds is laxative: it serveth to soften the body & make it tender; the skin which was riveled, it causeth to looke neat, smooth, and cleare: and being applied with honey, it taketh away freckles and spots out of the face. Boiled with oile rosat, honey, the \* rind of pomegranats, it is comfortable to the eares, it killeth the worms therein, resolveth those grosse humors which were the cause of hard hearing, of the thumping, tinging, and other inordinat sounds within the eares; and withall, easeth the head-ach and cureth the dimnesse of the eies. Reduced into a cerot with wax, it healeth felons, and cleareth the skin of those who be tanned and sunburnt. Wash the head with it and wine together, it killeth the running scall, and riddeth away the dandruffe: applied with Melilot, it discesseth the swelling piles and biggs in the fundament: if the head bee annointed with it alone, it procureth sleepe.
- B** Oile de-baies, the newer that it is and greener of colour, the better it is thought to be: hot it is of nature, and therefore good in a palsie, crampe, sciatica, and for bruised places looking blacke and blew upon stripes: and being heat in the rind or coat of a pomegranat, and so applied as a cataplasme, it helpeth the head-ach, old rheums, and infirmities of the eares. Oile of Mirtles is made after the same manner: astringent it is, and seryeth to harden any part of the bodie: it knitteth the flaggie gumbs, helpeth the tooth-ach and bloudie flux: it cureth the exulceration of the matrice and bladder; healeth all old ulcers which run and yeeld filthie matter, if it bee brought into a cerot with the skales of brasse, and wax. Likewise it cureth the meazles and angrie wheals: and so it doth all burns and skalds. It healeth and skinneth any gall and raw place: it scoueth dandruffe, and represseth the breeding therof: it cureth clits and chaps: piles and swelling biggs in the fundament, it bringeth downe and resolveth: it knitteth dislocations of joynts, and taketh away the strong and ranke savor of the bodie. A countrepoison it is against the Cantharides and the Buprestis: as also against all other venome which is corrosive and hurteth by exulceration. Touching the ground-Myrtle Chamæmyrsine, or Oxymyrsine, it hath the same nature that the other Myrtle hath; and the oiles be of semblable vertues. The oile of Cypresse also, and likewise of Citrons, be not unlike to the oile of Myrtles in operation. But the oile drawn from the Wall-nut kernels (which we called Caryinum) is singular to bring haire againe, where it is falne away by some infirmitie: and instilled into the eares, it helpeth the hardnesse of hearing: if the forehead be annointed therewith, it cureth the head-ach. Otherwise, it is but dull in operation, and yet a stinking smell it hath with it. If but one nut kernell be corrupt and rotten, it marreth all the oile that is made of the rest, were there a pecke of them. The oile which is made of the graine or seed of the plant Thymelæa, is of the same vertue that the oile of Palma Christi or Tickseed above-named. The oile of the Lentiske is passing good to make an ointment of, against lassitude and wearinesse: and verely it were æquivalent every way to oile-rosat, but that it is found to bee more astringent: it is used much in repressing of immoderat sweats, and those angrie pimples which rise after much sweating. Nothing is there so effectually to heale the farcines or skab in horses, and such like beasts. The oile of Ben, doth mundifie freckles, cure felons and bites, take away spots and mols, and healeth the impostumations in the gumbs.

**C** As for Cypiros, what a plant it is, and how there is an oile made thereof, I have shewed already. By nature it is hot, and softenerh sinews which be stiffe and starke. The leaves serve to make a good liniment for to annoint the pitch of the stomacke: and their juice applied in manner of a pessatie, setleth the mother when it rolleth every way and is out of her place. The greene leaves chewed and applyed, cure the running scalls in the head, the cankers and fores in the mouth, all risings and apostemations, and likewise the piles. A decoction of the said leaves, is singular for

burns and scalls; likewise for lims out of joynt, if they be bathed therein. The very leaves in substance stamped & incorporat with the juice of a peare-quince into an ointment, set a reddish yellow colour upon the haire of the head. The flours brought into a liniment with vinegre, assuage the paine of the head: the same calcined and burnt into ashes within a pot of unbaked or rather earth, either alone or with hony, healeth corrosive sores and putrified ulcers. These flours have a certain savour with them, which procureth sleepe. The oile called \* Gleucinum is astringent; and yet it cooleth after the samè sort that the oile Oenanthinum. The Balsame oile, called Balme, is of all others most pretious (as heretofore I have said in my treatise of odoriferous ointments) and of great efficacie against the venome of all serpents. It clarifieth the eye-sight mightily, and dispatcheth mists and clouds which dimmed the same: it easeth all those who draw their breath with difficultie: it assuageth impostumations and hard swellings: it keepeth blood from cluttering, and is excellent to mundifie foule ulcers: singular comfortable to the ears in case of paine, hardnesse of hearing, and ringing within: to the head also for to assuage the ach: for the nerves, against shaking, trembling, and convulsions; and withall, a proper remedie for ruptures. It danteth and mortifieth the poison of Aconitum, if it be taken with milke. If the Patient lying sicke of an ague, be annointed all over therewith, it mitigateth the fits comming with shaking and shivering. Howbeit, folke must be warie and use it with moderation; for being hot in the highest degree, it is causticke, and so doth enflame and burne: and therefore if a meanè be not kept, it bringeth a mischiefe for a remedie, and doth more harme than good.

Concerning Malobathrum, the nature and fundrie kinds thereof, I have discoursed heretofore. Now for the vertues which it hath in Physicke; first, it provoketh urine: being stamped, the juice drawne out of it with wine by way of expression, is excellent to bee applied unto the eyes, for to stay their continuall watering: the same laid to the forehead as a frontall, procureth sleepe unto them that would gladly take their repose. And more effectually it worketh, in case the nosethrils also be annointed therewith, or if it be drunke with water. The leafe of \* Malobathrum, if it be but held under the tongue, causeth the mouth and the breath to smell sweet: like as, if it lie among apparell, it giveth them a pleasant savour. The oile of Henbane is emollitive, howbeit an enemy to the sinews: certes, if it be taken in drinke, it troubleth the braine. The oile of Lupines, called Therminum, is likewise an emollitive, and commeth nearest of any to the operation and effects of oile-rosat.

Touching the oile of Daffodils, I have spoken of it in the treatise of the flours thereof. Raddish oile, cureth the lowsie disease; and namely, when lice are engendred upon some long and chronicke disease: it cleanseth the skin of the face from all roughnesse, and maketh it flicke and smooth. The oile of Sesama, cureth the paine of the ears; and healeth ulcers which eat as they spread, even such as be morimals and checke the Chirurgians hand. Oile of Lillies, which wee have named Lirion, Phaselinum, and Syrium, is most agreeable and hole some for the kidnies; also to procure and maintaine sweat; to mollifie the matrice and naturall parts of women, and to promote digestion inwardly. The oile or ointment Selgiticum (as we have already said) is comfortable to the sinews: like as the \* grasse-greene oile, which the Inguinians (dwelling upon the causey or street-way Flaminia) use to sell. \* Elæomeli, an oile which (as I have declared before) issueth forth from olive trees in Syria, carrieth a certain tast of honey: howbeit their stomachs it maketh to rise at it, who licke thereof; and it is of power to soften the bellie. It purgeth choller *Elective*, if two cyaths thereof be given to drinke in one hemine of water: howbeit these symptomes or accidents do follow them who drinke thereof: They lie as it were in a dead sleepe, and must estsoons be awakened. Our lustie drunkards who make profession of carousing, use to take one cyath thereof before they sit downe to drinke one another under bourd. The oile of Pitch is used every where, for to heale the scurfe, mange, and farcins in beasts.

Next to vines and olives, Date trees are to be raunged in the highest place, and doe carrie the greatest name. Dates, if they be fresh and new, doe inebriat and overturne the brain: and if they be not very well dried, they do cause head-ach: neither are they (so far as I can see) any way good for the stomacke: againe, they do exasperat the cough and make it worse, yet they be great nourishers, and cause them to feed who eat of them. Our auncients in old time drew a certainè juice or liquor out of them when they were boiled, which they gave unto sicke persons in stead of an hydromell or honeyed water, to drinke; and that for to refresh them, to restore their strength, and to quench thirst: and for this purpose, they preferred the Dates of Thebais in high Ægypt before

\* Some read  
Melinum.

\* Folium Ind.  
cum.

\* Herbacum.  
\* Called likewise Oleum Syriacum.

A before all others. Being eaten as meat especially at meales, they are good for them who reach up bloud. The Dates Caryotæ serve to make a liniment for the stomach, the bladder, belly and guts, with an addition of Quince among. Being incorporat with wax & saffron, they reduce the black and blew markes remaining after stripes in the skin, to their naturall colour. Date stones with their kernels are burnt in a new earthen vessell which was never occupied before, and being thus calcined, and their ashes washed, they serve in stead of Spodium, and doe enter with other ingredients into collyries or eye-salves: and with some Nard among, they make fukes to paint and embellish the eye-browes. *Calliopharva.*

CHAP. V.

B *Of the Myrabolane Date, and the Date Elate.*

T He best Palme or Date tree which beareth a fruit like to Myrabolanes, is that which groweth in Ægypt. These Dates have no stones, like to others. Being taken in unripe and hard wine, they stop the flux of the bellie, and stay the extraordinarie course of womens fleurs, and doe consolidat wounds.

C As touching the Date tree, called Elate or Spathe, it affourdeth for use in Physicke, the young buds, the leaves, and the barke. The leaves serve to bee applied unto the midriffe and precordiall parts, the stomacke, liver, and such corrosive ulcers, as hardly will bee brought to heale and skin up. The tender rind thereof incorporat with wax and rosin, healeth all manner of skals, within 20 daies. The same boiled and applied accordingly, cureth the accidents befalling to the cods and generoires. The very perfume thereof coloureth the haire of the head blacke: and the suffumigation fetcheth downe the dead infant out of the mothers bellie. It is given inwardly in drinke for the infirmities of the kidneies, bladder, and precordiall parts: howbeit, an enemy it is unto the head and sinewes. A decoction or bath thereof, if a woman sit in it, staieth the immoderat flux both of Matrice and bellie. Likewise, the ashes taken in white wine, are singular for the pains and torments of the collicke: as also a collution therewith, is as effectuell to cure the fall of the *\*Vvula* and other defects incident to that part.

*\*Vvularii viti.*  
Some read *vul-*  
*varum*, i. of the  
matrice and  
naturall parts  
of women.

CHAP. VI.

D *The medicinable vertues considered in the flowers, leaves, fruit, boughs, branches, barke, wood, juice, root, and ashes of many trees of severall kinds.*

E I T remaineth now to decipher the manifold medicines which apples & such like fruits tender-skinned, doe affourd, according to the varietie of trees which bring them forth. Of which, thus much in generall is to be noted, That all fruits which ripen in the Spring, while they bee soure and harsh, be enemies to the stomacke; they trouble the belly, disquiet the guts and bladder, and withall, be offensive to the sinews: but if they be full ripe or sodden, they are the better. But to grow unto particulars: Quinces if they be boiled, baked, or roasted, are sweeter and more pleasant to the tast, than raw. Yet being thoroughly ripe upon the tree, although they be eaten raw, they are good for those that spit and reach bloud, and are diseased with the bloudie flux: such also as upon the violent motion of unbrided chollericke humors void upward and downward: as also for them who be subject to continuall looseness of the bellie, occasioned by the feebleness of the stomach. Being once boiled or baked, they are not of the same operation: for they loose therby that astringent vertue which their juice had. In hote and sharpe feavers they serve for to be applied unto the breast. And yet if they be sodden in raine water, they will doe well in those cases above recited. But for the paine of the stomacke, it matters not whether they be raw, sodden, or baked, so they be reduced into the forme of a cerot, and laid too. Their downe or mossiness which they bear, if it be boiled in wine, and reduced into a liniment with wax, healeth carbuncles. And the same maketh the haire to grow againe in bald places occasioned by some disease. Raw Quinces, condited and preserved in honey, doe stirre the bellie, and moove to seege. They impart unto the honey a pleasant tast, whereby it is more familiar and agreeable to the stomacke. But such as being parboiled before, are then kept and consited in honey, bethought good for the stomach, in the opinion of some, who ordaine and prescribe to stampe them first, and then to take them in manner of a meat or conserve, being incorporat with Rose leaves boiled, for the infirmities of the stomache.

The

The juice of raw Quinces is a soveraigne remedie for the swollen spleene, the dropisie, and difficultie of taking breath, when the patient cannot draw his wind but upright. The same is good for the accidents of the breasts or paps, for the piles, and swelling veines. The flower or blossome of the Quince, as well green and fresh gathered, as drie, is held to be good for the inflammation of the eyes, the reaching and spitting of blood, and the immoderat flux of womens monthly tearmes. There is a mild juice drawn also from these flowers, stamped with sweet wine, which is singular for the flux proceeding from the stomacke, and for the infirmities of the liver. Moreover, the decoction of them is excellent for to foment either the matrice when it beareth downe out of the bodie, or the gut Longaon, in case it hang foorth. Of Quinces also there is made a soveraigne oyle, which is commonly called Melinum: but such Quinces must not grow in any moist tract, but come from a sound and drie ground: which is the reason, that the best Quinces for this purpose be those that are brought out of Sicilie. The smaller Peare-Quinces called Struthia, are not so good, although they be of the race of Pome-Quinces. The root of the Quince tree tied fast unto the Scrophules or Kings evill, cureth the said disease: but this ceremonie must bee first observed, That in the taking up of the said root, there be a circle made round about it upon the earth with the left hand, and the partie who gathereth it, is to say, What root hee is about to gather, and to name the patient for whom he gathereth it: and then, as I said, it doth the deed surely.

The Pome-Paradise, or honey Apples called Melimela, and other fruits of like sweetnesse, do open the stomacke, and loosen the bellie, they set the bodie in a heat, and cause thirstinesse, but offensive they be not to the sinewes.

The \*round Apples bind the bellie, stay vomits, and provoke urine. Wildings or Crabs are like in operation to the fruits that bee eaten soure in the Spring, and they procure costivenesse. And verely for this purpose serve all fruits that be unripe.

As touching Citrons, either their substance, or their graines and seed within, taken in wine, are a counterpoyson. A collution made either with the water of their decoction, or their juice pressed from them, is singular to wash the mouth for a sweet breath. Physicians give counsell to women with child for to eat the seed of Citrons, namely, when their stomackes stand to coles, chalke, and such like stuffe: but for the infirmitie of the stomacke, they prescribe to take Citrons in substance: howbeit, hardly are they to be chewed but with vinegre.

As for Pomgranats, needlesse altogether it were now to iterate and rehearse the \*nine kinds thereof. Sweet Pomgranats, all the sort of them, which by another name we called Apyrena, are counted \*hurtfull to the stomacke: they engender ventosities, and be offensive to the teeth and gums. But such as in pleasant tast are next unto them, which wee called Vinosa, having small kernels within, are taken and found by experience to be somewhat more holefome. They do stay the bellie, comfort and fortifie the stomacke, so they be eaten moderately, and never to satisfie the appetite to the full. And yet some there be who forbid sick persons once to tast of these last named: yea, and in no hand will allow any Pomgranats at al to be eaten in a fever; for as much as neither their juice and liquor, nor the carnous pulpe of their graines is good for the patient. In like manner they give a charge and caveat not to use them in vomits, nor in the rising of choller. Certes, Nature hath shewed her admirable worke in this fruit: for at the very first opening of the rind, she presently maketh shew of a perfect wine, without apparence of any grape at all, nor so much as of Must, which ordinarily is the rudiment of wine. All Pomgranats, as well sweet as tart, are clad with a very hard coat and rough rind. And verely, the coat which the four kind hath, is much used and in great request: and namely the Curriers know full well how to dresse their skins therewith: and this is the cause, that the Physicians name it in Latine \*Malicorium. And they would beare us in hand, That the same doth provoke urine: as also, that the decoction thereof in vinegre, with gall-nuts among, doth confirme and keepe the teeth fast, which doe shake and are loose in the head. Women with child, and given to longing after a straunge and unreasonable manner, find much good and contentment hereby: for no sooner tast they of it, but the child dooth stirre and sprunt in their wombe. The Pomgranat divided into quarters or parcels, and laid to steep and infuse in raine water, for three daies or thereabout, yeeldeth a good and holefome drinke for them to take actually cold, who are troubled with loosenesse of the bodie, occasioned by a flux from the stomacke; and with casting and reaching up blood. Of the tart and soure Pomgranat, there is a singular composition, which the Greekes call Stomatice: for that it is a most soveraigne medicine for the infirmities incident to the mouth: and yet it is as holefome for the accidents of the nostrils

\*Orbiculata.

\*Novem, and yet he:etofore he named but five.

\*Dioscorides affirmeth the contrarie.

\*For corium signifieth a skin or leather.

- A** nostrils and eares, as also for the dimnesse of the eyes, for the troublesome overgrowing & turning up of the skin and flesh about the roots of the nailes, for the generoits or privie members, for corrosive ulcers which they call *Nomæ*, and for the proud flesh and all excrescences in sores. Against the poyson or venome of the sea-Hare, there is an excellent composition made with Pomgranats in this manner: Take the graines or kernils of Pomgranats, after they be despoiled and turned out of their outward rind or skin, stampe them well, and presse out the juice or liquor from them: seeth the same untill a third part be consumed, together with Saffron, *Roch-alioime*, Myrrhe, and the best Atticke honey, of each halfe a pound. Others doe compound and prepare a medicine after another sort in this wise: They take and pun many soure Pomgranats, and draw out of them a juice, which they seeth in a new cauldron or pot of brasse; never used before, to the
- B** thicknesse of honey: this they use in all infirmities of the fundament & privie parts; for all greifs and maladies which be cured with the medicinable juice *Lycium*: with this they cleanse ears that run with filthie matter; restraints all violent fluxes of humors newly begun, and especially taking a course to the eyes; and rid away the red pimples and spots that arise in any part of the bodie. Whosoever carieth in his hand a branch of the Pomgranat tree, shall soone chase away any serpents. The pill or rind of a soure Pomgranat boiled in wine, and so applied, cureth kibes. A Pomgranat stamped and then sodden in three hemines of wine untill one remaine, is a singular remedie for the torments of the collicke, and driveth wormes out of the bellie. A Pomgranat torrified in an oven within a new earthen vessell never occupied before, well stopped and covered with a lid; and so beeing calcined, and drunke in wine, staie the flux of the bellie, and assuageth the
- C** wrings in the guts. The first knitting of this fruit, when the tree \*beginneth to flower, is called by the Greekes *Cytinus*. Of which there be observed strange properties, approved by the experience of many men: For if any person, man or woman; unbraced, unlaced, unpointed and unburtioned, with girdle loose, hose ungartered, and shoes unbuckled, and having not so much as a ring about any finger, come and gather one of these tender buds or knots, with two fingers onely, to wit, the thumbe and the fourth ring-finger of the left hand; and after this ceremonie performed proceed forward to another, namely, to touch lightly with the same bud the compasse of the eyes round about, as if the priest should sacre or hallow them; and withall, when this is done, conveigh the same into the mouth, and swallow it downe whole, so as a tooth touch it not: there goeth an opinion, That he or she for certaine shall feele no impediment or infirmitie of the eyes that year throughout. The same knots or young Pomgranats, if they bee dried and beaten to powder, are very good to keepe downe all excrescences of ranke flesh, and bee holesome for the gums and teeth. Moreover, the very juice drawne out of them after they be sodden, do fasten the teeth in the head, although they were loose and readie to fall out before. The very \*yong Pomgranats themselves alone newly knit, and making shew upon the tree, if they be stamped to the forme of a linciment, are singular for any corrosive ulcers, and such as tend to putrifaction. Likewise, they bee excellent good in that sort prepared and applied, for the inflammation of the eyes, and of the entrailles, and in manner for all those occasions wherein the outward rinds and pills doe serve. And here before that I proceed any farther, I cannot sufficiently admire and wonder at the carefull industrie and diligence of our auncients beforetime, which they employed in the consideration of
- E** Natures workes, searching as they did into every secret, and left nothing behind them unassayed and untried: inso much, as they tooke regard of those little pretie flowers appearing upon these knots or buds before said, such I meane as breake forth and spring, before the Pomgranat it selfe is formed, and maketh any apparence; which small blossomes as I said before, \*are called *Balaustiam*. For even these, as little as they bee, our auncitours have found by their experiments to bee adverse unto scorpions. And true it is, that being taken in drinke, they do restraints the extraordinarie flux of womens fleurs: they heale the cankers and sores in the mouth, the diseases of the Tonsils or Amygdales, and of the *Vvula*: they doe helpe the spitting and reaching up of blood: they cure the feeblenesse both of bellie and stomacke, with the fluxes thereupon ensuing: they are singular besides for the greivances of the privie members, and for all running ulcers, spreading
- F** in any part of the bodie whatsoever. Moreover, they made prooffe of the said flowers dried, and this high magisterie they found, That beeing beaten to powder, they cured those of the bloudie flux, who lay at the very point of death upon that disease; as also that there was not a better thing in the world to stay any laske or flux of the bellie. Nay, they staid not here (so inventive were our forefathers) nor thought much to make triall of the very kernils or stones, within their graines, to

\* *Floreve incipiantis*: rather desinentis, according to *Galenus*. For then the fruit is said to knit, when a tree sheddeth the blossome.

\* *Ipsa corpuscula*. Some read *Vascula*, meaning the vessels containing the graines.

\* Here is *Pliny* out of the way

see if they could meet with any goodnesse therein, for to deliver unto posteritie and the age following. And in good faith, they found, That even those as contemptible as they seeme, beeing torrifed and so pulverized, doe helpe and comfort the stomacke, if either the meat be strewed or sprinkled, or the cup spiced with the said powder. And in truth, if they be drunke with rain water, they bind the bodie. The root of the Pomgranat tree, if it bee boiled, yeeldeth a liquour or juice, which being taken in drinke to the weight of a Roman victoriat, [*i. halfe a denier, or halfe a dram*] killeth the wormes in the bellie. The same throughly sodden in water, is of the same operation that Lycium is for any purpose that it shall be put unto.

Finally, there is a wild Pomgranat, so called for the resemblance that it hath to the planted Pomgranat: The roots are red without forth, \*which being taken to the poise of one denier or dram in wine, doe procure sleepe. The graines or seeds in drinke, drie up the waterie humours which are gotten betweene the skin and the flesh, in that dropsie which is called Intercus. To conclude, a perfume made with the rind or pill of a Pomgranat, chafeth Gnats out of the place, where it burneth.

\* I doubt that *Plinie* mistakes here: and is caused away with the similitude of two Greeke names, to wit, *potas*, *i. the red wandering Poppie*; and *pac*: the Pomgranat. For surely the properties by him assigned unto his wild Pomgranat, in some sort accord with those of *Papaver tritacum*, or *Corne Rose*.

#### CHAP. VII.

*Of Peares, and the properties observed in them. Of lame Figge trees, and their Figges. Of the wild Figge tree. Of Erineus, and other plants, with the medicines which they affourd.*

**A**LL Peares whatsoever, are but a heauey meat, even to them that are in good health. And sicke folke are debarred for eating them, as well as for drinking wine. And yet if the same bee well boiled or baked, they are marvellous holesome and pleasant to the tast, especially those of *Crustuminum*. There is no kind of Peare at all, but if it be sodden or baked with honey, agreeth with the stomacke. Of Peares there be usually made certaine cataplasmes, which are singular good to discusse all pushes, risings, and pimples upon the bodie: and their decoction serueeth well to resolve all hard tumours. Peares in substance bee a good countrepyson against venomous Tadstooles and Mushromes; for either they drive them down by their very weight and ponderositie, or else chase them out of the stomacke, through a certaine secret antipathie in Nature, that their juice hath. The wild choke Peares be very late ere they ripen. The manner is to cut them into certaine slices or roundles, and so to hang them up a drying, for to stay the laske and knit the bellie; which their decoction also will doe sufficiently, if the patient doe drinke it. The leaves likewise, together with the Peare, are used to bee sodden for the same purposes. The ashes also of the Peare tree \*wood, in case of pestilent Mushromes is of more efficacie than the Peare it selfe. Poore jades that carie Apples and Peares upon their backs in paniers, are shrewdly laden: and wonderfull it is to see, how heauey they doe weigh, and how a few of them will make the poore beasts to shrinke under their burden: but what is the remedie? Let them eat some of those Peares before, or do but shew them unto them, they will undergoe (as folke say) their load more willingly, and goe away with it more roundly.

The milke or white juice that the Figge tree yeeldeth, is of the same nature that vinegre: and therefore it will cruddle milke as well as tennet or rindles. The right season of gathering this milkie substance, is before that the figs be ripe upon the tree, and then it must bee dried in the shadow: Thus prepared, it is good to breake in pottumes, and keepe ulcers open: also to bring down the monthly tearmes of women, either applied with the yolk of an egge, or taken in drinke with \*Amyl or \*Starch powder. If the same be tempered with the flower of Fenigreeke seed and vinegre, and so applied in maner of a liniment, it helpeth the gout. Also it is depilatorie, and fetcheth off haire: it taketh away the skurse of the eye-lids. In like manner it killeth tettars, ringworms, and any wild scabs. It openeth the bodie, and maketh it soluble. This Figge-tree milke is naturally aduerse unto the venomous stings of Hornets, Wespes, and such like, but particularly to the pricke of Scorpions. The same if it be incorporat with hogs greafe, taketh away werts. Figge tree leaues and greene figs unripe, reduced into a liniment, doe discusse and resolve the Scrophules, called commonly the kings evil, yea, and all such nodosities as are to be mollified. The leaves also alone will doe as much. There is another use of them besides, namely, to rub therewith tettars & bald places, which through some infirmitie have lost haire: and generally all those parts that had need to be blistered. The tender tops and twigs of Figge-tree branches are singular to cure the biting

\* *Pyrorum ligni*. *Queere*, if he meane not the stonie kernells of some Peares, which he useth otherwhiles to call *lignum*.

\* *Amylo*. *Diosc.* hath *Amygdala*, *i. Almonds*.

**A** of mad dogs, if they be applied to the skin where it is broken. The same brought to a liniment with honey, healeth the wens or impostumations which be called Ceria, yeelding forth an humor like to honey out of the combe. And if they be tempered with the leaves of the wild Poppie, they draw forth broken spils of shivered bones. Figg tree leaves stamped with vinegre, do restrain the venome, occasioned by the biting of mad dogs. The white tendrils or sprigs of the black Fig-tree made into a cerot with wax, and so applied, doe cure fellons and the biting of hardishrewes. The ashes made of blacke Fig tree leaves, heale gangrenes, and consume all excrescence of dead or proud flesh. Ripe Figgs provoke urine, make the bellie soluble, move sweat, and bring forth small pockes and meafels: In regard of which operation thus to open the pores, they bee unholosome to be eaten in Autumne or at the fall of the lease: for when by their meanes our bodies be set into a sweat, they are more subject to take a through cold. Neither bee they holosome for the stomacke: but the best is, their offence continueth but a while. Many, they are well knowne to be enemies to the voice. The Figgs which be of a later breed (as it were) and come last, are wholesomer than those which ripen betimes. [Whereas verely, if they be brought unto their maturitie by medicining, that is to say, by caprification, then they are never good.] And these Figgess encrease the strength of young folke: preserve elder persons in better health, and make them looke more young and with fewer wrinckles. They doe quench and allay thirst, and coole unkind heat. And therefore such must not bee denied to the patient, in fevers proceeding from the constriction of the pores, which agues the Greekes call Stegnas. Drie Figgess offend the stomacke: but for the throat and weasant they are exceeding good. These dried Figs are by nature hote in operation, and therefore engender thirst. They set the bellie into a loosenesse: in which regard they are not good to bee eaten in any flux or catarrhes, taking a course either to it or the stomacke. Holsome they be at all times for the bladder, for such also as bee short winded and purse. Semblably, they open the obstructions of liver, kidneies, and spleene, and cure their infirmities. Nutritive they be, and therefore much eating of them causeth a man to grow corpulent, & nathelesse to be strong and lustie withall: Which is the cause, that professed wrestlers and champions were in times past fed with Figs. For *Pythagoras*, a great maister and warden of these exercises, was the first man who brought them to eat flesh meat. Moreover, Figs be restorative, and the best thing that they can eat who are brought low by some long and languishing sicknesse, and now upon the mending hand and in recoverie. In like manner they are singular for the falling evill and the dropsie. Figgs applied as a cataplasme, are excellent either to discusse or els bring to maturitie any impostumes or swellings: but they do the feat more effectually, if either quick-lime or sal-nitre be mixed therewith. Boiled with Hyssope they cleanse the breast, breake and dissolve the phlegmatick humors, either fallen to the lungs, or there engendred; & so by consequence rid away an old cough. Sodden in wine, and so applied as a liniment, they cure the infirmities incident to the feat or fundament, they mollifie and resolve the swelling tumours of the paps, they discusse and heale fellons, puthes, biles, and risings behind the ears. A fomentation made with their decoction, is good for women. And the same being sodden with Foeni-greeke, are excellent for the pleurisie and Peripneumonie, that is to say, the inflammation of the lungs. Boiled with Rue, they assuage the ventosities or collicke in the guts. The same being incorporat with Verdegreece or the rust of brasse, cureth the morimals of the legs: and with Pomgranats, they heale the rising and exulceration of the flesh and skin about the nail roots. But made into a cerot with wax, they heale burnes, scaldings, and kibed heeles. Seeth Figgess in wine with Wormewood and Barly meale, and put nitre to them, they are passing holosome for those who are in a dropsie. Chew them, they bind the bellie. Make a cataplasme of Figgess and salt together: the same is singular for the sting of scorpions. Boile them in wine, and so applie them, you have an excellent remedie to draw forth carbuncles to the outward parts, and bring them to an head. Take the fattest and fullest Figs you can get, lay them upon the ugly and ill favored tumor called Carcinoma, i. the Canker, so it be not yet exulcerat, I assure you it is a soveraigne remedie, and hardly can be matched againe: and so it is also for the festering and eating ulcer Phagedæna. There is not another tree againe growing upon the face of the earth that yeeldeth better or sharper ashes than the wood of the Figg tree doth, either to cleanse ulcers, or to incarnat, consolidat, and restraine flux of humors. It is taken in drink for to dissolve cluttered blood within the bodie. Semblably, if it be given to drink with water and oile, of each one cyath, it serveth well for those who are drie beaten & bruised, who are fallen from some high place: such also as have spasmes and inward ruptures. And thus they use to give it in all

\* *Sisſũ*, rather  
cient, or milef-  
sunt. *Arctia*  
Ex *Dioscor.*

\* *Vlcera*, out of  
*Dioscorides*,  
though some  
read *aciem*,  
i. the sight of  
the eye: which  
hath no war-  
rant from the  
author, whom  
he followeth  
and would  
seeme to trans-  
late.

crampes,

crampes, and namely, in that uniuersall convulsion, which holdeth the bodie so stiffe, that it can stirre no way nor other, as if it were made of one entire peece without any joint. Likewise, both taken in drink, and also infused or injected by clystre, it helpeth the flux, occasioned either by a feeble and rheumaticke stomacke, or els by the ulcer of the guts. If a man rub the bodie all over with it & oile together, it fetleth it into an heat, were it before benumbed. A liniment made of it, and wrought with wax and oile rosat together, skinneth a burnt or scalded place, most finely, leaving no skar at all to bee seene. Temper it with oile, and therewith annoint their eies who are pore-blind, sandblind, or otherwise short-sighted, it amendeth their eye-sight: and to conclude, rub the teeth often therewith, it preserveth them white, neat, and from rotting. Thus much of Figge-tree ashes. G

Moreover, it is commonly said, That if one come to a Fig tree, bend a bough or branch thereof downward to the ground, and bearing up his head without stooping, reach and catch hold of a knot or joint with his teeth, and so bite it off, that no man see him when he is doing of it; & then lap the same within a peece of fine leather, tied fast by a thred, and hang it about his necke, it will dispatch the kings evill and swelling kernils or inflammations behind the eares. H

The barke of the Figge tree reduced into powder, mixed with oile, and so applied, healeth the ulcers of the bellie. Greene Figges taken raw, stamped and incorporat with nitre and meale, take away all werts, whether they bee smooth or rough. The ashes made of those shoots that spring from the root, is a kind of Antispodium, and may goe for Spodium indeed. If the same bee twice calcined and burnt, and then mixed with cerusse or white lead, and so reduced in trochiskes, they make a good collyrie or eye-salve, to cure the roughnesse and exulceration of the eyes.

As many vertues as the mild Figge tree hath, yet the wild is much more effectuall in operation: howsoever she yeeldeth lesse milke or white juice than the other doth. For a braunch onely of it, is as good as rennet or rindles to make milke turne and run to a cheese-curd. Howbeit, that milkie liquor which it hath, if it be gathered and kept untill it be drie and wax hard, serveth to season our flesh meats, and give them a good tast. For which purpose it is wont to be mixed and dissolved in vinegre, and then the flesh must be well rubbed and powdered therewith. The same is usually mingled with causticke and corrosive medicines, when there is an intention to raise blisters, and make an issue. It causeth the bellie to be laxative, and openeth the matrice, if it be used with Amyl powder. Being taken in drinke with the yolke of an egge, it provoketh womens fleurs. Applied in a liniment with the flower of Feni-greeke, it easeth the paines of the gout: it cleanseth the leprosie, and foule wild scab: it killeth ring-wormes and fell tettars: it scoureth away freckles and such fleckes as disfavor the face: likewise it cureth the parts stung with venomous serpents, or bitten with mad dogs. Moreover, this juice of the wild Figge tree, applied unto the teeth with a locke of wooll, allaieth their ach: so it doth also if it be put into them that bee worne-eaten and hollow. The tender young branches, together with the leaves, if they be mingled with Ervile, are good against the poyson of venomous sea-fishes. But then, according to some Physicians, there must be wine added to this receit. The said tender braunches being put into the pot with Beuse, and so boiled together, save much fewell, for lesse fire by farre will serve to seeth the meat. The greene Figges of this wild Figge tree brought into a liniment, do mollifie and discusse the kings evill, and all other tumors and apostemes. And in some measure the leaves also have the same operation: Chuse the softest and tenderest of them, let them be stamped and mixed with vinegre, they will cure running scals and sores, ease bloudie fals and chilblanes, yea, and scoure away filthie scurfe or dandruffe. The said greene Figges, together with the leaves, incorporat with hony, doe cure the wens or exulcerat bunches, which yeeld matter out of them resembling hony: likewise they heale the biting of mad dogs. The greene and fresh Figges newly gathered, if they be laid too with wine, doe heale filthie eating ulcers: and mixed with Poppie leaves, they draw and fetch away broken bones out of the bodie. The greene Figs of the wild Fig tree, doe scatter and discusse inflammations, onely by their perfume, if they be burnt. They are a countrepoyson, in case one have drunke Buls blood, or cerusse: the same also put away the danger of milke crudled within the stomacke, if they be taken in drinke. Likewise, sodden in water, and reduced into a liniment, they cure the risings and tumors behind the eares. The tender branches and the least green Figges of this wild Figg tree, being taken in wine, are very good for the sting of scorpions: with this charge, that the milkie juice thereof bee instilled into the wound, and the leaves laied aloft. The same also serveth for the hardi-shrew. The ashes of the small tendrons being burnt, duly applied, I  
K  
L  
M

**A** applied, bring the Vvula againe into the right place, and assuage the paine thereof. The ashes of the very tree it selfe, being incorporat with honey, doe cure the rhagadies, fissures, and chaps in the feet, or elsewhere. The root boiled in wine, easeth the tooth-ach. The winter wild fig-tree, (which beareth fruit late in the yeare) if it be sodden in vinegre, and so stamped and brought into a liniment, is singular to kill tetrars and wild scalls. But to prepare this medicine, the wood and boughs of the tree must be despoiled of the barke, and then shaven or scraped so fine as any powder or saw-dust, that they may be reduced into an ointment. Yet there is one medicine more belonging to the wild figg-tree, which is admirable and may make a man to wonder at it: If a yong boy not yet undergrowne nor fourteene yeers of age, breake a braunch or bough of the wild fig-tree, and with his teeth doe pill the said braunch, and fetch off the rind before it have gathered any downe or mosse about it; then the marow or pith within the said braunch, if it be taken forth and tied fast about one that hath the kings evill (so that all this be done in a morning before the sun-rising) doth repercusse and smite backe the said disease, so that it shall not arise and grow. Moreover, this wild figtree hath one singular propertie besides, That if a collar made of the branches thereof be but about a bulls neck, it will make him perforce to stand still and not to stir, how fell and fierce soever he be otherwise; such a wonderfull vertue it hath to bridle and keepe under his courage.

Moreover, since that the Greeks do tearme this wild fig-tree in their language Erineos, which putteth me in mind of a certaine hearbe called Erineos also in their tongue, I cannot will nor chuse but for affinitie and neighbourhood sake, describe the same in this place, and set downe the properties and vertues thereof. **C** An hearbe it is, one good handfull high, rising up commonly with five or six little stalks or branches, much like unto Basill; bearing a white floure, a black seed, and the same small: which seed beaten to powder and medled with the best Atticke honey, cureth the rheume which falleth into the eyes and causeth them to weep and water continually. As touching the hearbe it selfe, if it be applied or used accordingly, with a little sal-nitre put thereto, it is a passing good remedie for the paine of the ears. The leaves are a countrepoison.

To come now to the Plum-tree: the leaves thereof boiled in wine, are good for the infirmities incident to the amigdals, the gurns, and the Vvula, in case the mouth be oftentimes washed with a collution made of their decoction. Plums themselves make the bodie soluble, and very commodious they are to the stomacke; but this benefit continueth but a small while.

**D** Peaches are much better than plums; and so is their juice, principally if it be drawne in wine or vinegre: and verely for a fruit, there is not in the world any more harmelesse than it. You shall not see a fruit againe, to have lesse smell, & more juice within, than the Peach; and yet as liquid as it is, it causeth them to be drie and thirstie who eat thereof. The leaves of the Peach tree, punned and applied, doe staunch bleeding. The kernels of Peaches, incorporat in vinegre and oile to a liniment, and laid too as a frontall, allay the head-ach.

Bulleis, Skegs, and Slone (which are the berries, as it were, or fruit of the wild plum-tree) or the very barke and rind growing to the root, boiled in one hemine or small pint of some hard and crabbed wine, untill a third part only remaine, doe yeeld a decoction effectually to allay the pains of the chollique, and to stop the flux of the belly: Of this liquor, a cyath is a sufficient draught to be taken at a time. **E** As well in this wild kind as in planted plumtrees of the hortyard, there is to be found a certain skinnie gum, in Greek called Lichen, which hath a wonderfull operation to cure the Rhagadies or chaps, yea and the swelling piles or knobs that appeare in the fundament.

In Ægypt and Cypres both, there groweth the Sycomore, which is a kind by it selfe between a fig-tree and a mulberrie tree, as I have before said; the fruit or berries whereof be full of liquor, which so soone as the uppermost rind or pill onely is pared away, appeareth in great abundance: Cut and gash them deeper in, they seeme drie, after a wonderfull and incredible manner. This juice issuing out of them, is a singular defensative against the poison of serpents; a holesome medicine for the bloudie flux; and \* a notable carminative to discusse and retolve pushes, biles, and all impostumations. It souldereth and healerth up wounds, it allaieth head-ach, and assuageth

**F** the wens or pains of the ears. Such as also as be splenicke or diseased in the splene, find much ease and comfort by drinking thereof. Moreover, a liniment made therewith, is good to chaufe and heat those, who chill and quake for extremitie of cold: howbeit, last it will not, but breed worms very quickly. Certes, the juice of our mulberries which wee have, is of no lesse operation and effect; for if it be taken in wine, it is a singular countrepoison for them who have drunke ei-

The like is  
*Emplestrum*  
*dra συζυμίου*  
commended  
by Galen, and  
described by  
*Æginetæ*

ther the juice of Aconit, [*i.* Libard-bane] or swallowed a venomous spider. The same doth loo-  
 sen the belly, evacuat slimie and roping fleame, and expelleth the broad worms and other such  
 vermin engendred in the belly. Of the like efficacie is the barke, if it be pulverised and so taken in  
 drinke. The leaves boiled in raine water, together with the bark of the black fig-tree and the vine,  
 doe make a lavature or water to \* colour the haire [blacke.] The juice of mulberries doth worke  
 speedily, and provoke to the seege: and the very fruit or mulberrie it selfe, for the present is com-  
 fortable to the stomacke; it cooleth for the time, but bringeth thirst with it. If a man eat them a-  
 lone, or last, and lay no other meat upon them, they swell in the stomacke and be very flatuous.

\* *Tingunt capil-  
 lum*: for the  
 black colour  
 was in most  
 request in  
 those daies.

The juice drawne out of unripe mulberries, are of vertue to bind the belly. In summe, there be  
 straunge and woonderfull properties worthy to be observed in this tree, which seemeth to have  
 some sense and understanding, as if it were a living and sensible creature, whereof I have alreadie

\* *Lib. 16. ca. 25.*

\* *Diamorum*, or  
 the compound  
 syrrop of mul-  
 berries.

\* written more at large in the description of it; and the nature thereof. There is a notable \* com-  
 position made of mulberries, respectiue to the mouth and throat, called thereupon Panchie-  
 stos Stomatice, and by another name, Arteriace: the receipt and making whereof, is in this man-  
 ner; *Recipe*, of the juice drawne out of mulberries, three sextars, seeth it over a gentle and soft fire  
 [or rather let it stew in balneo Mariæ] untill it be reduced to the consistence of hony: afterwards

\* *Pondus X dis-  
 orms.*

put thereto of verjuice made of dried grapes, the weight of two \* deniers or drams; of myrrhe,  
 the poise of one denier; of saffron likewise, one dram or denier. Let these ingredients (I say) be  
 first beaten to powder (such I meane as need pulverising) and so mingle them together with the  
 foresaid decoction, and put it up for your use. A better and more pleasant medicine there is not,  
 for the mouth, the windpipe, the uvula, and the stomacke. There is another way of making it in

\* Somewhat  
 under two  
 wine quarts  
 with vs.

this sort, Take of the juice aforesaid, the quantitie of \* two measures called sextars, of Attick ho-  
 ney one sextar, seeth them together as before. Many marvails besides are reported of this tree, of  
 which I will give you a little tast: Spie where the litle mulberries that shall be are newly knit, to  
 wit, when the tree first buddeth and before the leaves be fully out; gather their young knots of  
 the fruit toward, which the Greeks call Ricinos, but in any case with the left hand; take heed also  
 that they touch not the ground, howsoever you doe: and if when you have observed these cir-  
 cumstances, you weare them about your wrists, hang them about your necke, or otherwise tie  
 them about you, be sure they will staunch bloud, whether it gush down from your nostrils, flow  
 out of a wound, run out of the mouth, or issue by the hæmorrhoid veins. And in truth, folke use  
 to keepe these litle buds or knots very carefully for this purpose. The same vertue and operation  
 the braunches have (as they say) but then they must bee broken from the tree at the full of the  
 moon, when they begin to knit & give some hope of fruit: and if the same touch not the ground,  
 then they have a speciall propertie respectiue unto women, for to restrain the immoderat flux of  
 their monthly terms, being tied or fastened to their arms. And it is thought, that they worke this  
 effect, if the woman her selfe do gather them at any time whensoever; provided alwaies, that the  
 braunch in any wise touch not the ground, and that she weare it fast about her in manner afores-  
 said. The leaves of the mulberrie tree stamped greene, or beeing drie and boiled, serve in a cata-  
 plasmie to be applied unto those places which are stung by serpents. The same good they do also,  
 if they be taken in drinke. The juice of the barke which grew to the root, if it be drunke either in  
 wine or oxycrat, [*i.* vinegre and water together] is singular against the pricke of scorpions. But  
 here I must set down the compositions that our auncients devised and made of mulberries: First  
 and foremost, They took a quantitie of the juice pressed out of mulberries, as well ripe as untipe,  
 which they sod in a brasse pan, unto the consistence or thicknesse of honey. Some used to put  
 thereunto, myrrhe and cypresse, setting all to frie and take their fermentation in the sun, untill it  
 grew to hardnesse in the foresaid vessell, stirring it thrice a day with a spatule: This was the stoma-  
 ticall medicine of the auncients, which they used also in healing and skinning up wounds. And  
 yet there was another kind made after this sort: They pressed forth the juice of the unripe mul-  
 berries, but first they let the said fruit to be very well dried, and this served them in lieu of sauce,  
 which gave an excellent tast to their other meats. In Physick also, they employed it much, name-  
 ly, about corrosive and eating ulcers, and for to evacuat tough fleame out of the breast: they  
 used it also as need required, as an astrictive, to corroborat the noble and principall parts within  
 the bodie. It stood them also in good stead for collutions, to wash the teeth withall. Moreover, a  
 third kind of juice they had, which they drew from the leaves and roots after they were well boi-  
 led: and with this juice and oile together, they were woont to annoint any burnt or scalded place  
 of

**A** of the bodie: for which purpose, the leaves also they applyed alone without more adoe. As touching the root of the mulberrie tree, it yeeldeth in harvest time. (by way of incision) an excellent juice for the tooth-ach, for biles, and impostumes, especially such as are growne to suppuration, and be at hand to breake: the same purgeth the belly. The leaves of the mulberrie tree infused and soked in urine, fetch off the haire from those skins which are to be courried & dressed.

Cheries loosen the belly, and be hurtfull to the stomacke: yet, if they be hanged up and dried, they doe bind the bellie, and provoke urine. I find a notable experiment in some aithours, That if a man eat cheries stones and all in a morning, new gathered from the tree with the dew upon them, they will purge so effectually, that he shall find himselfe cleane rid from the gout of the feet, if he were diseased that way.

**B** Medlars, all of them, except those great ones called Setania (which in deed are more like to apples) doe close up the stomacke, and bind the belly. In like manner Sorveises, if they be dried; for being fresh and new gathered, they bee good to scoure and send excrements speedily out of the stomacke and belly both.

CHAP. XVIII.

Of Pine-nuts, or Pine-apples: of Almonds, Filberds, and Hazell-nuts: of Walnuts, Pisticks, Chestnuts, Carobs, and Cornoils: Of the fruit of the Arbut or Strawberry tree, and the Bay.

**C** The Pine apples or nuts, which have rosin in them, if they be lightly bruised, and then sodden to the halfe in water, with this proportion, to wit, one sextar of water to every such apple, do yeeld a decoction singular good for such as reach and spit up blood; so that the Patient drinke two cyaths thereof at one time. The decoction likewise of the Pinetree barke boiled in wine, is given to drink for the pains and torments in the belly. The kernels of the Pine-nuts quench thirst; they pacifie and still the frettings and gnawings of the stomack: they rectifie the corrupt and putrified humors there settled and bedded: they strengthen weake bodies in manner of a restorative, and are right good and agreeable to the reins and bladder: howbeit they seeme to exasperat the throat, and to encrease a cough. Beeing taken inwardly, either in water, wine, or sweet cuit, or the decoction of \*Dates or Tamarinds, they purge cholerique humours. When the gnawing gripes within the stomacke bee exceeding violent and painefull, it is good to mix therewith Cucumber seed and the juice of Pourcellane: likewise in case either bladder or kidnies be exulcerat: for diurericall they be also, and provoke urine.

Balanorum decoctio.

**D** Touching the bitter Almond tree, the decoction of the roots thereof, doth supple the skin and lay it even and smooth without wrinkles; it embelisheth the visage with a fresh, lively, and cheerefull colour. The bitter Almonds themselves bring folke to sleepe, and get them appetit to their meat: they moove urine, and stir the ordinarie course of womens monthly fleurs: they serve in a liniment for the head-ach, especially in fevers; but if the said head-ach come by occasion of drunkenesse or a surfet of wine, they would be applied with vinegre, oile rosat, and a sextar of water. They have a propertie to stanch bleeding, mixed with amylose and mints. They are good in a lethargie, and the falling sicknesse, if the head bee therewith annointed all over. They cure the angrie night-foes, called chilblans and bloodyfalls: applied with cold wine, they cure ulcers which grow to putrification; and with honey, the bitings of mad dogs: they take away the scales and dandruffe about the face, if so be there have been used before some convenient fomentation to prepare the skin for this medicine. An almond milke drawne with water, and taken as a drinke, easeth the pains of the liver and kidnies. Bitter Almonds reduced into a loch with Terpentine, worke the same effect, so that the Patient bee often licking thereof. For those who be troubled with the stone and gravell, with difficultie also of pissing, they be very effectually if they be taken with sweet wine cuit: also beaten with honyed water, they are singular to cleanse the skin, and make it looke neat and faire. Reduced into the forme of a loch with honey, they be

**F** holesome for the liver, good to ripen and dispatch a cough, & excellent for to mitigat the pains of the cholique: and this electuarie must be taken, to the quantitie of an hazell nut at a time, with a little sauge put thereto. It is said, that our lustie tosse-pots and swill-bolls, if they eat foure or five bitter almonds before they sit them downe to drinke, shall beare their liquor well, and never be drunke, quaffe they and poure they downe as much as they will: also, that if foxes chance

to eat of them, and cannot come by water neare at hand to lap, they will die thereof. Sweet almonds are not so medicinable as the bitter, and yet they be purgative, absterfive, and diureticall. If they be new and fresh, they charge and stufte the stomacke.

Hazle nuts and Filberds, otherwise called the Greekish nuts, beeing taken in vinegre with wormwood seed, cure the yellow jaunise, as it is commonly said: and a liniment made with them, doth helpe the diseases incident to the seat, and particularly the piles and swelling bigs there appearing. The same medicine is good for the cough, and such as spit and cast up blood.

*καρπορ, of καρεν, i. the head: like as in Latine, Nuc, à noxa, vel nocendo.*

As for Walnuts, the Greeks have given them a \* name importing as much as the heaviness of head; and not without good cause, for the very shade of the tree and the sent of the leaves, do pierce & enter into the head: so do the kernels also in lesse while, if they be eaten: now the newer they be, the more pleasant tast they have: the drie are more oily and unctious, hurtfull to the stomacke, hard of digestion, causing headach, naught for them who have a cough, and for such as would vomit in a morning fasting: good only in that troublesome running to the stoole and straining for nought, by reason of their propertie to evacuat fleame. The same beeing eaten before meat, doe dull the force of any poisons: they helpe the squinancie also, applied with rue & oile. Adverse and contrarie they are to the nature of onions, and doe keepe downe and repress their strong smell which riseth from them, after a man hath eaten them. Applied with a little honey, they are thought to be very good for the inflammation of the eares; and with rue, for the breasts and paps; as also for dislocations and parts out of joynt. But if they be used with onions, salt, and honey, they are singular for the biting both of dog and man. The shell of a walnut, is thought to be of a caustick qualitie, and good to burne or seere an hollow tooth: the same being burnt, pulverized, and incorporat with oile or wine, serveth to annoint the heads of yong babes for to make the haire grow thicke: and in that maner it is used to bring the haire againe of elder folke, when through some infirmitie it is shed. The more Walnuts that one eateth, with more ease shall hee drive worms out of the belly. Walnuts that have been very long kept, doe cure carbuncles, gangrens tending to mortification, and reduce the blacke and blew spots (remaining after stripes) to their owne colour. The barke of the walnut tree, is a soveraigne remedie for the bloudie flix, and the foule terrors or ringworms. The leaves bruised and stamped with vinegre, and so applied, put away the paine of the eares. After that *Mithridates* (that most mightie and puissant king) was vanquished, *Cneus Pompeius* found in his secret closet or cabinet, among other pretious jewels, the receipt of a certain antidot or preservative against poison, set downe under the hand of the said prince, in a privat note-booke of remembrances, in this manner following: Take two drie walnut kernels, as many figs, of rue, twentie leaves: stampe all these together into one masse, with a grain or corne of salt among. Vnder which receipt, was thus much subscribed, Whosoever use to eat of this confection in a morning next his heart, there shall no poison hurt him that day. It is said moreover, that the kernels of walnuts chewed by a man or woman fasting, doe cure the biting of a mad dog, so that the place be annointed and dressed therewith.

But to returne againe to Hazle nuts and Filberds, they doe cause head-ach, they breed wind in the stomacke: and a man would not thinke nor beleve how soone they will make one fat, but that experience approoveth it. If they be roasted or torrified, they cure a rheume: and if they be beaten to powder, and given to drinke in honeyed water, they rid away an old cough that hath stucke to one a long time: some put thereto certaine pepper cornes, and others drinke them in wine cuit that is sweet. Fisticke are used in the same sort, and have the same operation and effects as the Pine-nut kernels have: Over and above, they are soveraigne for the sting of serpents, whether they be eaten or taken in drinke.

\* *Alvo cite, and not alvu cient.*

Chestnuts be exceeding astringent, and mightily stay all fluxes both of the stomacke and the belly: for such as scoure overmuch and have a great laske upon them: also for them who reach up blood, they be passing holesome; and withall, nutritive and breeding good fast flesh.

Carobs, which be fresh and greene, are hurtfull to the stomacke, and do loose the belly; yet the same, if they be dried, do bind, and are more holesome for the stomacke: diureticall they be also, and provoke urine. As for those Carobs or Cods of Syria, some use to seeth three of them in a sextar of water untill halfe be consumed, and drinke that juice or liquor thereof for the paine of the stomacke. If a man take the greene twigs of a Corneil tree, there will (by the meanes of a red hot plate or slice of yron set unto them) sweat or frie out a certain liquid humor, which must be received so, as no wood touch it: the rust of yron besmeared with this liquor, cureth foule terrors

**A** rars and ringworms called Lichenes, if they be taken at the first before they have run far. The Arabut or Strawberrie tree, otherwise named Vnedo, beareth a fruit hard of digestion, and offensive to the stomacke. The Lawrell, both leafe, barke, and berrie, is by nature hot; and therefore it is agreed among all writers, That their decoction, especially of the leaves, is comfortable to the bladder and naturall parts of women: the same being applied as a liniment, be singular good for the pricke or sting of wasps, hornets, and bees; and likewise against the poisons of serpents, especially of the viper, & Seps otherwise called Dipfas. Boiled with oile, they are good to bring down womens fleures. The tender leaves of the Bay stamped, and mixed with grosse barley meale or groats, cure the inflammations of the eies: with rue, they helpe the hot tumors and swellings of the cods: but incorporat with oile rofat, or with oile of Ireos or floure-de-lis, they assuage the

**B** head-ach. Whosoever doth chew and swallow downe three Bay leaves, for three daies together, shall be delivered by that means from the cough. The same, if they be beaten to powder and reduced into an electuarie or loch with honey, are good for such as be purse and labour for wind. The barke or rind growing to the root, is dangerous for women great with child, and such must take heed how they meddle with it. The very root it selfe, breaketh or dissolveth the stone, and is hole some for the liver, if it be taken to the weight of three oboli in odoriferous wine. Bay leaves given doe drinke, doe provoke vomit. Bay berries bruised and so applied, or otherwise pulverised and taken in drinke, draw downe the issue of womens terms. Take two Bay berries, rid or cleanse them from their huske and drink them in wine, it is a singular medicine for inveterat coughs, and the difficultie or straightnesse of breath, when a man is forced to sit upright for to fetch and deliver his wind: howbeit, if the Patient be in a fever, it is better to take these berries in water; or els by way of a loch or electuarie, after they have been sodden in honeyed water or sweet cuir. And in this manner they be good in a phtisicke or consumption of the lungs, and all catarrhs which fall to the pectorall parts; for they ripen steame, and send it out of the chest. Foure Bay berries drunk with wine, are a good remedie for the sting of scorpions. The same being brought to powder and reduced into a liniment with oile, and so applyed, doe heale the bloody-falls called Epinyctides; rid away freckles and pimples; cure running scalls and ulcers, cankers and sores in the mouth; and cleanse the bodie of scurfe, scalls, and dandruffe. The juice drawne out of Bay berries, killeth an itch that fretteth the skin, and besides, the lice that crawle and swarme all over the bodie. The same, mingled with old wine and oile rofat, and so dropped into the ears, cureth their

**D** paine and deafenesse: and whosoever be annointed all over therewith, need feare no venomous things, for they will flie from them. The same juice, especially if it be drawne from the berries of that Lawrell which hath the smaller and thinner leaves, may be taken in drinke, and so it is effectuell against all stings. The berries drunke in wine, withstand the venome of serpents, scorpions, and spiders. Brought into a liniment with oile and vinegre, and so applied, they helpe the splene and liver; but with hony, they heale gangrens. Such as be wearied with travaile, or otherwise stiffe and benumbed with cold, find much good by being annointed with the said liniment or juice, if some sal-nitre be put thereto. Some are of opinion, That if a woman in labour drinke the quantity of one acerable of the Lawrell root in water, shee shall have the more speedie deliverance: and for this purpose (they say) that a fresh and Greene root is better than a drie. Others prescribe,

**E** to give in drinke ten Bay berries against the pricke of scorpions. Also when the Vvula is false, some give counsell to take three ounces of the leaves and berries, and seeth them in three sextars of water to the thirds, & to gargarize with this decoction hot: also for the head-ach, to take some odd number of Bay berries, and stampe them with oile into a liniment, and therewith to annoint the forehead and temples, as hot as the patient can well abide it. The leaves of the Delphick Lawrell beaten to powder, and held to the nose and sinelled unto ever and anon, serve for a good preservative in time of the contagious pestilence; and the rather, if they bee burnt, their perfume doth rectifie the infection of the aire. The oile of the said Bayes of the Isle Delphos, is good for to make those cerots which put away lassitude & wearinesse, to discuss and resolve the cold humors which cause quivering and quaking, to mollifie and stretch the sinewes, to allay the

**F** pain of the sides in a pleurisie, and last of all to drive away the cold fits of agues. Semblably, if the same be warmed in the rind of a Pomegranat, and instilled into the ears, it easeth their pain. The leaves boiled in water to the consumption of a third part, keep up the Vvula, used by way of a gargarisme: but the said decoction taken inwardly, allayeth the pains of belly and guts. The tendrest leaves that may be had, stamped with wine into a liniment, doe repress and keepe down wheals

and itching, if the bodie be annointed therewith every night. Next unto this, the other kinds are to be raunged according to the validitie of their operation. As for the Lawrell Alexandrica or Idæa, if a woman in travaile of child-birth take three deniers weight of the root, and drinke the same in three cyaths of sweet wine, she shall be quickly delivered and brought to bed. The same drinke sendeth forth the after-birth, and provoketh womens monthly terms.

Daphnoides, or the wild Lawrell (or call it by any other of those names before rehearsed) hath many good vertues: It purgeth the belly, if you take the leafe either greene or drie, to the weight of three drams with salt, in hydromel or honyed water: being chewed, it draweth downe phlegmaticke and waterie humors. The leafe also mooveth to vomit, and is offensive to the stomach. The berries likewise be purgative, if a man take five or ten of them at once.

CHAP. IX.

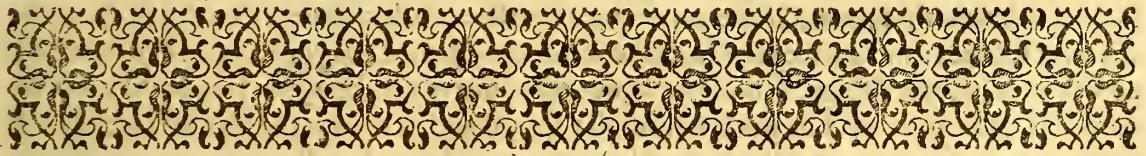
¶ Of the tame or genile Myrtle tree planted. Of *Myrtidatum*, and the wild Myrtle.

**O**F garden Myrtles, the white is not so medicinable as the blacke: the fruit or berries of the Myrtle, helpe those that reach up blood: taken with wine, they put by the danger of venomous muthroms: chew them in your mouth, your breath will bee the sweeter for it two daies after. It appeareth by the Poët *Menander*, that the good-fellows *Synaristeusæ* were wont to eat Myrtle berries. The weight of one denier in wine, is good for the bloudie flux. If they have a little sivering or waulme over the fire in wine, they make a good water or liquor to cure untoward ulcers to heale, especially such as be in the extreame parts of the bodie. Of them and barley groats, there is made a cataplasme for bleered eies: for the fainting also and trembling of the heart, being applied to the left pap or breast. In like manner, the same beeing used with pure undelaied wine, is singular for the pricke of scorpions: for the infirmities of the bladder, the head-ach, and the apostemations betweene the angle of the eies and the nose, if they be taken before they yeeld filthie matter: and so they cure other tumors or swellings: and if their pepins or kernels be taken foorth, and then incorporat with old wine, they be singular for the small pocks and meazles. The juice of Myrtle berries bindeth the belly, but provoketh urine. A liniment also is made thereof with wax, for the said pocks and meazles: also against the sting of the venomous spiders *Phalangia*. The said juice doth colour the haire black. Of the same Myrtle there is an oile made, more lenitive and mild than the juice or liquor above-named: and yet there is a wine of Myrtles more kind and gentle than it, which will never overturne the brain or make one drunke. The same, if it have lien and bee stale, bindeth the belly and staieth a laske: it strengtheneth the stomacke also, and represseth vomits: it assuageth the griping paines in the guts, and restoreth appetit to meat. The powder of drie Myrtle leaves, restraineth sweats, if the bodie bee strewed therewith, though it were in a fever. The same powder is good for the feebleness of the stomach, and the flux from thence proceeding: it reduceth the matrice into the right place, when it beareth downe out of the bodie: it cureth the infirmities of the seat; healeth running scalls and ulcers; wariseth *S. Antonies* fire, and the shingles, being used thereto in some fomentation; retaineth and staieth the haire readie to shed; scoureth away dandruffe; drieth up wheals, pocks, and meazles; and last of all, skinneth burns and skaldings. The powder enteth into those unguinous or oleous plasters which the Greeks call *Liparas*. And such a kind of plastre in like maner as the oile of these Myrtle berries, is most effectual in those sores which light upon moist parts, as for example, the mouth, and the matrice. The leaves in substance, beaten to powder and tempered with wine, are a countrepoison against venomous muthroms; but incorporat with wax into a liniment, they do ease the gout of any joints, and drive backe risings and impostumations. The same leaves boiled in wine, are given to drinke for the bloudie flux, and the dropsie. When they be dried and brought into powder, they serve to cast and strew upon ulcers; also to restraine any bleeding. They scoure away freckles, and such like spots of the skin: they heale the rising, overgrowing, and parting of the skin about the naile roots; also whitflaws, chilblanes, piles, and swelling biggs in the fundament; the accidents befalling to the cods; filthie maligne and morimall ulcers; and last of all, burns (applied in manner of a cerot.) For the ears running with filthie matter, there is good use of the leaves burnt; also of their juice and decoction. The same are likewise burned, to serve for certaine antidots or countrepoisons. In like manner, to the said purpose the tender sprigs of the Myrtle with the floure upon them, are gathered and calcined within an oven,

A oven, in a new earthen pot, well covered and close luted: after which they bee reduced into powder, and mixed with wine. The ashes of the leaves burnt, healeth burnes. To keepe the share or groine from swelling, although there bee an ulcer there, it is sufficient, if the partie have about him a shoot or branch onely of the Myrtle; provided alwaies, that it touched neither yron nor the earth.

As touching Myrtidanum, how it is made I have shewed alreadie. Applied unto the matrice or naturall parts of a woman either by way of fomentation or liniment, it doth much good. And much better, if it be made with the barke, leafe, and berrie of the Myrtle. Moreover, of the softest leaves braied and stamped in a mortar, there is a juice pressed forth, by pouring greene wine by little and little among, and otherwhiles raine water: which is used much for the ulcers and fores  
 B of mouth, feat, matrice, and bellie: to die the haire blacke: to wash and \*bath the arme-holes \* Alarum per-  
 fusions. with: to scoure away spots and freckles; and in one word, when and wheresoever there is need of  
 attrition.

The wild Myrtle or Oxymyr sine, called also Chamæmyrsine, differeth from the civile and gentle Myrtle, in the redness of the berries, and the small growth. The root is highly esteemed: for boiled in wine, and so taken it drinke, it cureth the paine in the raines, the difficultie of urine, especially when it is thicke, and of a strong savour. The jaundise also it helpeth, and cleanseth the  
 C matrice, if it be brought into powder, and mixed with wine. The young and tender buds eaten after the manner of Sperage crops with meat, first roasted in the embers; the seed likewise taken in wine, oile, or vinegre, breake the stone. The same seed stamped and drawne with vinegre and oile  
 rofat, allaieth the head-ach; but in drinke it cureth the jaundise. *Castor* called Oxymyr sine (with the sharpe prickie leaves like the Myrtle, and wherewith beesome be made) by the name of Ruscus, and saith it hath the same properties. Thus much for planted trees, and their medicinable vertues, proceed we now forward to the wild.



D  
 THE XXIII. BOOKE OF  
 THE HISTORIE OF NATURE,  
 WRITTEN BY C. PLINIUS  
 SECVNDVS.

E  
*¶ The Proëme.*

CHAP. I.

*¶ Medicinable vertues observed in wild Trees.*

F  
**N**ature, that sacred and blessed mother of all things, willing and desirous that man, whom she loveth so well, should find every place stored with proper & convenient remedies for all maladies incident unto him; hath so disposed of her works, and taken that order, that the rough woods and Forrests, even the most hideous parts of the earth, and fearefull to see unto, be not without their plants medicinable. Nay the very wilds and deserts are enriched and furnished therewith: insomuch, as in every coast and corner of the world there may be observed both sympathies and antipathies (I meane those naturall combinations and contrarieties in those her creatures.) From whence proceed the greatest miracles which are to be seene in this round fabrick and admirable  
 frame.

frame. For first and formost, the Oke and the Olive tree beare such mutuall rancour and mallice (as it were) and are so stiffely bent to warre one with another, that if a man replant one of these trees in the trench or hole from whence the other was taken up, it will surely die. Also, if an Oke be set neare unto a Walnut tree, it will not live. The Colewort and the Vine hate one another to the very death; in such sort, that if a Vine stand neare unto it, a man shall sensibly perceive the same to shrink away and recule backward from it: and yet this wort, which maketh the vine thus to retire and flie, if it chauce to grow overagainst Origan or Cyclamine, will soone wither and die. Moreover, it is commonly said, That trees in the Forrest fully growne, which have stood many a yeare, and namely such as are readie to be fallen and laid along for timber, prove harder to be hewed and sooner wax drie, if a man touch them with his hand before hee set the edge of the ax to their butt. And some say, that pack-horses, asses, and other labouring beasts which have Apples and such like fruit aload, will quickly shrink and complaine under their burden, yea, and presently run all to sweat (carrie they but a very few to speake of) unlesse the said fruit, wherewith they are to be charged, be first shewed unto them. Asses find great contentment and good by feeding upon Fennell-geant or Ferula plants: and yet, to horses, garrons, and other beasts of cariage and draught, they are present poyson, if they eat them: which is the cause, that the Ass is a beast consecrated unto the god *Bacchus*, as well as the foresaid plant Ferula. Over and besides (see the admirable operation in Nature) the very insensible and livelesse creatures, yea, the least that be, meet every one of them with some contrarie thing or other, which is their bane and poyson: For, as our cookes know well ynough, the inner barke of the Linden tree sliced thin into broad flakes and fine boulded flower together, doe drinke and suck up the salt of viands, overmuch powdered, and make it fresh againe. Likewise, salt giveth a good rellish to any meat that is over sweet, and tempereth those that have a lushious and wallowish tast. If water be nitrous, brackish, & bitter, put some fried Barley meale into it, within two hours and lesse it will be so well amended and sweet, that a man may drinke thereof: and this is the reason that the said Barley meale is put ordinarily in those strainers and bags through which wines doe passe, that thereby they may be refined and drawne the sooner. Of the same operation also and effect there is a kind of chalke in the Island of Rhodes: and our cley here in Italie will doe as much. Thus you see what enmitie & discord there is in some things. Contrariwise, wee may observe in others, how wonderfully they accord and agree together: For pitch will dissolve, spread, and be drawne out with oile, being both as they are of a fattie nature; oile alone will incorporat and mingle well with lime: and they hate water, the one as well as the other. Gums are sooner dissolved and more easily tempered with vinegre than with any thing els; & inke with water: besides an infinit number of other such, which I shall have occasion to write of continually in their due places. And indeed, this is the very ground and foundation of all our Physicke. For (to say a truth) Nature ordained at the first such things and none but such, for to be the remedies of our diseases, which wee feed and live daily upon; even those which are soone found and as soone prepared, which bee readie at hand, common every where, and cost us little or nothing at all. But afterwards the world grew to bee so full of deceit and couzenage, that some fine wits and nimble heads devised to set up Apothecarie shops, promising and bearing us in hand, that every man might buy his life and health there for money. Then anone a sort of compositions, mixtures, & confections were set on foot, then there was no talke but of strange and intricat receipts, and these were bruited abroad for the only medicines, of wonderfull and unspeakeable operations. So that now adaiies we use no other drugs but those that come from Arabia and India. And if a man aile never so little, or have the least push or wheale about him, hee must have some costly Physicke forsooth for it: and a plastre that came from as farre as the red sea: whereas in truth, the right remedies appropriat for every maladie, be no other than such as the poorest man that is feedeth upon every night ordinarily at his supper. But if we went no farther than to the garden for medicines, and sought after hearbes, shrubs, and plants onely, for to cure our sicknesse or maintaine our health, certes there were not a baser occupation in the world than the profession of Physick; and Physicians would be nought set by. But will you have the truth? To this passe are we come, the old world we have bidden farwell unto: the auncient manners and rites of Rome citie are dead and gone: our state is grown so much in greatnesse, as there is no goodnes left. Our victories and conquests bee these, and nothing els, which have vanquished and subdued us: for subject we must acknowledge our selves to strangers and forraine nations, so long as Physicke (one of their arts) is able to command our commanders,

A ders, and overrule our Emperours. But the discourse of this matter in more ample manner, I will reserve to some other time and place.

CHAP. II.

¶ Of Lotos.

**A**S touching the hearbe\* Lotos, the Ægyptian plant likewise of that name: as also, of another tree about the Syrtes so called, I have written sufficiently in their due places. As for this Lotos, which our countrey men call in Latine the Greekish Beane, hath a property for to bind and knit the flux of the bellie, with the fruit or berries which it beareth. The shavings or scrapings of the wood therof, boiled in wine, and so taken inwardly, cure the bloudie flux and exulceration of the guts; represseth the immoderat flowing of womens months; helpe the dizziness and swimming of the braine; and those who be subject to the falling sicknesse. The same decoction also\* keepeth the haire from shedding, if the place be bathed therewith. But wonderfull it is, that these small shavings should be so bitter, as nothing more, when the fruit it selfe is as sweet as any other. Moreover, of the fine dust sawed or filed from this wood, sodden in Myrtle water, then kneaded and wrought into paste, and so reduced into severall trochiskes, there is a soveraine medicine made for the bloudie flux: if the patient drinke the weight of one Victoriat or halfe dram of these troches in three cyaths of water.

\* Called otherwise *Cato casta* and the Ægyptian Beane.

\* *Cohibent capillum.* Dioscor. hath *Ἐπιβίτης*, i. *Rufant*, i. coloureth them yellow.

CHAP. III.

¶ Of Mast.

**A**Corns or Mast of the Oke, beaten to powder, and incorporat with Hogs lard salted, heale all those hard and swelling cankerous ulcers, which they call in Greeke Cacoëthe. In all these trees bearing Mast, the very substance of the wood is more forcible than the fruit; the outward barke more than the wood; and the inner rind or tunicle under it, more than the barke or all the rest. This membrane or pellicle if it be boiled, is singular for the flux of the stomacke, proceeding of weakenesse. The very Mast or Acorne it selfe reduced into a liniment and applied, stayeth the bloudie flux. And the same resisteth the venom of serpents stings, restraineth rheumes and catarrhes, and namely that flux of humors which causeth apostemations. As well the leaves, the mast or berries of this tree, as the barke or juice drawn from it, after boiling, are excellent against the poysons called in Greeke Toxica. The barke sodden and brought into a liniment with Cow milke, is very good to be applied unto the place where serpents have bitten or stung: it is given also in wine for the bloudie flux. Of the same vertue & efficacie is the Holme-oke.

CHAP. IIII.

¶ Of the [Scarlet] graine of Holme-oke: of Gals and Misselto: of certaine little bals growing upon the Oke: of Mast: of the root of \*Cerrus: and of Corke.

**T**He\* Skarlet grain growing upon the Oke-holme, is very good to be laid unto fresh wounds with vinegre. It is applied with water for the flux of waterie humors unto the eyes: and dropped likewise into them when they be bloudshotten. Now there is a kind of it growing commonly in the region of Attica and throughout Natolia, which very quickly turneth to be a grub or maggot (whereupon it is called Scolecion) and is rejected, as being of no worth. Many more sorts there be of it, whereof the cheefe and principall I have shewed already.

\* The great Holme Oke. *Coccum ilicis*, our Kermes, or Kutchemel, as some thinke.

As touching the Gall-nuts, I have likewise made of it as many kinds: for some be solide and massie, others full of holes, as if they were bored through. You shall have of them white, & black: some great, and others small: But how different soever they be in substance, colour, or quantitie, they be all of like nature. The best are those of Comagene. Gals are good to eat away the superfluous excrescences in the bodie. They serve very well for the infirmities of the gums and Vvula; for the cankers and exulcerations breeding in the mouth. Being first burnt, and then quenched in wine, they are singular for the fluxes occasioned by a feeble stomacke. Applied in manner of a liniment, they helpe the bloudie flux. Incorporat in honey, they cure whitflawes, risings, and parings of the flesh and skin about the naile roots; the roughnesse of the nailes; the running skals

and

and ulcers in the head: the knobs or swelling piles in the fundament, and in one word, all those corrosive and eating ulcers, which consume the flesh to the very bone. Boiled in wine, and so instilled into the eares, they cure the infirmities of that part: So doe they likewise helpe the eyes, if they be annointed therewith. Applied with vinegre, they discusse phlegmaticke wheales and such like breakings out, as also the flat biles & impostumes called Pani. The round kernill within them if it bee chewed, allaieth the toothach. The same is good to skin raw and galled places, and any burne or scalded place. Take unripe Gall-nuts, and drinke them with vinegre, they will consume and weare away the swelled spleene. Burne the same, and quench them with salted vinegre; a fomentation thereof, staieth the immoderat flux of womens fleurs, and reduceth the matrice (fallen downe) into the right place. All the sort of these Gals do colour the haire of the head blacke.

Concerning Misselto: That the principall and best is found upon the Oke, how it is cut, and in what manner birdlime is made therof, I have already shewed. Some for to make the said glew or birdlime, stampe Misselto first, and then seeth it in water, \*untill it swim aloft. Others use to chew the graines or kernils onely which they beare, and spit out their outward pils or skins. But the very best is that, which hath no husk or skin at all: which also is the \*smootheft: withoutorth of a light tawnie or yellowish red: within, as greene as a lecke: for indeed, there is not a thing more glutinous or glewie than it. This Misselto is a great emollitive; for it softeneth, discusseth, and resolveth also hard tumors: it is exiccative besides, and drieth up the Scrophules or swelling kernils, knowne by the name of the Kings evill. If it be incorporat with rosin and wax, it mittigateth all sorts of impostumes or flat biles whatsoever. Some put thereto Galbanum also, in equall quantitie or weight: and so use it in the same manner for to heale wounds. It pollifheth and maketh smooth the rough and uneven nailes, if it be laid too for seven daies, and the medicine not removed before: but the nailes ought to be well washed with Sal-nitre. Some observe certain superstitious ceremonies herein, and are of opinion, That it will worke the better and with more efficacie, in case it be gathered from the Oke, the first day of the new Moone: also if it be not cut downe with any bill, hooke, knife, or edged yron toole. Moreover, they doe hold, That if it touch not the ground, it cureth those who are troubled with the falling sicknesse. Semblably, if women doe but carie it about them, it helpeth them to conceive. Finally, if it bee chewed and so applied unto ulcers, it is most effectually to heale them perfectly.

As for the little round bals or apples found upon the Oke Robur, if they bee incorporat with Beares greafe, they cause the haire to come thick againe, where it is shed, in case the bare or bald place be annointed therewith.

Of the great Oke Holme Cerrus, thus much I have to say, That the leaves, the bark, and mast thereof doe discusse and drie up all gathering of impostumations, even such as grow to suppuration or mattering; and stay the flux of humors which feed them. A decoction thereof doth corroborat any member or part of the bodie which groweth to bee sencelesse or benumbed, if the same be fomented therewith. Also for to drie, bind, & confirme any part which is feeble & weake, it is singular good to sit in a bath of this decoction. The root of this Cerrus is powerfull against the pricke of scorpions.

The barke of the Corke tree beaten into powder and taken in hot water, is excellent for to repress any flux of bloud, whether it bee upward or downward. The ashes of the said barke given in wine hote, is greatly commended for the reaching and spitting of bloud.

#### CHAP. V.

*Of the Beech and Cypresse trees. Of the great Cedars and their fruit called Cedrides: of Galbanum.*

The leaves of the Beech tree being chewed, doe much good to the gums and lips, in any accidents that befall unto them. The ashes of Beech mast is singular for the \*stone, if it be applied as a liniment. The same also bringeth haire againe, when by occasion of sicknesse it is shed and fallen away, if the place be annointed with it and honey together.

Cypresse tree leaves stamped and so applied, are a convenient remedie <sup>for</sup> from the sting of serpents. Also laid unto the head with dried groats of Barley, they ease the paine thereof, occasioned by the heat of the Sunne. In like sort, the same cataplasme cureth ruptures. For which cause a drinke made of them is very good. A liniment also of Cypresse leaves and wax mingled together,

*Donec in mater.*  
Some read *Do-  
rec nihil in ma-  
ter*: that is, so  
long untill it  
settles all to the  
bottom, which  
may stand well  
with the first  
reading in this  
sence, so long  
as it swimmeth  
aloft.  
\*Sevisimum.

*Calculis.* Some  
read *oculis*,  
i. eyes: others,  
*Callis*, i. hard  
knots or callo-  
sities: and both  
to better sence  
in mine opi-  
nion.

**A**ther, assuageth the swelling of the cods. Tempered with vinegre, they will make the haire cole blacke. Moreover, if they be stamped with two parts either of soft dough or the tender crums of bread, and so incorporat together with Amminean wine, they doe allay the paine of the feet or the sinewes. The little bals or apples hanging upon Cypresse trees, are soveraigne for to be taken in drinke against the sting of serpents, and for the casting up of bloud out of the bodie. Brought into an ointment, they serve for the swellings or impostumes gathered to a place. Take them whiles they be young and tender, stamp them with Swines greafe and Bean floure, they do much good to those that are bursten : and for that purpose a drinke made of them, is passing effectuell. With ordinarie meale they serve in a cataplasme to be applied upon the swelling kernils behind the eares, as also the Kings evill. There is a juice drawne out of these apples after they have beene

**B** stamped together with their graines or seed within : which if it bee mingled with oile, helpeth them to their cleare sight againe, whose eyes are overcast with a web and dimmed. The same effect it hath if it be taken in wine to the weight of one Victoriat or halfe dram. But Cypresse Apples rid and cleansed from their graines within, and reduced into a liniment with fat dried Figges, and so applied unto the cods, cure their infirmities, and namely, resolve the tumors incident to those parts : but incorporat with levaine, they dispatch the Scrophules or Kings evill. The root and leaves punned together, and then taken in drinke, do comfort the bladder, and helpe such as are diseased with the strangurie : they serve also against the pricke of the venomous spiders Phalangia. Their small shavings or scrapings if a woman take in her drinke, procure her monethly termes, and are singular for the sting of scorpions.

**C** The great Cedar, called by the Greekes Cedrelate, as one would say, the Fir-Cedre, yeeldeth a certaine pitch or parrosin named Cedria, a singular medicine for the toothach ; for it breaketh them, fetcheth them out of the head and easeth all their paine. As touching the liquor that runneth from the Cedar, and the manner how it is made, I have written already. This \*kind of pitch were excellent for the eyes but for one discommoditie, in that it causeth headach. It preserveth dead bodies from corruption, a world of yeares : contrariwise, living bodies it doth putrifie and corrupt: A strange and wonderfull propertie, thus to mortifie the quicke, and quicken (as it were) the dead. It marreth and rotteth apparell, as well linnen as woollen : and it killeth all living creatures. And therefore I would not advise as some have done, to tast this medicine and take it inwardly for the Squinancie or crudities of the stomacke : neither would I be bold, but fear rather, to prescribe it in a collution with vinegre to wash the mouth withall for the toothach, or to drop it into their eares who be hard of hearing or otherwise have vermine within them. But a monstrous and beastly thing it is which some report of it, That if a man doe annoint therewith the instrument or part serving for generation, at what time as he is minded to know a woman carnally, it will bring her to an \*abortive slip, if she were conceived before ; or hinder conception, if she were cleare. Howbeit, I would not make doubt to annoint therewith the head and other parts, for to kill lice, or to rid away the skurfe and skalie dandruffe among the haire, either in head or face. Some give counsell for to drinke it in sweet wine cuit, unto them who are poysoned with the sea-Hare. For mine owne part, I hold it a safer way and an easier to annoint therewith the leprosie. But

**D** some of the foresaid authours have applied it to filthie, putrified, and stinking ulcers, and the excrescences therein : as also to rub or annoint therewith the eyes against the pin and web, & such accidents as dim and darken the sight. Moreover, they have prescribed to drinke a cyath of it for to cure the ulcer of the lungs, and to expell wormes and vermine out of the bellie. Of this pitch or rosin there is an oile made, which they call Pisselæon, and the same is farre more strong in operation for all the infirmities abovenamed, than the simple rosin it selfe. Certaine it is, that the fine dust scraped or filed from the Cedar wood, chaseth away serpents : so doe the Berries also of the Cedar beaten to powder and reduced with oile into a liniment, in case a man annoint his bodie all over with the same.

**E** As touching Cedrides, that is to say, the fruit of the Cedar, it is soveraign for the cough and provoketh urine, bindeth the bellie, & healeth ruptures. It cureth spasms, convulsions or cramps: yea, and helpeth the infirmities of the matrice, if it \*be applied accordingly. Also it is a countrey-poyson against the venomous sea-Hare : and a medicine for other maladies abovenamed, and namely for apostemes and inflammations.

**F** Of Galbanum I have written heretofore. Good Galbanum should be neither moist nor drie but such in all respects as I have described already. Beeing taken of it selfe alone in drinke, it cureth

\*Cedrium.

\* Abortum fieri. Grecorum εββειον ή αββουον.

\* Admoiti. Some read poti, it takē in drinke.

reth

reth an inveterat cough, shortnesse, and difficultie of wind, ruptures, crampes and convulsions. G  
 Outwardly applied, it is singular for the Sciatica, pleurisie; or paines of the side, angrie biles and  
 fellons. It is good also to bee used, in case the flesh (corrupted by meanes of corrosive ulcers, as  
 wolves and such other) is departed and eaten from the bone: moreover, for the wens called Scro-  
 phules or the Kings evill: the knots and nodosities growing upon the joints: and the tooth-ach:  
 it serveth also in a liniment with honey for to annoint skald heads. With oile of Roses or with  
 Nard, it is good to be infused or dropped into ears that run with matter. The very perfume alone  
 or smell thereof is good to raise them who are taken with the epilepsie or falling sicknesse: also  
 to recover women, lying (as it were) in a trance or dead, upon a fit of the mother: & to bring them  
 again who are gone in a swoone. If a woman fall to travaile before her time, it is good to fetch out  
 that untimely fruit of hers (if it be loth to come away) either by way of cataplasme or suffumigati- H  
 on. The same effect it hath, if the branches or small roots of Ellebore bee well annointed there-  
 with, and so put up as a pessarie. The smoke of it frying in the fire (as I said before) driveth serpents  
 away: and more than so, serpents will not come neare unto them that are besmeared with Galba-  
 num. And say that one be stricken with a scorpion, a plastre of Galbanum will heale the wound.  
 If a woman have been long in labour of childbirth, and cannot be delivered, let her drink in one  
 cyath of wine, as much Galbanum as the quantitie of a Beane, she shall fall to her businesse and  
 be delivered anone. The same is a good medicine to reduce the mother into the right place, if it  
 be unsetled or turned. If Galbanum be taken in wine with Myrrhe, it sendeth out the dead infant  
 in the mothers wombe. Also with Myrrhe and \*wine, it is good against all poysons, and especial- I  
 ly those which be called Toxica. Incorporat Galbanum with oile and \*Spondylium together, it  
 will kill any serpents, if they be but touched therewith. Howbeit, there is an opinion of Galba-  
 num, that \*in difficultie of urine it is not good to be used.

\*Vino. Rather  
 aceto, i. vinegre,  
 after Dioscor.  
 \*Cow-Parfnep  
 or Madnepe.  
 \*Dioscorides  
 reporteth the  
 contrarie.

CHAP. VI.

¶ Of Gum Ammoniacke: of Storax: Spondylium: Spagnos: Terebinth: Chama-  
 pitys: of Pityusa: of Rosius: of the Pitch tree: and the Lentiske.

Since we are fallen into the mention of Gums, it will not be amisse to treat of Ammoniacke;  
 being as it is so like in nature (as I have said) to Galbanum: for it hath vertue to mollifie, to K  
 heat, discusse, and dissolve. Used in collyries, it is a proper medicine to clarifie the eyesight:  
 and serveth well to take away the itch, the spots or cicatrices, the pin and web also of the eyes. It  
 allaieth the toothach, but more effectually, if it be set a burning, and the fume received into the  
 mouth. Taken in drinke, it helpeth those who hardly fetch and deliver their wind. It cureth the  
 pleurisie, Peripnewmon, or inflammation of the lungs, the infirmities of the bladder, pissing of  
 bloud, the swelled spleene, and the Sciatica. And in that manner it easeth the bellie, and maketh  
 it soluble. Boiled with the like weight of pitch or wax and oile rosat together, and so reduced in-  
 to an ointment, it is good for all gouts, and especially that which lieth in the feet. It ripeneth the  
 biles called Pani, if it be applied to them with honey: and fetcheth away any cornes by the roots.  
 In which sort it doth soften any hardnesse. Incorporat with vinegre and Cyprian wax, or els with L  
 oile rosat, it maketh an excellent plastre for to mollifie the hard spleene. Moreover, if it be redu-  
 ced into an ointment with vinegre, oile, and a little sal-nitre, it is singular to annoint those that  
 have a lassitude or wearinesse upon them.

Touching Storax and the nature thereof, I have said ynough in my Treatise of straunge and  
 forraine trees. But over and above the qualities or properties before required, I take that for the  
 best Storax, which is fattest, pure, and cleane, and where of the peeces or fragments doe breake  
 white. This drug cureth the cough, the sorenesse of the throat, and the accidents of the breast: it  
 openeth the obstructions of the matrice, and mollifieth the hardnesse thereof. Whether it be ta-  
 ken inwardly in drinke, or outwardly applied, it provoketh womens fleurs, & moveth to the seege.  
 I read in some authors, that if one doe drinke Storax Calamita, in small quantitie, it will procure  
 gladnesse and mirth of heart: but if it be raken in greater quantitie, it breedeth heavinesse of the M  
 mind. Insilled or poured into the eares, it riddeth away all the singing therein: and in a liniment  
 it resolvethe the wens called the Kings evill, and the nodosities of the sinews. Sovereign it is against  
 those poysons which hurt by meanes of their coldnesse, and therefore it is good for them that  
 have drunke the juice of Hemlocke.

Likewise

**A** Likewise of Spondylium, a kind of wild Parsnep or Madnep, I have spoken thereof heretofore, together with Storax. An embrachation made of it, to be infused upon the head, is excellent for such as be in a frensie or lethargie: also to cure the inveterat pains of the head. Taken in drinke with old oile, it helpeth the infirmities of the liver, the jaundise, the falling sicknesse, the streightnesse of breath (whereby one cannot take his wind but sitting upright) and the rising or suffocation of the mother; in which cases, a suffumigation thereof is good: This Spondylium is effectually to mollifie the belly, and make the bodie soluble. Reduced into a liniment with rue, it serveth fitly to be applied unto ulcers that spread and eat as they goe. The juice of the flours is of great effect, if it be poured into the ears that run with filthie matter: but when this juice is a pressing or drawing forth, it had need to be kept well covered, for feare of flies and such like, which  
**B** are very greedie thereof, and love a-life to settle upon it. The root of Spondylium; or a peece thereof scraped, if it be put in manner of a tent into a fistula, eateth away all the hardnesse and callositie thereof. Being dropped into the eares, together with the juice, it is exceeding good for them. The root given alone in substance, cureth the jaundise, the infirmities of the liver and matrice. If the head be all over annointed therewith, the haire will curl and frizle.

Concerning the sweet Mosse, called of the Greeks \* Sphagnos, Sphacos, or Bryon; growing  
 (as I have shewed before) in Fraunce, it is good for the naturall parts of women to sit over the decoction of it, in manner of a bath: likewise if it be mingled with creffes, and so stamped together in salt water, it serveth well to be applied as a cataplasme to the knees and thighs for any tumors or swellings in those parts. Taken in wine with drie per-rosin, it causeth one most speedily to make water. Stamped with juniper, and drunke with wine, it doth evacuat the aquosities in the dropse.

The leaves and the root of the Terebinth tree, applied in forme of a cataplasme, are good for the collection of humors to an impostumation. A decoction made with them, doth comfirt and fortifie the stomacke. In case of head-ach, of stopping and difficultie of urine, it is passing good to drinke the seed or grains of the Terebinth tree in wine. The same gently ease and softeneth the belly; it provoketh also carnall lust. The leaves of the \* Pitch tree and \* Larch tree bruised and sodden in vinegre, doe ease the tooth-ach, if the mouth be washed with the decoction. The ashes made of their barks, skin the places that be chafed, fretted, and galled between the thighs; and heale any burne or scald. Taken in drinke, they bind the belly, but open the passages of the  
**D** urine. A perfume or suffumigation therof, doth settle the matrice, when it is loose and out of the right place. But to write more distinctly of these two trees; The leaves of the Pitch tree have a particular propertie respective to the liver, and the infirmities thereof, if one take a dram weight of them and drinke it in mead or honyed water. It is well known and resolved upon, That to take the aire of those woods and forests only where these trees be cut, launced, and scraped, for to draw pitch and rosin out of them, is without all comparifon the best course which they can take who either be in a consumption of the lungs, or after some long and languishing sicknesse, have much adoe to recover their strength. Certes, such an aire is far better, than either to make a long voyage by sea into \* Ægypt, or to go among the cottages in summer time for to drinke new milke comming of the fresh and greene grassie of the mountains.

**E** As for Chamæpitys, it is named in Latine by some Abiga, for that it causeth women to slip their conception before time: of others, *Thus terra*, [i. ground Frankincense:] This hearbe putteth forth branches a cubit long; and both in floure and savour resembleth the \* Pine tree. A second kind there is of Chamæpitys, lower than the other, seeming as though it bended and stooped downward to the ground. There is also a third sort, of the same odour that the rest, and therefore so named. This last Chamæpitys, riseth up with a little stalke or stem: of a finger thicknesse; it beareth rough, small, slender, & white leaves; and it groweth commonly among rocks. All these three be hearbs in deed and no other, and should not be raunged among trees: yet for names sake, because they carrie the denomination of Pitys, [i. the Pitch tree] I was induced the rather to treat of them in this present place, & to stay no longer. Sovereigne they be all against  
**F** the pricks or stings of scorpions: applied in manner of a liniment, with dates or quinces, they be holefome for the liver: their decoction, together with barley meale, is good for the infirmities of reins and bladder. Also the decoction of these hearbs boiled in water, helpeth the jaundise and the difficultie of urine, if the Patient drinke thereof. The third kind last named, taken with hony, is singular against the poison of serpents: and in that maner only applied as a cataplasme,

\* *Vinea.*

\* *Piceæ.*  
 \* *Laricij.*  
 It seemeth that *Plinie* tooke *Pinus*, which is the Pine, for *Picea*; and *Pinus*, which is the Pitch tree, for *Larix*.

\* *i. Into a more grosse aire.*

\* *Or rather, the Pitch tree.*

it cleanseth the matrice & naturall parts of women. If one drinke the same hearbe, it will dissolve and remoove the cluttered thick bloud within the bodie: it provoketh sweat, if the bodie be therewith annointed; and it is especially good for the reins. Being reduced into pills, together with figs, it is passing holefome for those that be in a dropsie; for it purgeth the belly of waterish humors. If this hearbe be taken in wine to the weight of a victoriat peece of silver, *i.* halfe a Romane denier, it warrieth for ever the paine of the loins, and stoppeth the course of a new cough. Finally, if it be boiled in vinegre, and so taken in drinke, it is said that it will presently expell the dead infant out of the mothers wombe.

For the like cause and reason, I will do the hearbe Pityusa this honour as to write of it among trees, since that it seemeth by the name to come from the Pitch tree: this plant some doe reckon among the \* Tithymals: a kind of shrub it is, like unto the Pitch tree, with a small floure, and the same of purple colour. If one drinke the decoction of the root, to the quantitie of one hemina, it purgeth downward both fleame and choller: so doth a spoonfull of the seed therof, put up into the bodie \* by suppositories. The decoction of the leaves in vinegre, doth cleanse the skin of dandruffe and scalls: and if the decoction of rue be mingled therewith, it is singular for sore breasts, to appease the wrings and torments of the cholique, against the sting of serpents, and generally for to discusse and resolve all apostemations and botches a breeding.

But to returne againe to our former trees; how rosin is engendred in them, of their severall kinds, and the countries where they grow, I have shewed before, first in the treatise of VVines, and afterwards in the discourse and histories of Trees. And to speake summarily of rosins, they may be divided into two principall kinds, to wit, the drie and the liquid rosin. The drie is made of the Pine and the Pitch trees; the liquid commeth from the Terebinth, Larch, Lentiske, & Cypresse trees; for these beare rosin in Asia and Syria: and wheras some there be of opinion, That the rosins of the Pitch and Larch trees be all one, they be much deceived; for the Pitch tree yeeldeth a fattie rosin, and in manner of frankincense, unctuous: but from the Larch tree there issueth \* a subtil and thin liquor, running like to life honey, of a strong and ranke unpleasent smell. Physicians seldome use any of these liquid rosins, and never prescribe them but to be taken or supped off with an egg. As for that of the Larch tree, they give it for the cough and exulceration of some noble parts within: neither is that per-rofin of the Pine tree much used: as for the rest, they be not of any use unlesse they be boiled. Touching the divers manners of boiling them, I have shewed them sufficiently.

But if I should put a difference betweene these rosins according to the trees from whence they come; the right Terpentine in deed which the Terebinth yeeldeth, liketh and pleaseth me best, being of all others lightest and most odoriferous. If I should make choice of them in regard of the countries where they are found; certes they of Cypresse and Syria be best, and namely those that in colour resemble Atticke honey: and for the Cyprian rosin, that which is of a more fleshie substance and drier consistence. Of the drie per-rosins, those are in most request, which be white, pure, transparent or cleere, quite through. In generall, those that come from trees growing upon mountains, be preferred before them of the plains: also regarding the Northeast, rather than any other wind. For salves to heale wounds, as also for emollitive plasters, rosins ought to be dissolved in oile: for drinks or potions, with bitter almonds. As touching their medicinable vertues, they be good to cleanse and close up wounds: to discusse and resolve any apostemes which be in gathering. Moreover, they be used in the diseases of the breast (and namely true Terpentine) by way of liniment; for then it is singular good, especially if it be applied hot: also for the pains of the lims, and for those that be plucked with the crampe, in case the grieved parts be well rubbed therewith in the sun; which they know well enough who buy slaves and sell them for gaine, after they have trimmed and set them out for sale: for they especially are very curious to annoint their bodies all over with this Terpentine, for to loosen the skin when they bee hidebound, lanke, and carrion leane, to give more libertie and space for every part to receive nutriment, and so to make their bodies seeme fat and faire liking. Next unto the right Terpentine, is the rosin of the Lentiske tree: this hath an astringent or binding qualitie; but of all others it provoketh urine most: all the rest doe mollifie the belly and make it soluble, concoct and digest all crudities, stent the inveterat cough, and draw downe all the superfluous burdens of the matrice: for which purpose last named, their fume received by a suffumigation, is very effectuell. They are more particularly as good as a countrepoison against the venomous gum Ixia, growing upon

\* *i.* Spurges.

\* In *balanis*: unlesse wee read, *cum Phoenicobalanis*, *i.* a kind of Date, as some thinke, Tamarinds.

\* Which is thought to be our Terpentine.

**A** the plant Chamæleon. Incorporat with bulls tallow and honey, they cure the biles called Pani, and such risings in the flesh. The Lentiske rosin, is singular good for to lay even and streight the haire of the eyelids when they grow into the eyes. In fractures and broken bones, it is most necessary; as also for the ears running with filthie matter: likewise to kill the itch in the privie members. Finally, the per-rosin of the Pine tree, is a most soveraigne medicine to cure all the wounds of the head.

CHAP. VII.

Of Stone-pitch : of Tarre : of Pitch twice boiled : of Pissaspfalt or Mummie : of Zopissa : of Torch-wood, and the Lentiske.

**B** From what tree Pitch commeth, and the sundrie wayes of making it, I have declared heretofore: also that there be two principall kinds thereof, to wit, the thicke or fast Pitch, and the thin or liquid: of the former sort, the best for use in Physicke is the Brutian Pitch; for that (being of all others fattiest and fullest of gum) it yeeldeth a twofold commoditie both for medicines, and also to trim and rosin wine-vessels: for which purposes, that which enclineth to a red-dish yellow is counted the chiefe. But wheras some do say moreover, that the better Pitch commeth from the male tree, I cannot conceive what they should meane therby, neither do I thinke it possible to discern any such difference. True it is, that Pitch by nature is hot, and a good incarnative: a speciall and particular propertie it hath against the venom inflicted by the sting or tooth of the horned serpent Cerastes, if it bee made into a cataplasme with fried barley groats: and being applied with honey, it healeth the squinancie, cureth catarrhs, and restrineth sneezing: with oile of roses, it serveth well to be poured into running ears, out of which there doth oote filthie matter: or being applied in manner of a liniment with wax, it is passing good: it healeth the illfavoured tetter called Lichenes; and it looseth the belly: licked or let downe leisurely in maner of a loch, it is a good means to void and reach up from the breast, tough fleame: and to annoint the tonsils or almonds in the mouth with it and honey together, is a proper medicine: being in that manner prepared and used, it cleanseth ulcers: and if it be incorporat with raisins and swines greafe, it doth incarnat and fill them up againe with new flesh: carbuncles also it doth mundifie; so doth it sores that begin to putrifie and gather corruption: but if they be such as spread & be corrosive withall, then there would be an addition of the Pine tree barke, or brimstone. Some have prescribed, for the consumption of the lungs, and a cough of long continuance, to drinke the quantitie of one cyath in Pitch. The fissures & chaps as well about the feet as in the feet, it cureth: for the flat biles named Pani, it is very good: as also to take away the rough nails that be so troublesome. The very odour or perfume thereof, helpeth the hardnesse of the matrice; and setleth it againe, being either salne downe, or turned out of the due place: likewise it helpeth such as be surprized with the lethargic. Moreover, if it be boiled in the urine of a yong boy under fourteen years of age with barley meale, it is a good maturative, and bringeth the wens called the Kings evill to suppuration. As for drie Pitch or stone Pitch, it helpeth much to make the haire grow againe, where it is shed by some disease. The Pitch called Brutia, or of Calabria, boiled in wine to a waulme or two, with the fine floure of the bearded wheat Far, and so applied in a cataplasme as hot as may bee suffered, is singular good for womens paps. Concerning liquid Pitch or Tar, as also the oile which they call Pisselæxon, and how it is made, I have already written at large. Some boile it a second time, and then they name it Palimpissa. With this liquid Pitch it is good to anoint the squinzic that groweth inwardly; as also the uvula within the mouth. The same is singular for the paine in the ears, to clarifie the sight, to cleanse the mouth furred as it were, so as it hath no tast of meat: likewise for those who are short winded: for women who are diseased in their matrice: to ripen & rid away old coughs; and to ease them that can do nothing but spit and reach out of the chest: for spasmes, cramps, shaking, and trembling: moreover, it helpeth them whose heads or bodies are drawne backward: it cureth palsies, and any paines or griefs of the sinews. There is not a better thing to kill either the mange in dogs, or the scab and farcines in horses, asses, and such like travailing beafts.

Moreover, as touching Pissaspfalt, which is of a mixt nature, as if Pitch and Bitumen were mingled togidher, it groweth naturally so, in the territorie of the Apolloniats: yet some there be who make an artificall Pissaspfalt, and meddle the one with the other, and hold it for a remedie

to cure the fardins and scabs of cattaile; as also when the young sucklings doe hurt the teats of their dams. Of this kind, that is best which is of it selfe, and come to maturitie and perfection: the same in boiling swimmeth aloft. \* Zopiffa, is that Pitch, which (as I said heretofore) is scraped from ships, and is conected of wax well foked in the salt water of the sea: the best is that which commeth from ships that have been at sea and made some voiajes: it goeth into emolli-  
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Let us come now to the Lentiske tree: The wood, the seed or fruit, the barke and gum therof, doe provoke urine, and bind the belly: a fomentation made with their decoction; is excellent good for eating and corrosive ulcers: it serveth in a liniment for all sores in moist and phlegmatick parts: likewise to cure S. *Antonies* fire, and to wash the gumbs withall: chew the leaves thereof and crush them well between the teeth, the same will ease their ach: wash them with their decoction, and they will set them fast in the head. The same are good to colour the haire blacke. The gum which this tree doth yeeld, is soveraigne for the infirmities of the feet, especially such as require either drying or heating. The very decoction of Masticke is comfortable to the stomacke, it causeth it to rift, and is besides diureticall. Applied unto the head as a liniment, incorporat with the fried groats of barley, it cureth the ach or paine thereof. The tender leaves be applied to right good purpose, for the inflammation of the eyes. Moreover, this Mastich, which is the gum of the Lentiske tree, is used ordinarily to lay the hairs of the eyelids even, and to extend or make plaine and smooth the riveled skin of the face: therefore it is used in sope, and wash-bals. Moreover, there is good use thereof, for spitting and reaching up of bloud, & for an old cough. In one word, it serveth all those turns whereto the gum Ammoniacke is used. It healeth all places galled and chaufed, where the skin is rubbed or fretted off: and if the cods and members of generation be fomented either with the oile made of the seed of the mastich tree mixed with wax, or with a decoction of the leaves boiled in oile or els in water, it will skin any raw part thereof. To knit up this discourse, I am not ignorant that *Democritus* the Physician, who had in cure *Confidia* the daughter of *M. Servilius* late Consull of Rome, for an \* infirmitie or maladie of hers, (for that this damosell could not abide to heare of any unpleasent Physicke) caused her to be fed a long time with the milke of goats which were kept with the Lentiske tree leaves, and did eat nothing else, and so he cured her of her maladie.

\* It should seeme the ulcer of the lūgs or kidnies, or els some outrageous flux of bloud.

CHAP. VIII.

¶ Of the Plane tree, the Ash, and Maple: of the white Poplar and Elm, the Tillet or Linden tree, the Elder, and the Juniper.

THE Plane tree is an enemy to Bats or Reremice: their little balls which they beare, if they be taken to the weight of foure Romane deniets in wine, doe cure all poisons of serpents and scorpions: likewise they heale any burn. Being braied or stamped with strong & sharp vinegre (which if it be Squilliticum is the better) they staunch any bleeding whatsoever. Incorporat in honey, they mundifie and cleanse all cancerous ulcers, the red pimples and specks, with all blacke spots and marks in the skin which have remained a long time. The leaves and barke reduced into a liniment, their decoction also, helpe to rid away any gathering of humors to an head, and namely if they matter and run. The decoction of the barke sodden in vinegre, is a singular remedie for the tooth-ach; like as the tendrest leaves boiled in white wine, for the infirmities of the eyen. The ashes which come of the foresaid little balls, doe heale up any burne, occasioned either by fire or extreame cold. The barke taken in wine, represseth the venome of the scorpions sting, so that it shall goe no farther.

As touching the Ash tree, of what effectuall operation it is against serpents, I have declared heretofore: it beareth a \* seed enclosed within certaine \* cods, which being taken in wine, is an ordinarie remedie for the obstructions and infirmities of the liver; as also for the pain in the sides. The same also doe evacuat the aquosities or waterish humours spread between the skin and the flesh in the drop sic Leucophlegmatia. The leaves do take down by little and little and make lean a bodie over-grosse, and doe ease it of the troublesome carriage that it hath of so much fat, if the same be stamped and given in wine: but herein good regard ought to be had of the strength of the partie, after this proportion: If it be a child, five leaves of the Ash are sufficient to be infused  
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 in

\* Called *Lingua avis*.  
 \* Which are named Keyes.

**A** in three cyaths of wine; but elder folke and of a stronger complexion, may abide seven well enough in five cyaths, and drinke the infusion. But before I doe leave this tree, it would not be forgotten that the small chips and shavings, yea and the saw-dust or filed powder of this wood, are thought to be hurtfull unto some, and they are forbidden to meddle withall. The root of the Maple tree, stamped into a cataplasme, is singular to bee applied for the griefs of the liver, and worketh mightily.

As touching the white Poplar or the trembling Aspe, I have shewed heretofore how the perfumers use the berries or \* grapes thereof in their sweet ointments. The barke infused and taken in drinke, is good for the sciatica and the strangurie. The juice drawne out of the leaves, dropped hot into the ears, easeth their paine. Whosoever carrieth a twig of Poplar in their hands, shall not need to feare any furbating of the feet, or galling between the legs. The best black Poplar and of greatest operation in Physicke, is that reputed which groweth in the Island Creta; the fruit or graine thereof if it be drunke in wine, is singular for those who be taken with the falling sicknesse. This Poplar yeeldeth a certaine small gum or rosin, which is much used by Physicians in emollitive plasters: the leaves sodden in vinegre, make a proper cataplasme to be applied unto the gout: the liquor or humor that issueth out of the pores or concavities of the black Poplar, taketh away werts and wheals; it skinneth also galled and raw places in any part of the bodie. These Poplars as well white as blacke, beare upon their leaves certain werts like to drops of water standing upon them, out of which the Bees doe gather that cereous substance named Propolis. The drops also of water, which the said Propolis doth yeeld, if they be mingled with water, is a very effectuall remedie for many things.

\* And yet heretofore he saith, that it bath neither the one nor the other.

**C** Now for the Elme: the leaves, the barke, and the woodie substance of the braunches, have a glutinous nature to consolidat, unite, and heale wounds: the thinner rind or tunicle verely which lieth between the outward barke and the tree, doth assuage the leprosie, called of some *S. Magnus* evill: so doe the leaves also, applied with vinegre. The barke of the Elme pulverized and taken to the weight of a Roman denier in one hemine of cold water, is a very purgative, and doth evacuat flegmaticke and waterish humors particularly. The liquor that issueth from the tree as a jelly, is singular good for apostemations, wounds, and burns; but if the places were fomented before with the decoction, it would be the better. The Elme beareth certain small bladders or husks, wherein there is engendred and contained a waterish humor, which is very proper to embelish the skin, and beautifie the face. The first tender sprouts of the leaves boiled in wine, do assuage all tumors, and \* draw filthie matter and corruption foorth of fistulous sores: the same doe the inward thin rinds within the barke. Many are of opinion, That the very barke chewed onely, and applied to greene wounds, is singular good to heale them. They affirme moreover, That the leaves bruised and applied to the feet, allay their swelling, so there be water sprinckled among. Furthermore, the watet or liquor which runneth from the heart or pith of the wood when the tree is lopped or disbraunched (as I have said before) if the head bee annointed or bathed withall, causeth the haire to grow againe if it be lost, and keepeth it on if it be readie to shed and fall.

\* Extrahuntque pue fistulis.

**D** As touching the Tillet or Linden tree, the very wood thereof is used for all things in a manner that the wild olive is employed unto, if the same be lightly bruised or stamped: howbeit, the leaves only are occupied; which, if they be chewed and so applied, doe cure the cankers breeding in the mouth of small infants. Beeing boiled and their decoction inwardly taken, they provoke urine: outwardly applied, they doe stay the inordinat and excessive flux of womens steures; but given in drinke, they evacuat the same superfluous blood.

**E** There is a second kind of Elder more wild of nature, which some of the Greeke writers call \* Chamæacte, others Helion, and it groweth much lower than the other: The decoction of the leaves as well of Walwoort as Elder, boiled in old wine, is contrarie and noisome to the stomacke, and purgeth downward waterie humors: even so doth the decoction either of the seed or the root, if it be taken inwardly to the quantitie of two cyaths: the same is excellent to coole any inflammation, and namely, to take out the fire of any newburne or scald. The young and tender leaves, as well of Elder as Wallwort, reduced into a cataplasme and laid too with barley groats, doe cure the biting of a dogge. The juice both of the one and the other, infused and conveyed accordingly into the head, is a soveraigne lenitive for all impostumes of the braine, and especially those which are growing in the fine membrane or pellicle called Pia Mater, which immediatly lappeth and ensoldeth the braine. The fruit or berries either of the Elder or

\* i. Grounda Elder, Wallwort, or Dane-wort,

of Walwoort, are weaker in operation than the other parts of the tree or plant: howbeit, they G  
 serve well to colour the haire of the head blacke. The same also taken in drinke, to the measure  
 of one acetable, be diureticall and provoke urine. The softest and tenderest leaves are eaten or-  
 dinary in a salad with oile and salt, for to purge fleame and choller. In sum, the lesser plant, which  
 is the Wallwort, is in all things more effectually than the elder it selfe; for if the root thereof be  
 sodden, and a draught of two cyaths be given to them who are in a dropsie, it will purge migh-  
 tily and evacuat waterie humors. A decoction of the roots and leaves of Danewort, is singular  
 to mollifie the matrice and naturall parts of a woman, if she sit over the same and take the vapor  
 thereof into her bodie. The tender sprigs of the milder Elder, boiled between two platters, doe  
 make the bodie soluble, and move to the seege. The leaves drunke in wine, resist and kill the poi-  
 soned sting of serpents. The tendrons of the Elder, incorporat with goats tallow, and reduced H  
 into a liniment, are singular good for the gout, if they be applied to the grieved place. The water  
 of their infusion, if it be cast or sprinkled in any rounge of the house, killeth fleas: and if the place  
 be likewise sprinkled with the decoction of the leaves, it will not leave a flie alive. There is a kind  
 of disease [much like to purples or meazles] when the bodie is bepainted all over with red bli-  
 sters: a branch of the Elder tree is excellent good to lash the said wheals or risings, for to make  
 them fall againe and go downe. Take the inner barke or rind of the Elder, beat it into powder,  
 and so drinke it in white wine, it is a sufficient purgation.

The Juniper of all other trees, passeth, either for to heat any part, or to extenuat and make  
 subtil any humors: in operation much like to the Cedar. Of it there betwo kinds; the greater,  
 and the lesse: a perfume made with the one as well as the other, driveth away serpents. The seed I  
 or berries of Juniper, assuage the pains of stomacke, breast, and sides: the same serve well to  
 breake wind and resolve all ventosities, yea and to evaporat all cold and chilnesse: they ripen any  
 cough, and mollifie all hardnesse: a liniment made therof applied outwardly, causeth any tumor  
 to goe down, and represseth the rising thereof: likewise if the berries be drunke in some grosse or  
 thicke red wine, it will stay a laske: like as they will abate the swelling of the belly, if they be laid  
 too by way of a cataplasme or liniment. The Juniper berrie is reckoned among the ingredients  
 which goe into antidots, or preservatives against poison; such I meane, as be \* penetrative and  
 of quicke operation. It is diureticall and mooveth urine. In case the eyes doe water much by  
 reason of a continuall rhewme taking to them, it is good to apply a liniment unto them made  
 therewith. Foure Juniper berries are given in white wine, or twentie of them boiled in wine, for K  
 convulsions, cramps, ruptures, wrings, and torments in the bellie, for the griefes of the matrice  
 and the Sciatica. To conclude, some there be, who fearing to be stung with serpents, use ordina-  
 rily to rub or annoint their bodies with a liniment made of Juniper seed or berries.

CHAP. IX.

*Of the Sallow, Willow, or Withie: of the twig Withie or Oisier Amerina. Of twigs  
 or binding rods. Of Heath or Lings.*

THE fruit which the Willow or Sallow yeeldeth, if it be suffered to hang, before it doth ripen  
 is converted into a certaine substance resembling a cobweb; but beeing gathered ere it be L  
 thus transformed, it is singular good for such as reach or cast up blood. The ashes of the  
 rind pilled from the first branches that the willow putteth foorth, and tempered with water, ta-  
 keth away corns and callosities of the feet: they serve also to rid the spots and speck which disfi-  
 gure the visage, the rather if they be incorporat with the juice of the willow. Now there be found  
 in the said willow, three sorts of juice: The first sweateth out of the tree it selfe in manner of a  
 gum: the second issueth forth by way of incision, when the tree is in the bloum; provided alway  
 that the cut or gash in the barke, be made three fingers broad: this liquor is singular good to  
 cleanse the eies, and to rid away such impediments as hinder the sight; likewise to incrassat or  
 thicken where need requireth; to provoke urine, and draw forth all inward impostumes outward-  
 ly: the third juice is that which distilleth from the branches presently after the bill or cutting- M  
 hooke, when the tree is lopped, or the boughs cut from the bodie. Take any one of these juices,  
 and heat the same well with oile of roses. In the rind of a pomegranat, excellent it is for to be  
 dropped into the ears: likewise the decoction of Sallows, or the leaves stamped and incorporat  
 with wax, and so applied, do the like: as also laid too in maner of a cataplasme, they ease the pain  
 of

**A** of the gout. The decoction of the leaves & barke boiled in wine, is passing holefome to foment the nerves withall. The bloumes or chattons of the Willow, stamped together with the leaves, cleanse the brannie skales that appeare in the face. The leaves of the Willow punned and taken in drinke, doe coole them that are given too much unto lascivious lust, and over-hote in the action of *Venus*: and if they use to take the same often, they will disable them altogether for the act of generation. The seed of the blacke Oisier or Willow called Amerina, mixed in like weight with white litharge of silver, and brought into a liniment, is a depilatorie, and fetcheth off the haire, if the place be annointed therewith presently after the baine.

There is a kind of tree named *Vitex*, not much different from the Willow, in regard of the use that the twigs bee put unto, as also of the leaves which resemble those of the Willow in outward shew, but that their smell is more pleasant and odoriferous: the Greeks, some call it *Lygos* others *Agnos*, i. chaff; for that the dames of Athens, during the feasts of the goddesse *Ceres*, which were named *Thesmophoria*, made their pallets and beds with the leaves thereof, to coole the heat of lust, and to keep themselves chaff for the time. And two sorts there be of it. The greater riseth up to a tree in manner of a Willow: the other, which is lesse and lower, brancheth thicke, bearing white leaves, and those full of downe and cotten. The former of these two, which is called the white *Agnus Castus*, putteth forth white flowers & purple one with another: whereas contrariwise, all the flowers of the lesse, which is called the blacke, be purple onely. Both the one and the other love to grow in plaines and moores. The seed of *Agnus Castus*, if it be taken in drinke, hath a certaine rellish or tast of wine, and it is commonly thought that it cureth feavers: and whosoever is annointed therewith, beeing incorporat into a liniment with oile, shall soone sweat: and by that meanes it is good to rid away wearinesse. *Agnus Castus*, as well the one as the other, provoketh urine and the monthly termes of women. Both of them fume up into the head as wine doth: and no marvell, for they have the very smell of wine. They bee singular to send all ventosities downeward. They stop the flux of the bellie, and be excellent good for those who are in a dropsie, or troubled with the spleen. They have this speciall propertie besides, to breed good store of milke in milch nources. Adverse they be to all poysons of serpents, such especially as do mischief by their cold qualitie. The lesse is more effectually against serpents. And for this purpose they use to give either one dram of the seed to drinke in wine or *Oxycrat*, which is vinegre and water; or els two drams of the most tender leaves. There is neither of them both, but as well the seed as the leaves, reduced into a liniment, bee singular good for the pricke of spiders. And there is not any venomous creature that will come neare those who are but annointed therewith: nay they will flie from the very perfume thereof, or the couch which is made of the leaves. They abate the heat of wanton lust: and in that regard especially they bee contrarie to the venomous spiders *Phalangia*, which by their sting doe pricke a man forward that way, and cause his flesh to rise. The flowers and yong tendrils of *Agnus Castus*, incorporat in oile rofat, do allay the headach, occasioned by drinking overliberally. But if the said headach be exceeding great, it is good to foment the head with a decoction of the seed of the said *Agnus*: for it will resolve and dispatch the extremitie thereof. The same likewise by way either of suffumigation or cataplasme, mundifieth and cleanseth the matrice. And being taken as a drinke with peniroyall and honey, it is a purgative; and scoureth the bellie. Mixed with Barley meale, and applied pulvisse-wise, it mollifieth those botches and biles which hardly grow to ripenesse. The seed tempered with salt-petre and vinegre, healeth tetter, ringwormes, and red pimples: and with hony cureth the cankers or sores in the mouth, yea, and any wheales and breaking forth whatsoever. The same reduced into a liniment with butter and vine leaves, wariseth the infirmities incident to the cods: and if the seat be annointed with it and water medled together, it taketh away the chaps and fissures in that part. Brought into a cerot with salt, nitre, and wax, it is singular good for all dislocations. Both the seed and leaves of *Agnus*, enter into many cataplasmes or mollitive plastres, devised for the sinews and the guts. The seed boiled in wine, maketh a good decoction, which if it be dropped upon the head by way of embracation, is right soveraigne for lethargie and phrensie both. It is said, that whosoever beareth in his hand a twig of *Agnus*, or gird himselfe about the middle therewith, shall not be galled or fretted betweene the legs.

As touching Heath or Lings, which the Greekes call *Erice*, it is a shrub not much different from *Tamariske*, in colour and forme of leafe, such as it is, resembling *Rosemarie*. The leafe of this plant (they say) is an enimie to serpents.

As for Broome, it serveth also very well to make halters and cords of. The flowers please Bees **G** passing well. I am in doubt and not able to say, Whether this Genista or Broome, be that which the auncient Greek writers called Sparton; for I have shewed, that they used therof to make their fishing nets: and I wot not well whither *Homer* meant it, when he said, That the ship-spars were untwited and loose. For this is certaine, that neither the spart of Africk, ne yet the Spanish spart was as yet in any use: and at what time as barges and vessels were sowed together with seames, it is well known, that the stiches were made with linnen thred, & not with spart. The seed that it beareth, which the \*Greeks give one and the same name unto, growing within small cods in manner of Phaseols, is as strong a purgative [of Melancholie] as Ellebore; if it bee taken when one is fasting, to the weight of a dram and halfe, in foure cyaths of honied water. The branches and leaves (such as they be) of Genista or Broome, being stamped after they have lien many daies infused in **H** vinegre, yeeld a certaine juice singular good for the Sciatica, if it bee drunke to the quantitie of one cyath. Some chuse rather to steepe it in seawater, and to draw forth the juice, and so minister it with a clystre for the said purpose. The said juice incorporat with oile, serveth for an ointment also to be applied outwardly for the Sciatica. Some use the seed for the strangurie. The substance of Broome stamped with Swines grease, helpeth the ach or paine in the knees.

\* For they call it Sparton, as well as the plant.

To come now to Tamariske, which the Greekes call Myrice, *Lenæus* affirmeth, That it is used in manner of the Amerian Willow for beesomes: and more than so, that if it be sodden in wine, stamped and reduced into a liniment with honey, it healeth cankerous ulcers. And in very truth, some hold, That the Myrice and Tamariske bee both one. But doubtlesse, singular it is for the **I** spleene, in case the patient drinke the juice pressed out of it, in wine. And by report, there is that wonderfull antipathie and contrarietie in Nature betweene Tamariske and this one part alone of all the other bowels, that if the troughs out of which Swine drinke their swill, bee made of this wood, they will be found when they are opened, altogether without a spleen. And therefore some Physicians doe prescribe unto a man or woman also diseased in the spleene, and subject to the opilations therof, both do drink out of cups and cans of Tamariske, and also to eat their meat out of such treen dishes as be made of that wood. One renowned writer above the rest, and for knowledge in great credit and authoritie among Physicians, hath affirmed and avouched constantly, That a twig of Tamariske slipped or broken from the plant, so as it touched neither the ground, nor any yron toole, assuageth all bellie-ach, in case the patient weare it about him so, as that his girdle and coat hold it fast and close to the bodie. The common people call it The unluckie tree, **K** as I have heretofore said, because it beareth no fruit, & is never with us set or planted. In Corinth and all the territorie or region round about, they name it Brya, and make two kinds thereof; to wit, the wild, which is altogether barren, and that which is of a more tame and gentle nature. This Tamariske in Ægypt and Syria beareth in great plentie a certain fruit, in substance hard & woodie, in quantitie bigger than the Gall-nut, of an unpleasent and harsh tast; which the Physicians doe use in stead of the Gall-nut, and put into those compositions which they name Antheras. Howbeit, the very wood of this plant, the flower, leaves, and barke also, bee used to the same purpose, although they bee not so strong in operation as the said fruit. The rind or barke beaten to powder, is given with good successe to them that cast up bloud: also, to women who have a great shift of their fleurs: likewise to such as bee troubled with a continuall flux, occasioned by the **L** imbecilitie of the stomacke. The same bruised and applied as a cataplasme, represseth and smiteth backe all impostumations a breeding. The juice pressed out of the leaves, is good for the same infirmities: moreover, they use to boile the leaves in wine, for the same intent. But of themselves alone being brought into a liniment with some honey among, they are good to be applied unto gangrenes. The foresaid decoction of the leaves beeing drunke in wine, or the leaves applied with oile of Roses and wax, mitigat the said gangrenes, namely, when the flesh tendeth to mortification. And in this manner they cure the night-foes or chilblanes. Their decoction is holesome for the paine of teeth or eares: for which purpose serveth the root likewise & the leaves. Over and besides, the leaves have this propertie, That if they be brought into the forme of a cataplasme with Barley groats and so applied, they keepe downe and restraine corrosive ulcers. The **M** seed, if it be taken to the weight of a dram in drinke, is a preservative and counterpoyson against spiders, and namely those which be called Phalangia. And if the same be incorporat with the tallow or grease of any fatlings or beasts, kept up in stall, stie, or mow, into a liniment, it is singular good for any uncom or fellow. Of great efficacie it is also against the sting of all serpents, except

the

**A** the Aspis. The decoction likewise of the seed clysterized, is singular for the Jaundise, it killeth lice and nits, and staieth the immoderat flux of womens months. The ashes of the very wood of the tree, is good in all those cases before said : which if they be mingled in the stale of an Oxe, and so taken of man or woman, either in meat or drinke, it will disable them for having any mind to the sports of *Venus* ever after. And a burning coale of this wood, when it is quenched in that stale or beafts pisse, they use to save and lay up in the shade for that purpose : but if one list to kindle lust, \*then they set it on fire againe. To conclude, the Magicians say, That it would doe as much, if the urine onely of a guelded man were taken for the said purpose.

\*Rursus mirum.

## C H A P. X.

**B** *Of the bloud-rod. Of Siler. Of Privet. The Alder tree, and Ivie. Of Cissus and Cissos. Of Erythranos. Of Chamacissos or Ground-Ivie. Of Similax or Bindweed. Of Clematis.*

**T** He plant called the Sanguin-Rod, is as unhappie as the foresaid Tamariske. The inner bark thereof is singular good to open again those ulcers, which are healed aloft onely and skinned before their time.

The leaves of \*Siler, brought into a liniment and applied as a frontall to the forehead, allay the paine of the head. The seed thereof driven into powder and incorporat with oile, is good for the lousie disease, and keepeth the bodie from lice. The very serpents cannot abide this plant or shrub, but flie from it : which is the cause, that the peasants of the countrey make their walking staves thereof.

\* Some thinke it is the broad-leafed Oisier.

Our Ligustrum or Privet, is the very same tree that Cypros is in the East parts. To good use it serveth amongst us here in Europe : for the juice of it is holesome for the sinewes, the joints, and any extreame cold. The leaves applied with some cornes of salt, heale all inveterat ulcers in any part whatsoever, and particularly the Cankers in the mouth. The graines or berries that it beareth, are good to kill lice : also for any gall, where the skin is fretted off betweene the legs : and so be the leaves likewise. The foresaid berries doe cure the pip in Hens and Pullain.

As for the Alder tree : the leaves if they be applied hote as they be taken out of scalding water, doe cure without faile any tumor or swelling.

**D** As touching the Yvie tree, twentie kinds thereof and no fewer I have already shewed : and of all these there is not one, but the use of it in Physicke is doubtfull and daungerous. For first and formost, Yvie, if it be drunk in any quantitie, howsoever it may purge the head, surely it troubleth the braine. Taken inwardly, it hurteth the sinewes : applied outwardly, it doth them much good. Of the very same nature it is, that vinegre. All the sort of Yvies be refrigerative. In drink they provoke urine. But the soft and tender leaves, sodden in vinegre and oile rosat, and then stamped, and so tempered with more oile of roses put too afterwards, untill they be reduced into an ointment, are a singular remedie for the paines of the head ; and especially for the brain and the thin pellicle Pia mater, which enwrappeth the braines : To which effect the forehead ought to be anointed with the foresaid liniment, the mouth to be fomented and washed with the decoction, and the whole head afterwards well rubbed also with the abovesaid unguent. They are good for the spleene, both taken inwardly in drink, and outwardly applied as a liniment. The decoction of the same leaves may be drunke very well against the fit of an ague, to drive away the shaking cold : also for the small pockes and meafels : for which turne likewise they serve, if they bee pulverized and taken in wine. The berries of the yvie cure the oppilation and hardnesse of the liver, either given in drinke, or applied outwardly. So doe they open also the obstructions of the liver, if a liniment be used onely. The same applied accordingly to the naturall parts of women, draw down their monthly sicknesse. The juice of Ivie (and specially of the white, which is planted in gardens) cleanseth the nostrils of the foule ulcers and vermine therein breeding, it rectifieth also the filthy smell proceeding from thence. If the same bee conveighed up into the nose, it purgeth the head : but more effectually, if sal-nitre be put therto. Moreover, it is to right great purpose dropped into the eares with oile, in case they either run matter, or be pained. It reduceth cicatrices or wounds and ulcers newly skinned, to the naturall colour of the other skin. The juice of the white Ivie is of more force and better operation for the oppilations of the spleene, & the swelling hardnesse thereof, if it bee made hot with a red hot yron, than otherwise : whereof six berries in two cyaths

cyaths of wine, is a sufficient dose. Moreover, three berries of the same white Ivie drunk at a time in Oxymell, doe expell the wormes in the bellie: during which cure, it were not amisse to applie them outwardly also. As for the Ivie, which I called \*Chrylocarpos, if one take twelve of the golden yellow berries thereof beaten to powder, and put them to a lextar of wine, three cyaths thereof given to drinke, according to *Erasistratus*, purge by urine the waterie humors betweene the skin and the flesh, which engender the drop sic. The same *Erasistratus* was wont to take five such berries stamped into powder and mixed with oile rofat, which after they were made hote in the rind of a Pomgranat, he used to drop into the eare of the contrarie side, for the tooth-ach. The berries of Ivie, which yeeld a juice as yellow as Saffron, if a man take before he sit down to drinke, may be assured, that he shall not be drunke at that sitting. Likewise, they ease them much who are given to cast and reach up bloud, or be subject to the collicke and wrings of the bellie. The white berries of the blacke Ivie if a man take in drinke, dull the vigour of his genetall seed, and disable him for getting children. Any <sup>vine</sup> whatsoever, being boiled in wine, & so brought to a liniment and applied, doth cure all ulcers, even morimals, and such as be untoward for to bee healed. The liquor issuing out of Ivie, is depilatorie, but as it taketh away haire, so it riddeth lice and vermine. The flowers of any kind of Ivie, taken (as much as a man may comprehend with three fingers) twice a day in some green and hard wine, helpe the dysenterie or bloudie flux, yea, and any other laske. The same reduced into a liniment with wax, are very good to skin and heale burns or scaldings. The berries of Ivie, colour the haire of the head blacke. The juice of the Ivie root drawne with vinegre and taken in drinke, is singular against the poyson of the venomous spiders Phalangia. Moreover, I find in some writers, That the drinking out of a cup or dish of Ivie wood also, as well as of Tamariske, cureth those who have hard spleenes. The same authors prescribe to bruise the berries, afterwards to burne them, and with the ashes to dresse and bestrew the place that is burnt or scalded, so that it be first washed and bathed in hot water. There are Physicians who give order to cut and launce the Ivie tree, for to draw a juice or liquour from the place of the incision, which is to bee used for rotten and worme-eaten teeth: and by their saying, the faultie teeth will breake and crumble into peeces if they be annointed therewith; provided alwaies, that the sound and good teeth standing next, bee well defended with wax for catching harme by this medicine. Moreover, they seeke and lay for the gum of Ivie, which they would persuade us assuredly upon their word to be singular for the teeth, being applied thereto with vinegre.

For the vicinitie and likenesse of the name of Ivie in Greeke, which is Cissos, I may take occasion to speak in this place of another shrub or plant called Cisthos, bigger than Thyme, & leaved like Basil. Of it be two kinds, namely, the male, with a red Rose coloured flower; the female with a white. Both sorts are good for dysenteries or bloudie fluxes, and all loosensse of the belly, if there be drunke twice aday in some greene and hard wine, as much of their flowers as may bee held at three fingers ends: which if they be made into a cerot with wax, heale old ulcers, burns, and scaldings: and alone of themselves cure the cankers or sores in the mouth.

Vnder this plant especially groweth Hypocisthis, wherof I have written in my treatise of Ivies.

Likewise, there is another plant like unto the Ivie, and the Greekes call it Cissos Erythranos: which being taken in drinke, helpeth the Sciatica, and is good for the loines: but they say it is so vehement and forcible in operation, that together with urine it will evacuate bloud.

Moreover, there is an Ivie which creepeth and traileth alwaies close by the ground, and the same the Greekes call Chamæcissos. This hearbe being stamped and taken in wine to the quantity of one Acetable, cureth the infirmitie of the spleene. The leaves incorporate with Swines greafe, serve to cure burnes.

Furthermore, the Bindweed Smilax, knowne also by the name of Nicephoros, resembleth Ivie, but that it hath smaller leaves. They say, that a chaplet or guirland made of this Smilax, is singular for the headach; provided alwaies, That the leaves which goe to the making of it, bee in number odde. Some have said that Smilax is of two sorts: the one, which continueth a world of yeares, groweth in shaddowie vallies, climbing trees, & tufted in the head with clusters (as it were) of berries in manner of grapes; a soveraigne plant against all poysons, in somuch, as if the juice or liquor of the berries be oftentimes dropped into the eares of young babes or little infants, no poysons (by report) will ever hurt them afterwards. As for the other Smilax or Bindweed, it loveth places well toiled and husbanded, wherein it usually groweth: but of no vertue it is and operation. The former Bindweed is that, the wood whereof we said would give a sound, if it were held close

A close to the eare. Another hearbe there is like to this, which some have called Clematis. This plant creepeth & climbeth upon trees, having many joints also or knots. The leaves are good to mundifie the foule leprosie. The seed drunke to the measure of one acetable, in a hemin of water or mead, maketh the bellie loose. The decoction thereof is given likewise to the same effect.

CHAP. XI.

¶ *The vertues and properties of Canes or Reeds, of the Papyr reed, of Ebene, Olean-  
der, Sumach otherwise called Rhus Erythros, Madder, Allysson, Sope-  
wort or Fullers-weed, Apocynon, Rosemarie, Cachrys, Sa-  
vine, Selago, and Samulus. Also of Gums.*

B  
H Eretofore have we shewed nine and twentie sundrie kinds of Reeds, all endued with their  
medicinable vertues: and in no plants more appeareth the admirable power of dame Na-  
ture, the onely subject matter handeled in all these bookes of ours. For in the first place,  
there presenteth it selfe unto us the root of Reeds or Canes, which being bruised and applied ac-  
cordingly, draweth forth of the bodie any spils of Fearne sticking within the flesh: So dooth the  
Fearne root by the Reed. And for as much as we have set down many sorts of Canes, that among  
the rest, which commeth out of India and Syria, and wherof perfumers have so great use in their  
sweet ointments and odoriferous compositions, hath this propertie besides, That if it be boyled  
with the grasse called Dent de Chien [*i. Quoich grasse, or Perfely seed*] it is diureticall and provo-  
keth urine. Applied outwardly, it draweth downe the desired sicknesse of women. Taken in drinke  
to the weight of two oboli, it cureth those who are subject to convulsions or crampes: it helpeth  
the liver and the reines: it is a remedy also for the dropisie. As for the cough, a very perfume ther-  
of will stay it, and the rather, if it be mixed with Rosin. The root sodden in wine with Myrrhe, clen-  
seth scurfe and dandruffe, it healeth also the spreading ulcers and running scals of the head. There  
is a juice besides drawn from it, which becommeth like to Elaterium, or the juice of the wild Cu-  
cumber. Moreover, in any Reed, the best and most effectuell part thereof is that holden to bee,  
which is next to the root. The joints also and knots be of great efficacie. The Cyprian Cane is  
named Donax, the rind whereof, if it bee burnt and brought into ashes, is singular for to bring  
hair again in places where it is shed: it healeth likewise ulcers growing to putrefaction. The leaves  
thereof are used, to draw forth any prickes or thornes. The same be of great vertue against *S. An-  
thonies* fire, the shingles, and such like, yea and against all impostumations. The common and or-  
dinary Reeds have an extractive or drawing facultie, if they be stamped green: which is not ment  
of the root onely, but also of the very substance of the Reed it selfe, which they say is of great ope-  
ration. The root being reduced into a liniment, and applied with vinegre, cureth all dislocations  
and easeth the pains of the chine bone. The same punned greene and new, stirreth to lust, if it be  
drunke in wine. The downe or cotton growing upon the cane, if it bee put into the eares, causeth  
hardnesse of hearing.

E There groweth in Ægypt a certain plant named Papyrus, which resembleth much the Cane  
or Reed: a thing of great use and commoditie, especially when it is drie; for it serveth as a sponge  
both to sucke up the moisture in Fistulaes, and also to enlarge them. For swelling as it doth, it kee-  
peth the ulcer open, and maketh way for the medicines to enter accordingly by that means. The  
paper made thereof when it is burnt, is counted to be causticke. The ashes of it beeing drunke in  
wine, cause sleepe: and applied outwardly, taketh away hard callosities.

F Touching Ebene, it groweth not (as I have already said) so neare unto us, as in Ægypt. And  
albeit my meaning & purpose is not to deale with any medicinable plants growing in the strange  
and unknown countries of another world: yet in regard of the wonderfull properties that Ebene  
hath, I will not passe by it in silence. For, first and formost, the fine dust or powder filed from it,  
hath the name to be a singular medicine for the eyes: as also, that the wood therof being ground  
upon an hard stone, together with wine cuit, dispatcheth away the cloudy mist which overcasteth  
the eyes. As for the root, if it bee used likewise and applied with water, it consumeth the pin and  
web, and other spots in the eyes. The same being taken with equall quantitie of the hearb Dragon  
in honey, cureth the cough. In summe, Physicians repute and raunge Ebene among the medi-  
cines which be corrosive.

Oleander, called in Greeke Rhododendros, which some name Rhododaphne, and others Ne-  
rion;

tion, hath not been so happie yet, as to find so much as a name among the Latines. A strange G and marvellous qualitie of this plant: The leaves are a very poyson to all fourefooted beasts; and yet they serve man as a preservative and countrepoyson against serpents, if they be taken in wine with Rue among. Also sheepe and goats if they chance to drinke of the water wherein those leaves lay soaked, will (by report) thereupon die.

Neither hath Rhus a Latine name, notwithstanding it be much used in Physicke, & otherwise. For it is a wild plant growing of it selfe, bearing leaves like unto the Myrtle, upon short stalks and branches; singular for to expell any poyson and wormes out of the bodie: and besides, called it is the Curriers shrub, for that they use to dresse their skins with the drie leaves therof, instead of pomgranat rinds. Of a reddish colour it is, a cubit in height, and a finger thick. Moreover, Physicians employ the medicines whereinto this Rhus is put, for bruises: likewise, for the flux proceeding from a feeble stomacke, as also for the ulcers in the seat. But the leaves stamped and incorporat with honey, and so brought into a liniment or salve with vinegre, doe heale cankerous sores, such as with inflammation doe eat away the flesh to the very bone. Their decoction is singular to be instilled into eares that run with filthie matter. Moreover, there is made a stomaticall composition of the branches of this Rhus, boiled, which serveth in the same cases as the abovenamed Diamoron, *i.* of Mulberries: but if it have allum joined withall, it is of greater efficacy. The same being brought into a liniment, is passing good for the swellings in a dropsie. As for the \*Rhus, which is called Erythros, *i.* the red, it is a shrub, and the seed thereof is both astringent and refrigerative. Much used is the graine or seed of this Rhus in stead of salt to powder and season meats. Laxative it is, and giveth a pleasant tast to any flesh meats, especially if Silphium bee mingled withall. Tempered with honey, it cureth and healeth all running ulcers: and in that manner prepared, it is excellent for the roughnesse of a furred tongue, for places bruised, looking blacke and blew, or otherwise raw where the skin is rased and pilled off. Nothing so soon healeth any wounds in the head, and bringeth them so quickly to cicatrice. And taken inwardly with other meats, it stoppeth the immoderat flux of womens fleurs.

As touching Madder, which some Greekes call Erythrodanus, others Ereuthodanus, and we in Latine Rubia, it is an hearbe different from Rhus Erythros abovenamed. Diers use it much to colour their wooll and woollen cloth, so doe curriers about their skins and leather. In Physicke it serveth to provoke urine: it cureth the jaundise, if it bee taken in mead or honied water: and reduced into a liniment with vinegre, it healeth the illfavoured tetter call Lichenes. Over and besides, it is good for the Sciatica and the palsie: in case the patient who drinke therof, do likewise bath every day. The root and seed both of Madder, draw downe womens months, stop the laske, and discusse or resolve any apostumations breeding. The branches and leaves thereof reduced into a cataplasme and laid too, are good for the sting of serpents. The leaves also have a speciall propertie to colour the haire of the head. I read in some writers, That if this hearbe be tied about the necke or some other part of the bodie, and the patient doe no more but looke thereupon, it is sufficient to cure the jaundise.

The hearbe \*Alysson differeth from this Madder, in regard of the leaves and branches only, which be lesse. It tooke that name Alysson, because those that bee bitten with a mad dog, if they drinke it with vinegre, or weare it tied fast about them, shall not likewise run mad. But it is very strange which is said moreover of this hearbe, namely, That the very sight thereof is ynough to drie up and consume that venomous matter or humour infused by the tooth of the said dog, and which is the cause of madnesse.

As for the Fullers weed, which the Latines call Radicula, and the Greekes Struthion, as I have before said, it serveth to scoure and prepare wooll and woollen cloth for the diers hand. In Physicke the broth or decoction thereof drunke, cureth the jaundise, and the infirmities or diseases of the breast. It provoketh urine, looseth the bellie, and cleanseth the matrice, which is the cause, that Physicians call it Aureum poculum, *i.* the golden cup, or golden drinke. The same taken with honey in manner of an electuarie, to the quantitie of one spoonefull at a time, is of singular operation for the cough and shortnesse of breath, when the patient cannot draw and deliver his wind but sitting upright. Reduced into a liniment with parched Barley groats and vinegre, it cureth and cleanseth the foule leprosie. Drunke with Panaces and Caper-roots, it breaketh the stone, and expelleth it out of the bodie. Sodden with Barley meale in wine, and brought to a pultesse, it dispatcheth risings in the flesh, or broad flat biles called Pani. It is usually put into emol-

litive

\*This kitchen Rhus or meat-Sumach, is all one with the other: but that the cooks used the seed, and the curriers occupied the leaves and the branches.

\*Some take it to be *Asperula*, *i.* Woodrose.

**A** litive cataplasmes, yea, and into collyries ordained for to cleare the eyesight. I know few things so good to provoke sneezing as this Radicula: neither is there a better hearbe for the spleene and the liver. The same also if it be drunke to the weight of a Romane denier or dram, in mead or honied water, helpeth those that be shortwinded. So doth the seed thereof taken with water, cure the pleurisie and any stiches or paine in the sides.

To come now to Apocynon: a shrub it is bearing leaves like unto Ivie, but that they be softer and the shoots or tendrils thereof not so long: the seed is sharp pointed, clift, or divided, full of a soft downe, and of a strong or unpleasent favor. Being given either to dogs or any other fourfooted beasts in meat, it is their bane and killeth them. Moreover, there is the Rosemarie, whereof be two kinds: the one is barren & beareth no seed: the other, which riseth also up in a stem or main stalk, carieth seed or a rosinous gummie fruit, called Cachrys. The leaves in sinell resemble frankincense. The root fresh and new gathered, reduced into a salve, healeth greene wounds. Applied unto the seat, it reduceth the fundament when it is fallen, into the right place, resolve the swelling piles, and cureth the running hæmorrhoids. The juice both of the branches and hearbe it selte as also of the root, is singular for to scour the jaundise, and all things els which have need of cleansing and mundification: it cleareth and quickeneth the eyesight. The seed is given to drinke with great successe for all old accidents of the breast: but with wine and pepper it is good for the matrice, and helpeth to send downe womens monthly termes. Made into a cataplasme with \*coele flower, it is applied with good effect unto the gout. It cleanseth and scoureth away morphew: it serveth well to bring any part to heat that hath need of chausing, yea, and to procure sweat, if the case require, so the place be annointed therewith: also it helpeth any convulsion or cramp. Drunk in wine, it increaseth milke, so doth the root likewise. The very substance of the hearbe reduced into a liniment, cureth the wens called the Kings evill, if it bee applied unto them with vinegre: and taken with honey, it is good for the cough. As for Cachrys, there be many kinds of it, as I have shewed before. But this Cachrys of the Rosemarie abovesaid, if it be rubbed, yeeldeth a substance or liquor of rosin. Contrarie it is to poysons and stings of all venomous beasts, but only of Snakes. It moveth sweat, dispatcheth the wringing torments of the bellie, and causeth nurces to have plentie of milke. Savine the hearbe, called by the Greekes Brathy, is of two sorts: the one in leafe resembleth the Tamariske, the other the Cypresse tree: Wherupon some have given it the name of Candie-Cypresse. Many use it in suffumigations and perfumes, for Frankincense. But in medicines we Physicians take the double weight of it in stead of Cinnamon, and it is thought to have the same operations and effects. It driveth back and keepeth down all swelling impostumes: it represteth also those ulcers which be corrosive and cankerous. Brought into a salve, it mundifieth filthie sores. Applied outwardly, it draweth dead infants out of the bodie: and no lesse it worketh, being but received by way of perfume. Made into a liniment, it healeth S. *Anthonyes* fire, and carbuncles. Drunke with honey and wine, it cureth the jaundise. It is said, that the very fume or smoke of this hearbe will rid hens and such like pullein of the pip.

\*Ærina. Some read *Erina*, i. of Ervile.

Much like unto this hearbe Savine, is that which they call Selago. Many ceremonies are to be observed in the gathering of this hearb: First and formost, the partie who is to gather it, must be apparelled all in white, as it were in a surplice; goe barefoot he must, and have his feet washed in faire water: before he commeth to gather it, he ought to do sacrifice unto the gods with bread and wine: moreover, no knife or yron toole is to bee used hereabout: neither will any hand serve but the right, and that also must doe the deed not bare and naked, but by some skirt or lappet of his coat betweene, which was done off with the left hand; and so closely besides, as if he came to steale it away secretly: last of all, when it is gathered, wrapped it must be, and carried in a new linnen napkin or towell. The Druidæ of France have a great opinion of this hearbe thus gathered, and have prescribed it to be kept as the onely preservative against all hurtfull accidents & misfortunes whatsoever, saying, that the fume thereof is singular good for all the infirmities and diseases of the eyes. The Druida or Prelats of Fraunce abovenamed, make great account of another hearbe growing in moist grounds, which they name Samolus: and (forsooth) if you did well you should gather it fasting, with the left hand in any wise: and in the gathering, not looke backe howsoever you doe. Moreover, when it is thus gathered, it ought not to be laid downe out of the hand in any place, but in the troughs, cisternes, or channels, where swine, kine, or oxen use ordinarily to drinke, where it must be likewise stamped: and then without faile, the foresaid cattaile shall be warished and secured from all diseases.

As concerning gums, I have heretofore declared how many kinds thereof are to be found. **G** To speake of them in generall, The better that any gum is, the more effectually bee the operations thereof: hurtfull they are to the teeth: they have a propertie to thicken or coagulate bloud, and therefore be good for those who cast and reach up bloud: likewise they be singular for burns, as also for the windpipe and instruments of respiration. The superfluous and corrupt urine within the body, they provoke and give passage unto. They dull and diminish the bitternesse of other medicines wherein they be mingled, howsoever otherwise they be astringent and do fortifie other qualities. That which cometh from the bitter almonds, and is of a stronger operation to thicken and incrassate, hath vertue also to heat the bodie. The best gums be those of plumbtrees, cherrie trees, and vines: they have all of them a drying and astringent qualitie, if any part be annointed with them: and dissolved in vinegre, they kill the tetter or ringworms in children, and heale **H** them up. Being drunke to the weight of foure oboli, in \* new wine, they be good for any inveterat cough. Moreover, they be thought to make the colour more fresh, lively, and pleasant; to procure and stirre up the appetite to meat; also to helpe those who be pained with the stone, in case they be drunke in sweet wine cuit. And to conclude with some particularitie, The \* gum of the Ægyptian thorne is soveraigne for wounds, and all accidents of the eyes.

\* Muske, or  
Mistho, id est, in  
some made or  
compound  
wine.  
\* Thought to  
be Acacia.

## CHAP. XII.

 Of the Arabian thorne: of the \* white thistle Bedegnar: of Acanthium and Acacia.

\* Our la lies  
thistle.

**T**ouching the Arabian Thorne or Bush, and the commendable qualities thereof, I have sufficiently spoken in the treatise of perfumes and odoriferous confections: yet thus much moreover I have to say of the medicinable vertues, That it doth thicken and incrassate thin and rheumaticke humors, it restraineth all catarrhs and distillations, it represseth the reaching up bloud, and staieth the immoderat flux of womens monethly tearms: for which purposes the root is more effectually than any other part of the plant.

The seed of the white Thistle is singular for the sting of scorpions: a garland made of it and set upon the head, assuageth the paine thereof. Much like unto this, is that Thistle which the Greeks call Acanthion, but that the leaves be much smaller, and those are sharpe pointed and prickly all about the edges, and covered with a downe resembling a cobweb; which the people **K** of the East countries doe gather, and thereof make certaine cloth for garments, resembling silke. The leaves or roots drunke in substance, are supposed to be a singular remedie for the crampe or convulsion which draweth the necke and bodie backward.

Moreover, there is a kind of Thorne, whereof cometh Acacia, and it is the juice thereof. It is found in Ægypt to issue from certaine trees, which be white, blacke, and greene: howbeit, the best Acacia by farre, is that which the former (that is to say, the white and the blacke) doe yeeld. There is made likewise a kind of Acacia in Galatia, which is most soft and tender; and the tree that affourdeth it, is more prickie and thornie than the rest. The seed or fruit of all these trees, is like unto Lentils, but onely that the graine is lesse, and the cod or huske wherein it lieth, smaller. **L** The right season to gather this fruit, is in autumnne; for if it be taken before, it is too too strong. For to draw this juice which we call Acacia, the cods wherein the grains lie, ought to be thoroughly steeped first in raine water: soone after, when they be punned or stamped in a mortar, the said juice is pressed forth with certaine instruments serving for the purpose: which done, they let it remaine within mortars in the sun, and there take the thickening; and so at length reduce it into certain trochischs, and reserve them for use. There is a juice likewise drawne out of the leaves, but the same is not so effectually as the other. The curriours use to dresse their skins with the seed or grains thereof, in lieu of Galls. The juice which the leaves of the Galatian thorne abovesaid doth yeeld, (and namely, the blackest) is rejected for naught; like as that also which is of a deepe red colour. Contrariwise, that which is either purple or ash-coloured and russet to see too, as also that which will soone be dissolved, is of exceeding efficacie to thicken and coole withall; and is **M** preferred before all other in colyries or eyesalves. Now for these uses, some are wont to wash the troches aforesaid, others torrefie and burne them. They are good to colour the haire of the head blacke: they heale *S. Antonies* fire, and corrosive sores; yea and all grievances of the bodie that consist in moisture: they cure any impostumes, joynts that are bruited, kided heels, and the turning

**A** ning up of the skin and flesh from the naile roots. They repress the exceeding flux of womens monthly fleurs: the matrice and tiwill if they be slipt and falne out of the bodie, they reduce into their place againe. In summe, for the eyes, for the sores and infirmities of the mouth, and naturall parts serving for generation, they be soveraigne.

CHAP. XIII.

*Of the common Thorne: of the wild or wood Thorne: of Erysisceptrum: of Spina Appendix: of \* Pyxacanthus, and \* Paliurus: of Hulver or Hollie: of Yeugh: and Brambles: with the medicinable vertues of them all.*

\* Box-thorne:  
\* Some call it  
Christ's thora.

**B** **T**He common Thorne also, wherewith the Fullers use to fill their vats and caudrons, hath the same operation that \* Struthium, and is put to the same use. Many there bee verely in all parts of Spaine, who use it both in sweet pomanders, and also in ointments, calling it Aspalathus: and without all doubt, there is a kind of wild white thorne of this race growing in the easterly countries (as I have said) among the woods, and riseth to the full heighth of a good tree. Yea and a shrubbie plant there is, lower than the other, but as full of pricks, growing in Nisyryus and the Islands of the Rhodians, which some call Erysisceptron, others Adipsatheon, or Dipfacon, or Dracheton: the best is that which groweth nothing like to the Ferula, and beeing despoiled of the rind, is of a reddish colour enclining to purple. It is found in many places, but not every where odoriferous. Of what force it is, when the rainbow seemeth to rest upon it, I have shewed already. It healeth the filthie cankers or sores of the mouth, and the stinking ulcers or alepocks in the nostrils: likewise the sores, bitches, and carbuncles in the privie parts; the crevaises also and clifts in the fundament, or elsewhere, applied unto the place affected: but if it be drunke, it abateth all swelling of ventosities. The barke or rind thereof, dispatcheth those obstructions and impediments which cause the strangurie or pissing by drop-meale. The decoction is a singular remedie for them that either pisse or vomit bloud. The foresaid rind stoppeth the flux of the belly. The like effects is that thought to worke which groweth in the woods [and is called Aspalathus of the Levant.]

\* Radici, for it  
is called Radica.

**C** There is a kind of thornie bush called \* Appendix, for that there bee red berries hanging thereto, which be likewise named Appendices. These berries, either raw by themselves, or else dried and boiled in wine, doe stay the flux of the belly, and besides assuage the torments and wrings therof. As for the berries of Pyxacanthus, they be drunke to right good purpose against the sting of serpents. Paliurus also is a kind of thornie bush: The people of Africk call the seed of it Zura, which is found to be most effectually against scorpions; and for those who are troubled with the stone, and the cough. The leaves have an astringent or binding qualitie. The root resolveth and dispatcheth biles, impostumations, and botches: and if the same be taken in drink, it procureth urine: if it be sodden in wine, and the decoction drunke, it stoppeth a laske, and is a defensative against the poison of serpents: the root especially is given in wine. Some there be who stampe the leaves, putting salt thereto, and beeing reduced into the forme of a cataplasme, apply the same to the gout. The leaves bee good to stay the immoderat flux of womens terms, the looseness of the belly occasioned by a feeble stomacke, the bloudie flux, and the inordinat motions of chollerique humors both upward and downward. The root boiled and brought to a liniment, draweth forth whatsoever sticketh within the bodie. Soveraigne it is and of exceeding great operation, in case of dislocations and swellings.

\* Some take it  
for the Berberie  
bush.

**D** As touching the Holly or Hulver-tree, if it be planted about an house, whether it be within a citie or standing in the countrey, it serveth for a countrecharme and keepeth away all ill spels or enchantments. *Pythagoras* affirmeth, that the floure of this tree will cause water to stand all upon an yce: also that a staffe made thereof, if a man doe sling it at any beast whatsoever, although it chauce to light short for default of strength in his arms who slung it, will notwithstanding etch forward and roll from the place where it fell upon the earth, and approach neare to the beast asore-said; of so admirable a nature is this Holly tree.

**E** The fume or smoke of any Yeugh tree, killeth mice and rats. Neither hath Nature produced brambles for nothing eis but to pricke and do hurt; for such is her bountie, that the berries which they beare are mans meat, besides many other medicinable properties: for they have a desiccative and astringent vertue, and serve as a most appropriat remedie for the gumbs, the inflamma-

tion of the Tonfils, and the privie members. The flours also as well as the berries of the brambles, be singular against the Hæmorrhoid and the Prester, which are the two wickedest and most mischievous serpents that be. The wounds inflicted by scorpions, they close and heale up againe without any danger of rankling or apostemation: and withall, they have a propertie to provoke urine. The juice drawne and pressed out of the tendrons or young sprouts of brambles stamped, and afterwards reduced unto the consistence of honey by standing in the Sun, is a singular medicine either taken inwardly or applyed outwardly, for all the diseases of the mouth and eyes; for them that reach up bloud; for the squinancie; the accidents of the matrice and fundament; finally, for the immoderat flux of the belly occasioned by the weaknesse of stomacke. As for the sores and infirmities of the mouth, the very leaves alone of the bramble if they be but chewed, are passing good: but if they be reduced into a liniment and so applied, they heale running sores or any scalls whatsoever in the head: & even so being laid alone upon the left pap, they be wholesome for such as are given to the fainting and trembling of the heart, and subject to fall into cold sweats: likewise being applied accordingly, they ease the paine of the stomack, and such as have their eies readie to start out of their head: and to helpe the infirmities of the ears, their juice is excellent to be dropped into them. The same juice incorporat with the cerot of roses, healeth the clifts and swelling knubs in the fundament: and for the said infirmitie, the decoction of yong tendrils in wine, is a present remedie, in case the place be bathed and fomented therein. The same yong springs eaten alone by themselves in a salad, in manner of the tender crops and spurts of the Colewort, or boiled in some harsh, grosse, and greene wine, do fasten the teeth which be loose and shake in the head: they stop a laske, and restraine an unnaturall issue or flux of bloud; and besides, are good in the bloudie flux. Bceing dried in the shade, and afterwards burnt, their ashes are singular to stay the uvula for falling. The leaves also being dried and beaten to powder, are excellent good for the farcines and sores in horses, and such like beasts. As for the black berries which these brambles doe beare, there is a kind of Diamoron made of them, which is far better for the infirmities of the mouth and more effectually, than the other of the garden mulberries. The same being so prepared in that stomaticall composition aforesaid, or drunke only with Hypoquistis and hony, be singular to repress the furie of choller provoking both waies: they be cordiall likewise, in case of faintings and cold sweats: and lastly, a preservative against the poison of the venomous spiders. Among those medicines which they call Stypticke or Astringent, there is not a better thing than to boile the root of this blackberrie bramble in wine to the thirds; and namely to make a collution therewith to wash the cankers or sores breeding in the mouth, or to foment the ulcers growing in the fundament. And verely of such a binding and astringent force is this bramble, that the very spongeous balls that it beareth, will grow to be as hard as stones.

Another kind of brier or bramble there is, upon which groweth a rose: some call it Cynosbatos, others Cynospastos: it beareth a leafe like to the print or sole of a mans foot. A little ball or pill it breedeth, furred or bristled much after the manner of the chestnut, which serveth as a speciall remedie for those that be subject to the stone. As for Cynorrhodos, it is another plant different from this, whereof I will speake in the next booke.

## CHAP. XIII.

¶ Of \* Cynosbatos, and the Raspise: of the Rhamnos, and of Lycium and Sarcocolla.  
Of a certaine composition in Physicke called Oporice.

AS for the bramble named Chamæbatos, it beareth certain black berries like grapes, within the kernell whereof it hath a certain string like a sinew, whereupon it came to be called Newrospastos: it is a different plant from the Caper, which the Physicians have named also Cynosbatos. Now the tender stems of the foresaid \* Cynosbatos or Chamæbatos condite in vinegre, are good for them to eat who are troubled with the opilation of the splene, and with ventosities; for it is a singular remedie for those infirmities. The string or sinew thereof chewed with mastick of Chios, purgeth the mouth. The wild roses that grow upon this brier, being incorporat with swines grease, are excellent for to make the haire grow againe, when it is shed by some infirmitie. \* The berries of these brambles if they be tempered with oile olive made of greene and unripe olives, colour the haire blacke. The proper season to gather the floures of these brambles that carie berries like to mulberies, is in harvest time. The white kind of them drunk with wine, is a soveraigne remedie for the pleurisie, and the flux of the stomacke. The root sodden to the thirds, stoppeth

\* i. the Cane-brier or Cane-brier.

\* Rubus canis.

\* Observe how confusedly Plinie setteth down the storie of Cynosbatos and Chamæbatos, i. the Cane-brier, and the Blackberrie bramble.

**A** stoppeth a laske, and staie the flux of bloud: likewise a collution made therewith, fasteneth loose teeth, if they be washed withall. The same decoction or liquor is good to foment the ulcers of the seat privie parts. The ashes of the root burnt, keepe up the uvula from falling.

The Raspis is called in Latin *Rubus Idæus*, because it groweth upon the mountain Ida, and not elsewhere \* [so plenteously.] Now is this bramble more tender, & lesse in growth: it putteth forth \* *Ex Dioscor.* also fewer stalks upright, and those more harmlesse and nothing so prickie as the other brambles before-named: besides, it loveth well to grow under the shade of trees. The flours of this bramble reduced into a liniment with hony, restraineth the flux of rheumatick humors into the eies, and keepeth down the spreading of *S. Antonies* fire: and given in water to drinke, it cureth the infirmities of the mouth. In all other cases, it hath like operations to the former brambles.

**B** Among the divers kinds of Brambles, is reckoned the Rhamne, which the Greeks call *Rhamnos*, notwithstanding that it is whiter and more branching than the rest. This Rham beareth many flours, spreading forth his branches armed with pricks not crooked or hooked as the rest, but streight and direct, clad also with larger leaves. A second kind there is of them growing wild in the woods, blacker than the other, & yet inclining in some sort to a red colour: this carieth as it were certain little cods. Of the root of this Rhamne boiled in water, is made that medicine which is called *Lycium*. The seed of this plant draweth down the after-birth. The former of these twain (which also is the whiter) hath a vertue more astringent and cooling than the other, and therefore better for impostumations and wounds: howbeit the leaves of both, either Greene or boiled, are used in liniments with oile for the said purpose. But as touching *Lycium*, the best of all other is (by report)

**C** made of a certain Thorne tree or bush, which they call *Pyxacanthos Chironia*, the former wherof I have described among the Indian trees: and indeed the most excellent *Lycium* by many degrees, is that Indian *Lycium* thought to be. The manner of making this *Lycium*, is in this wise: They take the branches of this plant, together with the roots which be exceeding bitter, and after they be well punned and stamped, seeth them in water within a brasen pan, for three daies together or thereabout: which done, they take forth the wood, & set the liquor over the fire again, where it taketh a second boiling, so long untill it be come to the consistence or thicknesse of hony: howbeit sophisticated it is many times with some bitter juices, yea and with the lees of oile and beasts gall. The very froth and scum, in manner of a florie that it casteth up, some use to put into colyries and medicines for the eies. The substance of the juice besides is absterfiv, it mundifieth the face, healeth scabs, cureth the exulcerations or frettings in the corners of the eies: it represseth old rheums and distillations, clenseth ears running with filthie matter, represseth the inflammations of the almonds in the mouth called *Tonsillæ*, and of the gums; staie the cough, restraineth the reaching & casting of bloud, if it be taken to the quantitie of a beane: being spread in maner of a plastre or liniment and so applied, it drieth up running and waterie sores; it healeth the chaps and clifts in any part of the bodie, the ulcers of the secret parts serving for generation, any place fretted or galled, new and green ulcers, yea and such as be corrosive and withall growing to putrefaction: it is singular for the callosities, werts, or hard corns growing in the nostrils, and all impostumations: moreover, women find great helpe by drinking it in milke, for any violent shift or immoderat flux of their monthly sicknes. The best Indian *Lycium* is known by this,

**D** That the masse or lump thereof is black without forth, red within when it is broken, but soone it commeth to a black colour. An astringiv medicine this is, and bitter withall; and hath the same effects which the other *Lycium* is reported to have, but specially if it be applied to the privie members of generation. As touching *Sarcocolla*, some bee of opinion that it is the gum or liquor issuing from a certain thornie plant or bush: and they hold, that it resembleth the crums of frankincense, called *Pollen* or *Manna Thuris*, and in tast seemeth to be sweetish, & yet quick and sharpe withall. This *Sarcocoll* stamped with wine, and so applied, represseth all fluxes: and in a liniment, good it is for yong infants. This gum also by age and long keeping, waxeth blacke; but the whiter is the better, and thereby is the goodnesse knowne.

**E** But Before I depart from this treatise of Trees, and their medicinable vertues, I must needs say, we are beholden to them yet for one excellent medicine more, which is called *Oporice* by the Greeks, as one would say, made of fruits. This composition is singular for the bloudie flux or exulceration of the guts; also for the infirmities of the stomacke. The manner of making it, is in this wise: Take five quinces, with their kernels, seeds and all, as many pomegranats likewise, let them boile gently over a soft fire in one gallon of new white wine, put therto the weight or measure of

one sextar of Servises, and as much in quantitie of the Sumach which is called Rhus Syriacum, together with halfe an ounce of saffron; seeth all these together to the heighth or consistence of honey. Thus much concerning the properties of Trees serving in Physicke. It remaineth now to annex hereunto a discourse of those plants which the Greeke writers (by giving them names in some analogie respective unto trees) have left in ambiguitie and made us doubt of them whether they be trees or hearbs.

## CHAP. XV.

Of \* *Chamædrys*, i. *Germander*: \* *Chamædaphne*, i. *Lawreoll*: \* *Chamelæa*: \* *Chamæsyce*: \* *Chamæcisfos*, i. *Ale-boove*: \* *Chamalence*, i. *Fole-foot*: \* *Chamæpeuce*: \* *Chamæcy-parissus*, i. *Lavander-cotton*: \* *Ampelo-prasos*: *Stachys*: *Clinopodium*, *Centunculus*, and *Clematis Ægyptia*, with the medicines that they affourd.

**G**ermander is an hearb, called in Greeke *Chamædrys*, and in Latine *Triflago*: some have named it *Chamædrope*, others *Teucrion*: it beareth leaves for bignes resembling mints, in colour like unto the oke leaves, cut and indented also after the same manner. Of some it is called *Serrata*, and they affirme that the first patterne of a saw was taken from the lease of this hearb, whereupon it should be so called. The floure beareth much upon the purple colour: it loveth to grow in stonie places, and would be gathered whiles it is full of juice: and thus gathered in due season, whether it bee taken in drinke, or applied outwardly in a liniment, most effectuall it is against the poison of serpents: likewise it is holesome for the stomacke, good against an inveterat cough; singular to cut, dissolve, and raise the tough fleame sticking in the throat: a speciall remedie for ruptures, convulsions, and pleurisies: it waneth away the overgrowne splene: it provoketh urine, and womens fleurs: in which regard, a bundle or handfull of *Germander* boyled in three hemines of water, untill a third part be consumed, maketh a soveraigne decoction or drinke for those who are newly falne into a dropsie. Some there be, who stampe this hearbe and sprinkle water among, and so reduce it into trochs. Over and besides the vertues before rehearsed, it is good to heale botches newly broken and full of matter; yea old ulcers, though they bee filthie and putrified, if it be applied thereto: for the splene, it is usually taken with vinegre: and this juice doth chaufe and heat those parts which be annointed therewith.

As touching *Lawreoll*, called by the Greeks *Chamædaphne*, it ariseth up with one only stem of a cubit high or thereabout: the leaves are but small, howbeit like to those of the *Lawrell*: it bringeth forth a reddish seed appearing among the leaves, which being used in a liniment fresh and green, easeth the head-ach. The same cooleth all excessive heats: and if it be drunke in wine, appeaseth the wrings and torments of the belly. The juice thereof taken in drinke, draweth down womens fleurs, and provoketh urine: the same applied in wooll to the naturall parts of a woman, causeth her to be soone delivered when she is in hard travaile of childbirth.

As for \* *Chamelæa*, it hath leaves like unto those of the olive: the same be bitter in tast, and in smell odoriferous. This plant groweth in stonie grounds, and exceedeth not in heighth a handbreadth or span at most: a purgative hearb it is; for thereof is made an excellent syrrop to evacuate fleame and choller; namely, if there be taken one part of the leaves of this hearbe, with two parts of wormewood, and so boyled; for certainly this decoction drunke with hony, is singular for to purge the foresaid humors. A cataplasme made with the leaves, cleanseth ulcers. It is commonly said, that if this hearbe be gathered before the sun rising, and the partie do say expressely in the gathering, That it is for the pin and web in the eyes; it will dispatch and rid away the said infirmitie, if one doe but weare it tied about him. And howsoever it be gathered, whether it be with any such circumstance and ceremonie, or without, yet is it singular for the haw gnawing in the eyes of horses and sheepe.

*Chamæsyce* beareth leaves resembling those of the *Lentill*, but they alwaies creepe along the ground and rise not up. This hearbe groweth in drie and stonie grounds: the same boyled in wine and used as a liniment unto the eyes, cleareth their sight; for it is singular to dispatch and remoove cataracts, suffusions, and cicatrices, growing therein: as also to rid away the mistie clouds and films that overcast the sight. Being put up into the matrice within a linnen cloath in manner of a pessarie, it allaieth the pains thereof. Werts of all sorts it taketh away, if they be annointed

g. ground-oke,  
or petie oke.  
g. ground-bay,  
or petie Lawrell.

g. ground-Olive. &c.

g. ground-figure, &c.

g. ground lvice.

g. ground-Poplar.

g. ground-Pine,  
or Pitch tree.

g. ground-Cypresse.

g. Poiret-vine,  
or Leck vine.

\* other wise  
called *Meze-  
ren*, *Widow-  
waile*.

**A** nointed therewith. It is a soveraigne remedie also for those who cannot take their wind but sitting upright.

\*Chamæcissos groweth up spiked with an ear like unto Wheat, and ordinarily putteth forth five branches, and those full of leaves. When it sheweth in the flower, a man would take it to be the \*white Violet or Gilloffe. The root is but small. They that are troubled with the Sciatica, use to drinke the leaves thereof to the weight of three oboli in two cyaths of wine, for seven daies together: but it is an exceeding bitter potion.

\* It is not our ground Irie or Alehoove. \* Viola alba.

As for Fole-foot, it is called in Greeke Chamæleuce: but we in Latine name it Farranum or Farfugium. It loveth to grow by river sides. The leaves somewhat resemble those of the Poplar, but that they be larger. If the root of Fole-foot be burnt upon the coales made with Cypresse wood, the smoke or perfume thereof received or drunk through a pipe or tunnell into the mouth, is singular for an old cough.

**B** Touching \*Chamæpeuce, in lease it is like unto the Larch-tree: a plant very appropriat to the paine of the backe and the loines. The hearbe Chamæcyparissos, if it bee drunke in wine, is singular good against all the venomous stings of serpents and scorpions.

\* Some take it for Chamæpeys.

The hearbe Ampeloprasos groweth in vineyards, bearing leaves resembling Porret: but it causeth them to belch soure that eat thereof. Howbeit, of great power it is against the sting of serpents. It provoketh urine and womens monthly termes. And yet whether it be drunke or applied outwardly, it is passing good for them that pisse blood, and represseth the issue & eruption thereof. Our midwives use to give it unto women newly delivered and brought to bed: Likewise it is found to availe much unto them that be bitten with mad dogs.

**C** Moreover, the hearbe called Stachys hath a resemblance also to \*Porret, but that the leaves be longer and more in number: it yeeldeth a pleasant smell, and the leaves be of a pale colour, enclining somewhat to yellow. The nature of this plant is to move the monthly purgation of women. As for Clinopodium (called otherwise Cleonicion, Zopyron, and Ocymocides) like it is to running wild Thyme, and full of branches, growing up a span or handfull high at the least. It groweth in stonie places, with a spoakie tuft of flowers shewing in a round compasse, and for all the world resembleth the feet or pillars that beare up a table or bed. This hearbe taken in drinke is good for convulsions, ruptures, stranguries, and serpents stings. So is the syrrop or juleb that is made thereof, by way of decoction. Thus much of those hearbs, which in name carie a shew and resemblance of Trees.

\* Some take it for Chamæpeys. \* Mejus, i. Porri, but it seems that Plinie should have read Mejus, i. Manulij or Horehound, out of Dioscorides, as Rondeletius hath observed. Whereupon it took the name Clinopodium.

**D** It remaineth now to write of some other hearbs, which I must needs say are of no great name and reckoning, howbeit such as be endued with wonderfull vertues. As for the famous and notable hearbes indeed, I will reserve the Treatise of them for the bookes following. And first I meet with that which we in Italie call Centunculus, but the Greeks Clematis, with leaves pointed like the beake of a bird, or resembling the cape of a cloake, growing close to the ground in toiled corne fields. This hearbe is most esteuall and singular above all other, for to stay a laske, if it be drunke in some red or greene hard wine. The same beaten into poulder, and taken to the weight of one denier Roman, in five cyaths of Oxymell or hot water, stancheth bleeding: and yet in that sort it is of great effect to fetch away the after-birth of women lately delivered.

**E** But there be other hearbes among the Greek writers, going under the name of Clematides: and namely one, which some call Echites, others Lagines, and there are besides who name it Petie-Scammonie; and in very truth, branches it hath a foot long, full of leaves, and not unlike to those of Scammonie, but that the leaves be more blacke or duskyish, and smaller. This hearbe is found as well in vineyards as corne lands. People use to eat this hearb with oile and salt, as they doe Beets, Coles, and other such pothearbes: and so eaten, it maketh the bodie soluble. And yet never thelesse, those who bee troubled with the bloudie flux, are wont to take it in some astringent wine with Lineseed, and find it to work with good successe. The leaves applied unto the eyes with parched Barley groats, doe restrain the waterish humors which fall thither, so there bee a fine linnen cloth wet \*between. The same applied in a pulteffe to the wens called the Kings evill, bring

**F** them first to suppuration, and afterwards having Hogs grease put thereto, heale them thoroughly. Incorporat with greene oile Olive, they ease the hemorrhoids: and with honey helpe those that be in a Phthisicke or Consumption. If nouces eat them with their meat, they shall have good store of milke in their breasts. And if they annoint therewith the heads of their young infants, the haire will come the thicker. A collution made with them and vinegre, assuageth the tooth-

\* Supposito: some read contrariwise, superposito.

ach,

ach, if the mouth be washed therewith. To conclude it stirreth ap to fleshly lust.

There is besides another kind of Clematis, knowne by the name of the Ægyptian Clematis: howsoever some call it Daphnoeides, others, Polygonoeides. Leaved it is like the Lawrell, save that the leaves bee long and thin. But against all serpents, and especially the Aspides, it is a soveraigne countrepoyson if it bee drunke in vinegre. Ægypt bringeth forth this hearbe in great abundance.

CHAP. XVI.

¶ Of Aron, Dracunculus, or Dracontium. Of Aris. Of Millefoile. Of another hearbe of that name. Of Pseudobunium. Of Myrrhis and Onobrichis: with their medicinable vertues.

Wake-robin.

Dragon.

These descriptions agree not with our Wake-robin and Dragon.

Here is a great difference betweene \*Aron (of which hearbe I have written among those with bulbous roots) and \*Dracontium: although writers bee at some variance about this point, for some have affirmed that they be both one. Howbeit *Glaucias* hath distinguished them, in that the one groweth wild, and the other is planted: and he pronounceth and calleth Dragon, the savage Aron. Others are of opinion, That there is no other difference between them, but that the onion root is called Aron, and the stem of the same hearbe Dracontium: whereas indeed there is no likenesse at all betweene the one and the other, if so be that Dracontium of the Greekes be the same that we call Dracunculus in Latine. For Aros hath a blacke root growing broad, flat, and round, yea, and farre greater, insomuch as it is a good handfull: but the root of Dracunculus is somewhat red, and the same wrythied and folded round in manner of a Dragon, whereupon it tooke that name. Nay, the very Greekes themselves have made an exceeding great difference, betweene Dragon and Wake-Robin: for they affirme, That the seed of Dragon is hot and biting, and besides, of such a virulent and stinking smell, that the very sent thereof is ynough to drive a woman great with child to travaile before her time, and to slip an untimely birth. Contrariwise, they have wonderfully commended Aron: For first and formost, they prefer the female of this kind as a principall meat, before the male, which is harder to be chewed, and longer ere it be concocted and digested: moreover, they affirm, That as well the one as the other, doth expectorat the fleame gathered in the chest: and whether it be dried and brought into powder and so the drinke spiced with all, or otherwise taken in forme of a lohoch or electuarie, it provoketh both urine and also womens monthly termes. Drunke with Oxymell, it mundifieth and comforteth the stomacke: and Physicians have given it in Ewes milke for the exulceration of the guts: & roasted under the embers, they have prescribed it to be taken with oile for the cough: Some have sodden it in milke, and given the decoction thereof to be drunke in that case. They have appointed it also to bee boiled, and then applied accordingly, to waterie eyes for to repress the violence of the rheume: likewise, unto places blacke and blew with stripes: as also for the inflammation of the amygdales: also, they have given direction to inject the same with oile by way of clyste, as an excellent remedie for the Hæmorrhoids: and to applie it in a liniment with honey, for to take away the pimples and freckles of the skin. *Cleopantus* hath given it the praise of an excellent antidote or countrepoyson: prescribing also the use thereof for the pleurisie and inflammation of the lungs, in the same manner, as in case of the cough: he appointed likewise to beat the seed into powder, and being mixed either with common oile or oile rosat, to drop it into the eares for to assuage the paine. *Deuches* ordained, to take and temper it with meale, and so to worke it into a paste, and to give the bread so made, unto them that cough: to those who be short winded: such also as cannot breath unlesse they sit upright: and lastly, to as many as reach up filthie matter out of their breast. *Diodotus* the Physician made therof an electuarie or lohoch with honey, for them to licke who are in a Phthisicke, or otherwise diseased in the lights: and hee appointed it to bee laid as a pultesse for fractures of bones. There is not a beast or living creature whatsoever, but if the shap or naturall parts be annointed therewith, it will fetch away the fruit of their wombe. The juice drawne out of the root, if it be incorporat with Atticke honey, scattereth the mustie clouds and filmes in the eyes that trouble the sight: the same also cureth the defects and infirmities of the stomacke. And a syrrop made with the decoction therof and honey, is good to stint a cough. All ulcers whatsoever, bee they woolves, cankerous sores, or otherwise corrosive and eating forward still: yea, the very illfavoured Polype and Noli-me-tangere in the nostrils, the

**A** the juice of this root dooth cure and heale wonderfully. The leaves sodden in wine and oile, are good to be applied unto any burne or place scalded. Being eaten in a fallad with salt and vinegre, they purge the bellie: sodden with honey, and applied as a cataplasme, they are good for dislocations and bones out of joint. Semblably, the said leaves, whether they bee greene or dried, are excellent for the gout in any joint, if they bee laid too with salt. *Hippocrates* devised a plastre of them and honey together, which was singular for all impostumations whatsoever. For to bring downe the desired sicknesse of women, two drams of the root or seeds (it skils not whether) taken in two cyaths of wine, is a sufficient dose. The same potion fetcheth away the after-birth, in case it make no hast to come away after a woman is delivered of child. And for this purpose *Hippocrates* appointed the very bulbous root of Aron in substance to be applied unto the nature of a woman in the like case. It is said, that in time of pestilence it is a singular preservative, if it bee eaten with meats. Certes, it is excellent to keepe them for being drunke, who have taken their liquor liberally; or at leastwise to make them sober againe. And yet the perfume or smoke thereof, when it burneth, chaseth serpents away, and especially the Aspides; or els dooth intoxicate their heads, and make them so drunke that a man shall find them lying benumbed and astonied, as if they were dead. The same serpents moreover will not come neare unto those that bee annointed all over with this hearbe Aros and oile of baies: hereupon it is thought, that it is a good preservative against their stings, if it be drunke in grosse red wine. They say moreover, that cheefes will keepe passing well, if they be wrapped within the leaves of Aron.

**C** To come now to Dragons, called in Latine *Dracunculus*, whereof I have spoken before: The onely time to dig it out of the ground, is when Barley beginneth to ripen, and within the two first quarters of the Moone, all the while that she doth encrease in light. Let one but have the root of this hearbe about him in any part of the bodie (it makes no matter how or where hee carie it) hee shall be sure that serpents will flie from him. And therefore it is said, that the greater kind of them is singular to be given in drinke unto those who are stung already by them; as also that it stoppeth the immoderat course of womens fleurs, in case it touched no yron instrument when it was gathered. The juice thereof is passing good for paine in the eares.

**D** As for that Dragon which the Greekes name *Dracontium*, it hath ben shewed and described unto me in three formes: The one leaved like unto the Beets, growing with an upright main stem with a flower of a purple colour: this Dragon is like unto Aron. Others brought unto mee a second kind with a long root (as it were) marked forth and devided into certaine joints; it putteth out three small stems and no more: and they declared moreover and gave direction to seeth the leaves thereof in vinegre against the sting of serpents. There was a third sort shewed unto me, bearing a leafe bigger than that of the Corneil tree, with a root resembling those of the canes or reeds: and (as they avouched) parted into as many joints and knots just, as it was yeares old, and so many leaves likewise it had, neither more nor lesse. Those that presented it unto me, used to give the same in wine or water against serpents.

**E** There is an hearbe also named *Aris*, growing in the same *Ægypt*: like unto Aron above said, save that it is lesse, hath smaller leaves, and not so big a root, and yet the same is full as great as a good round and large olive. Of these, there bee two kinds: the one which is white, riseth up with two stalks: the other putteth forth but one single stem. Both of them have vertue to cure running skals and ulcers; to heale burnes also and fistulous sores, if a collyrie or tent be made thereof and put into the sore: the leaves boiled in water, and afterwards stamped and incorporat with oile rofat doe stay the spreading of corrosive and eating ulcers. But mark one wonderfull property that this plant hath: touch the nature or shap of any female beast therewith, she will never lin gadding untill she die with one mischeefe or other.

**F** Touching Millefoile or Yarrow, which the Greekes call *Myriophyllon*, and we in Latine *Milfolium*: it is an hearbe growing up with a tender and feeble stalke, like in some sort unto Fenell, and charged with many leaves, whereupon it tooke the name: it groweth in moores and fennie grounds: used to very good purpose and with singular successe, in curing of wounds. Over & besides, it is given to drinke with vinegre for the difficultie of urine and the stoppage of the bladder, for those that take wind thicke and short, and such as are inwardly bruised by falling headlong from on high; the same is most effectuell to take away the toothach.

In Tuscane they have another hearb so called, growing in medows, which putteth forth on either side of the stalke or stem, a number of pretie leaves as small in manner as hairs. The same also

is a most excellent wound-herbe. And it is avouched by the people of that country, That if an Ox chauce to have his strings or sinewes cut quite atwo with the plough share, this hearbe will conglutinat and soulder them againe, if it be made into a salve with swines grease.

Concerning bastard Navew, called in Greeke Pseudo Bunion, it hath the leaves of Navew gentle, and brancheth to the height of a hand breadth or span. The best of this kind groweth in the Isle Candie, where they use to drinke five or sixe branches therof for the wringing torments of the bellie, for the strangurie, the paine of the sides, midriffe, and precordiall parts.

Myrrhis, which some call Smyrrhiza, others Myrrha, is passing like unto Hemlocke, in stalke leaves, and flower; onely it is smaller and slenderer, and hath no ill grace and unpleasent tast to be eaten with meats. Taken in wine, it hasteneth the monthly course of womens fleurs if they bee too slow, and helpeth them in labour to speedie deliverance. It is said moreover, That in time of a plague it is holefome to drinke it for feare of infection. A supping or broth made of it, helpeth those who are in a Phthysicke or consumption. This good propertie it hath besides, to stirre up a quicke appetite to meat. It doth extinguish and kill the venome inflicted by the sting or pricke of the venomous spiders Phalangia. The juice drawne out of this hearbe after it hath lien infused or soaked three daies together in water, healeth any sore breaking out either in face or head.

Finally, Onobrychis carieth leaves resembling Lentils, but that they are somewhat longer: it beareth also a red flower: but resteth upon a small and slender root. It groweth about springs and fountaines. Being dried and reduced into a flower or powder, it maketh an end of the strangurie, so it be drunke in a cup of white wine well strewed and spiced therewith. It stoppeth a lask. To conclude, the juice thereof causeth them to sweat freely who are annointed all over with it.

#### CHAP. XVII.

*The medicinable vertues of Coriacesia, Callicia, and Menais, with thre and twentie other hearbes, which some hold to be Magicall. Moreover, of Considia, and Aproxis, besides some other which are revived and in request againe, having been long time out of use.*

**T**O discharge and acquit my selfe of the promise which I made of straunge and wonderfull hearbes, I cannot chuse but in this place write a little of those which the Magicians make such reckoning of. For can there bee any more admirable than they? And in verie truth, *Democritus* and *Pythagoras*, following the tracts of the said wise men and Magicians, were the first Philosophers, who in this part of the world set those hearbes on foot, and brought them into a name.

And to begin with *Coriacesia* and *Callicia*, *Pythagoras* affirmeth, That these two hearbes will cause water to gather into an yce. I find no mention at all in any other authors of these hearbs, neither doth he report mote properties of them.

The same author writeth of an hearbe called *Menais*, knowne also by the name of *Corinthas*, the juice whereof (by his saying) if it be sodden in water, presently cureth the sting of serpents, if the place be fomented with the said decoction. Hee affirmeth moreover, that if the said juice or liquor be poured upon the grasse, whosoever fortuneth to goe thereupon, and touch it with the sole of the foot, or otherwise chauce to be but dashed or sprinckled therewith, shall die thereupon remediless, and no way there is to escape the mischeefe. A monstrous thing to report that this juice should be so ranke a venome as it is, unlesse it be used against poyson.

The selfesame *Pythagoras* speaketh yet of another hearbe which he calleth *Aproxis*: the root whereof is of this nature, to catch fire a farre off; like for all the world to *Naphtha*, concerning which, I have written somewhat already in my discourse as touching the wonders of Nature. And he reporteth moreover, That if a man or woman happen to be sick of any disease, at what time as this *Aproxis* is in the flower, although he or shee bee throughly cured of it, yet shall they have a grudging or minding thereof as often as it falleth to flower againe yeare by yeare. And of this opinion he is besides, That *Frumentie corne*, *Hemlocke*, and *Violets*, are of the same nature and propertie. I am not ignorant, That this booke of his wherein these strange reports are recorded, some have ascribed unto *Gleomporus*, a renowned Physician: but the curant fame or speech holdeth still so constantly, time out of mind, that we must needs beleieve *Pythagoras* to be the author of the said booke. True it is indeed, that the name of *Pythagoras* might give authoritie and credit

A dit to other mens bookes attributed unto him, if haply any other had laboured and travelled in compiling some worke, which himselfe judged worthie of such a man as he was: but that *Cleomporus* should so doe, who had set forth other bookes in his owne name, who would ever beleeve? No man doubteth verely, but that the booke entituled\* *Chirocinera*, was of *Democritus* his making: and yet therein be found more monstrous things by a hundred fold, than those which *Pythagoras* hath delivered in that worke of his. And to say a truth, setting *Pythagoras* aside, there was not a Philosopher so much addicted to the schoole and profession of these Magicians, than was *Democritus*.

\*As one would say, such a booke as should be continually occupied, and never laid out of hand.

In the first place he telleth us of an hearbe called *Aglaophotis*, Worthie to bee admired and wondered of men, by reason of that most beautifull colour which it had: and for that it grew among the quarries of marble in Arabia, confining upon the coasts of the realm of Persia, therefore it was also named *Marmaritis*. And he affirmeth, that the Sages or Wise men of Persia called *Magi*, used this hearbe when they were minded to conjure and raise up spirits.

He writeth moreover, That in a countrey of India inhabited by the *Tardisiles*, there is another hearbe named *Achæmenis*, growing without leafe, and in colour resembling Amber: of the root of which hearbe there be certaine *Trochiskes* made: whereof they cause malefactors and suspected persons to drinke some quantitie with wine, in the day time, to the end they should confesse the truth: for in the night following they shall be so haunted with spirits and tormented with sundrie fantasies and horrible visions, that they shall be driven perforce to tell all, and acknowledge the fact for which they are troubled and brought in question. The same writer calleth this plant

\**Hippophobas*, because Mares of all other creatures are most fearefull and warie of it.

\* or *Hippobos* was.

Furthermore, he reporteth, That thirtie Schoenes from the river *Choaspes* in Persia, there groweth an hearbe named *Theombrotion*: which for the manifold and sundrie colours that it hath, resembleth the painted taile of a Peacocke, and it casteth withall a most sweet and odiferous sent. This hearbe (saith he) the Kings of Persia use in their meats and drinckes: and this opinion they have of it, That it preserveth their bodies from all infirmities and diseases, yea and keepeth their head so staied and setled, that they shall never bee troubled in mind and out of their right wits: In such sort, that for the powerfull majestie of this plant, it is also called *Semnon*.

He proceedeth moreover to another, knowne by the name *Adamantis*, growing only in Armenia and Cappadocia: which if it bee brought neare unto Lions, they will lie all along upon their backs, and yawne with their mouths as wide as ever they can. The reason of the name is this, because it cannot possibly be beaten into powder.

He goeth on still and beareth us in hand, that in the realme Ariana, there is found the hearbe *Arianis*, of the colour of fire. The inhabitants of that countrey use to gather it when the Sunne is in the signe *Leo*: and they affirme, that if it doe but touch any wood besmeared and rubbed over with oile, it will set the same a burning on a light fire.

What should I write of the plant *Therionarca*, which whensoever it beginneth to come up and rise out of the ground, all the wild beasts will lie benumbed and (as it were) dead: neither can they be raised or recovered againe, untill they be sprinkled with the urine of *Hyæna*.

The hearb *Æthiopis*, by his report groweth in *Meroë*, for which cause it is called also *Merois*: In leafe it resembleth *Lectuce*: and being drunke in mead or honied water, there is not such a remedie againe for the dropse.

Over and besides, he speaketh of the plant *Ophiusa*, found in a countrey of the same *Æthiopia*, named *Elephantine*: Of a leaden hue it is, and hideous to see to: whosoever drinke thereof, shall be so frightened with the terrors and menaces of serpents represented unto their eyes, that for very feare they shall lay violent hands on themselves: and therefore church robbers are enforced to drinke it. Howbeit, if a man take after it a draught of *Date* wine, he shall not be troubled with any such fearefull visions and illusions.

Moreover, there is found (saith *Democritus*) the hearbe *Thalassigle* about the river *Indus*, and thereupon is knowne by another name *Potamantis*: which if men or women take in drinke, transporteth their senses so far out of the way, that they shall imagin they see strange sights.

As for *Theangelis*, which by his saying groweth upon mount *Libanon* in Syria, and upon *Diète*, a mountaine in Candie; also about *Babylon* and *Susis* in Persia, if the wise Philosophers (whome they tearme *Magi*) drinke of that hearbe, they shall incontinently have the spirit of prophesie, and foretell things to come.

There is besides in the region called Bactriana and about the river Borysthenes, another strange plant named Gelotophyllis, which (by his report) if one doe drinke with Myrrhe and wine, it will cause many fantastick apparitions: and the partie shall thereupon fall into a fit of laughter without ceasing and intermission, and never give over, unlesse it bee with a draught of Date wine, wherein were tempered the kernils of Pine nuts together with pepper and honey.

Touching the hearbe of good fellowship Syssitieteris found in Persis, it tooke that name because it maketh them exceeding merie who are met together at a feast. They call the same hearb likewise Protomeia, for that it is so highly esteemed among kings and princes. And another name it hath besides, to wit, \*Acasignete, because it commeth up alone and no other hearbs near unto it: yea, and one more yet, namely, Dionysonymphas, because wine and it fort so well together, and make as it were a good marriage.

The same *Democritus* talketh also of Helianthe: an hearbe leaved like to the Myrtle, growing in the countrey Themiscyra, and the mountaines of Cilicia, coasting along the sea. And he giveth out, that if it be boiled with Lions greafe, and then together with Saffron and Date wine reduced into an ointment, the foresaid Magi and the Persian kings therewith annoint themselves, to seeme thereby more pleasant and amiable to the people: which is the reason, that the same hearbe is called Heliocallis.

Over and besides, he maketh mention of Hermefias, (for so he tearmeth not an hearbe but a certaine composition) singular for the getting of children, which shall proove faire and of good nature besides. Made it is of Pine-nut kernils, stamped and incorporat with Honey, Myrrhe, Saffron, and Date wine, with an addition afterwards of the hearbe Theombrotium and milke: and this confection he prescribeth to be drunk by the man a little before the very act of generation: but by women upon their conception, yea, and after their deliverie all the while they be nources and give sucke: and in so doing they may be assured, that those children of theirs, thus gotten, bred, and reared, shall be passing faire and well favoured, of an excellent spirit and courage: and in one word, every way good. Of all these hearbes before specified, he setteth downe also the very names which the said Magi call them by. Thus much for the Magicke hearbes found in *Democritus* his booke.

*Apollodorus*, one of his disciples and followers, comes in with his two hearbes to the other before named. The one he calleth *Æschynomæne*, because it draweth in the leaves, if one come neare unto it with the hand: the other *Crocis*, which if the venomous spiders *Phalangia* doe but touch, they will die upon it.

*Cræteus* writeth of an hearbe called *Oenotheris*, which being put in wine, if any savage beasts be sprinkled therewith, they will become tame, gentle and tractable.

A famous \**Grammarians* of late daies made mention of another hearb *Anacampseros*, of this vertue, That if a man touched a woman therewith, were shee departed from him in all the hatred that might bee, shee would come again and love him entirely. The same benefit also should the woman find thereby, in winning the love of a man. This may suffice for the present to have written of these wonderfull Magicke hearbs, considering that I meane to discourse more at large of them and their superstition in a more convenient place.

#### CHAP. XVIII.

Of *Eriphia*, *Lanaria*, and *Stratiotis*, with the medicines which they yeeld.

Many writers have made mention of *Eriphia*. This hearb hath within the straw of the stem a certain flie like a beetle, running up and downe, and by that means making a noise like unto a young kid, whereupon it tooke the foresaid name. There is not a better thing in the world for the voice, than this hearb, as folke say.

The hearbe *Lanaria*, given to ewes in a morning when they are fasting, causeth their udders to strout with milke. *Lactoris* likewise is a common hearb and as well knowne, by reason that it is so full of milke, which causeth vomit, if one tast thereof never so little. Some there be who say, That the hearb which they call \**Militaris*, is all one with this *Lactoris*: others would have it to be verie like unto it; and that it should have that name, because there is not a wound made with sword or edged weapon, but it healeth it within five daies, in case it be applied thereto with oile.

Semblably, the Greeke writers make great reckoning of their \**Stratiotes*: but this hearbe groweth

\* As one would say, without brother or sister.

\* *Appian*, called also *Pleistonices*

\* The foldiors hearbe.

\* All one with *Militaris*.

**A** groweth onely in Ægypt, and namely in floten grounds where the river Nilus hath overflowed: and like it is unto Sengreene or Housleeke, but that it hath bigger leaves. It is exceeding refrigorative; and a great healer of greene wounds, beeing made into a liniment with vinegre: more over it cureth *S. Anthonies* fire, and all apostumes which are broken and run matter: if it be taken in drinke with the male-frankincense, it is wonderfull to see how effectuall it is to repress the flux of blood from the reins.

## CHAP. XIX.

**B.** *Of the hearbs that grow upon the head and chapter of Images and Statues. Of hearbs found in rivers. Of the hearb called Lingua. Of hearbs growing through a sieve, and upon dung-hills. Of Rhodora and Impia, two hearbs. Of Pecten Veneris. Of Nodia. Of Clavers, or Goose-grasse, called otherwise Philanthropos. Of the little Bur named Canaria: of Tordile. Of the ordinarie Coich-grasse, Stichwort, or Dent-de-chien. Of the hearbe Dactylus, and Fenigreeke: with their medicinable vertues.*

**I**T is commonly said, That the hearbs or weeds growing upon the head of any statue or image, presently allay the head-ach (if they bee gathered in the lappet or any part of some garment) so as the Patient weare them tied about the necke, by red linnen thread, or enfolded within some red linnen clout. Any hearbe whatsoever gathered out of some riveret, brooke, or great river, before the sun-rising, so as no man see the partie during the time of the gathering, provided **C** alwaies that it be tied to the left arme of the sicke Patient, and he or shee not know what it is, drieveth away any tertian ague; if it be true which is commonly said. There is an herb growing about fountains called Lingua, i. a Tongue: the root thereof being burnt into ashes, and incorporat with the greafe of a swine (but you must looke, say they, that the swine be blacke and barraine) causeth haire to come againe, in case the place which is bare and bald, be annointed therewith in the sun: Cast a sieve or riddle soorth into any beaten path or high-way, the grasse or weeds coming up underneath, and growing through the same, if they be gathered and bound about the necke or any other part of women with child, doe hasten their travaile and deliverie. Those hearbs which be found growing upon muckhills about countrey farms, are passing good and effectuall for the squinancie, if they be drunke with water. The grasse or hearbe neare unto which **D** a dog lifts up his leg and pisseth, if it bee plucked out of the ground without touching knife or yron instrument, cureth any dislocation or bone out of joynt, most speedily.

Touching the tree (in manner of an Opiet or Poplar) called Rumbotinus, I have described it in my treatise of Horryards and Tree-plots. Neare to one of these (and namely, when there is no vine coupled or married to it) there groweth a certain herb, which in Fraunce they call Rhodora: it riseth up with a stem pointed and knotted in manner of a figtree rod or wand; beareth leaves resembling nettles, somewhat whitish in the mids, but the same in proccess of time become red all over; and a floure of silver colour: This hearbe stamped and mixed with old hogs greafe, maketh a soveraigne liniment for all swellings, inflammations, and impostumes gathering to an head; provided alwaies that no edge toole come near to touch it, and that the partie who is dressed or annointed therewith turne the head to the right hand, and spit thrice upon the ground on that side. And the operation of this medicine will be the more effectuall, if three sundrie men of **E** three divers nations, stand on the right hand when they annoint the Patient.

Concerning the hearb Impia, which is of a hoarie colour and white withall, it resembleth in shew the Rosemarie, rising up with a maine stem, leafed and headed in manner of a Cole-stocke: from which principall bodie, there grow soorth other small branches, every one bearing litle tufts or heads rising and mounting above the mother stocke (whereupon they called it in Latine Impia, for that the children over-topped their parents;) yet there be others who have thought it rather so called, because there is no beast will touch or tast it. This hearb, if it be ground between two stones, waxeth as hot as fire, and yeeldeth a juice which is excellent for the squinancie, if the **F** same be tempered with milke and wine. But this is straunge that is reported moreover, namely, That whosoever hath once tasted of this hearbe, shall never be troubled with that disease; and therefore they use to give it in wash and swill, to swine: but looke which of them refuse to drinke of this medicine, shall die of the said squinancie. Some are of opinion, That in birds nests there is some of this hearbe commonly set and twisted among other sticks, whereby it commeth to

passie that the yong birds never be choked, gobble they their meat as greedily as they will.

As touching the hearbe called Veneris Pecten, which tooke that name of the resemblance that the long cods thereof hath to combe or rake teeth: the root, if it be stamped with mallows, and so reduced into a cataplasme, draweth forth all spils, thorns, or whatsoever sticketh within the flesh. The hearb \*Exedum, is singular to cure the lethargie, and all drowfinesse.

As for Nodia, it is an hearbe well knowne in curriours shops. They call it also Mularis, and other names besides they have for it: but tearme it how you will, it healeth corrosive ulcers: and I find, that it is of singular operation against the poison of scorpions, if it be drunke in wine or oxymell, *i.* vinegre and water mingled together. There is a certaine rough and prickie hearbe, which the Greeks call by a pretie name \*Philanthropos, for that it sticketh to folks cloaths as they passe by. A chaplet or guirland made of this hearb, and set upon the head, easeth the paine thereof. As for the little Bur called Lappa Canaria, if it be stamped with Plantaine and Mille-foile, and together with them concorporat in wine, it healeth all cancerous sores, so it be applied unto the place and remooved once in three daies. The same hearbe digged forth of the ground without any spade or yron instrument, cureth swine, if it bee put into the trough where they be served with draffe & swill, or given them in milk and wine. Some add moreover, that this charme must be said in the digging, *Hæc est herba Argemon, quam Minerva reperit suis remedium, qui de illa gustaverint: id est,* This is the hearb Argemon, which *Minerva* invented as a remedie for diseased swine, as many as tasted thereof.

As for Tordile, some have said that it is the seed of Sefeli, or Siler of Candie: others take it to be an hearbe by it selfe, which also they called Syreon: for mine owne part, I find by my reading, nothing of it, but that it delighteth to grow upon mountains; and that being burnt, it is good to be drunke for to provoke womens monethly terms, and to expectorat the superfluous fleame out of the brest: for which purposes (they say) that the root is more effectually in operation: also that the juice thereof taken in drinke to the weight of three oboli, is singular for the reins: finally, that the root is one of the ingredients which go to the making of emollitive plasters or cataplasms.

The Quich-grasse, otherwise named Dent-de-chien, or Dogs-grasse, is the commonest hearb that groweth: it runneth and creepeth within the earth by many knots or joints in the root, from which, as also from the braunches and top-sprigs trailing above-ground, it putteth forth new roots and spreadeth into many braunches. In all other parts of the world, the leaves of this grasse grow slender and sharpe pointed toward the end: onely upon the mount Pernassus (whereupon it is called Gramen Pernassi) it brauncheth thicker than in other places, and resembleth in some sort Ivie, bearing a white floure, and the same odoriferous. There is not a grasse in the field whereon horses take more delight to feed, than this, whether it be greene as it groweth, or drie and made into hay, especially if it be given them somewhat sprinkled with water. Moreover, it is said, That the inhabitants about the foresaid mount Pernassus, do draw a juice out of this grasse, used much to encrease plentie of milke; for sweet and pleasant it is: but in other parts of the world, in stead thereof, they use the decoction of the common grasse, for to conglutinat wounds: [and yet the very hearbe it selfe in substance will doe as much, if it bee but stamped and so applied: and besides, a good defensivaive it is to keepe any place that is cut or hurt, from inflammation.] To the said decoction, some put wine and honey: others adde a third part in proportion of Frankincense, Pepper, and Myrrhe: and then set all over the fire againe, and boile it a second time in a pan of brasse: which composition they use as a medicine for the tooth-ach and watering eyes, occasioned by the flux of humors thither. The root sodden in wine, appeaseth the wrings & torments of the guts; openeth the conduits of the urine, and giveth it passage; besides, it healeth the ulcers of the bladder: yea, it breaketh the stone. But the seed is more diureticall, and with greater force driveth downe urine than the root. And yet it stoppeth a laske, and staieth vomite. A peculiar vertue it hath against the sting of dragons or serpents. Moreover, some there be, who give direction in the cure of the Kings evill, and other flat impostumes called Pani, to take nine knots or joints of a root of this grasse: and if they cannot find one root with so many joints, to take two or three roots, untill they have the foresaid number: which done, to enwrap or fold the same in unwashed or greasie wooll which is blacke, [with this charge by the way, that the partie who gathered the said roots bee fasting] and then to goe unto the house of the patient that is to be cured, waiting a time when he is from home: and be readie at his returne to receive him with these

\* It seemeth by name and effect, to be of some sharpe and fretting qualitie.

\*Goose-grasse or Clivers.

**A** these words three times pronounced, *Ieiunius jejuno medicamentum do.* [i. I being yet fasting, give thee a medicine also whiles thou art fasting:] and with that, to bind the foresaid knots and roots unto the parts affected, and so continue this course for three daies together. Furthermore, that kind of grasse which hath seven joynts in the root, neither more nor lesse, is singular for the head-ach, and worketh great effects if the Patient carrieth it tied fast about him. Some Physicians doe prescribe for the intollerable paine of the bladder, to take the decoction of this grasse boiled in wine unto the consumption of one halfe, and give it to drinke unto the Patient; presently upon the comming out of the baine or hot-house.

Touching the grasse, which by reason of the pricks that it beareth is named *Aculeatum*, there be three sorts of it: The first is that which ordinarily hath five such pricks in the head or top thereof, and thereupon they call it *Penta-Dactylon*, i. the five-finger grasse: these pricks when they be wound together, they use to put up into the nostrils and draw them downe againe, for to make the nose bleed. The second is like to \* *Sengreen* or *Housleeke*: singular good it is for the whitflaws, and excrescences or risings up of the flesh about the naileroots, if it bee incorporat into a liniment with hogs grease: and this grasse they call *Dactylos*, because it is a medicine for the fingers. \* The third kind named likewise *Dactylos*, but smaller than the other, groweth upon old decayed walls or tyle-houses: this is of a causticke and burning nature, good to repress the canker in running and corrosive ulcers. Generally, a chaplet made of the herbe *Gramen* or *Dogs-grasse*, and worne upon the head, stancheth bleeding at the nose. The *Gramen* that groweth along the high waies in the countrey about *Babylon*, is said to kill camels that graze upon it.

**C** *Fenigreeke* commeth not behind the other hearbs before specified, in credit and account for the vertues which it hath: the Greeks call it *Telus* and *Carphos*: some name it *Buceras* and *Ægoceras*, for that the \* seed resembleth little horns: wee in Latine tearme it *Silicia* or *Siliqua*. The manner of sowing it, I have declared in due place sufficiently. The vertues thereof, is to drie, mollifie, and resolve: the juice drawne out of it after the decoction, is right soveraigne for many infirmities and diseases incident to women, and namely in the naturall parts, whether the matrice have a schirre in it and be hard or swolne, or whether the necke thereof be drawne too streight and narrow: for which purposes, it is to bee used by way of fomentation, infession, or bath; also by infusion or injection with the metrenchyte. Very proper it is to extenuat the scurfe or scalls like dandruffe, appearing in the visage: being sodden and applied together with sal-nitre; it helpeth the disease of the splene. The like effect it hath with vinegre: and being boiled therein, it is good for the liver. For such women as have painefull travaile in child-birth, and bee hardly delivered, *Diocles* appointed *Fenigreeke* seed to the quantitie of one acerable, to bee given in nine cyaths of wine cuit for three draughts: with this direction, that the woman first should take one third part of this drinke, and then goe to a hot bath, and whiles she were sweating therein, to drinke one halfe of that which was left: and presently after she is out of the baine, sup off the rest. And he saith there is not the like medicine to be found in this case, when all others will take no effect. The flower or meale of *Fenigreeke* seed boiled in mead or honied water, together with *Barly* or *Lineseed* is singular for the paine of the matrice, either applied to the shere in maner of a cataplatme, or put up into the naturall parts as a pessarie, according as the abovenamed *Diocles* saith:

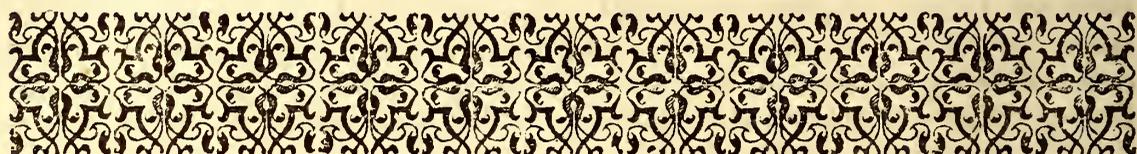
**E** who was wont likewise to cure the leproie or *S. Magnus* evill; to cleanse and mundifie the skin, of freckles & pimples, with a liniment made with the foresaid flower incorporat with the like quantitie of brimstone: with this charge, to prepare the skin by rubbing it with salnitre, before the said ointment were used, and then to annoint it oftentimes in a day. *Theodorus* used to mix with *Fenigreeke* a fourth part of the seed of garden *Cresses* well cleansed, and to temper them in the strongest vinegre that he could come by, which he tooke to be an excellent medicine for the leprosie; *Damion* ordained to make a drink with halfe an acetable of *Fenigreeke* seed put into nine cyaths of cuit or sheere water, and so to give it for provoking of womens fleurs. And no man doubteth but the decoction of *Fenigreeke* is most holsome for the matrice & the exulceration of the guts: like as the seed it selfe is excellent for the joints and precordiall parts about the heart. But in case it be boiled with *Mallows*, it is good for the matrice & the guts, so there be put unto the said decoction some honied wine, and then given in drinke: for even the very vapor or fume of the said decoction doth much good to those parts. Also the decoction of *Fenigreeke* seed rectifieth the stinking ranke smell of the arme-pits, if they be washed therewith. The flower made of *Fenigreeke* seed, incorporat with nitre and wine, quickly cleanseth the head of scurfe, scalls, and dandruffe. But

\* Some take this to be *Paronychia*, *Diose*, or rather a kind of *Aizoon*. *Mousetaile*, or *Prickmadam*.

\* This is thought to be great *Stercrop*, wild *Purcellane*, or *Wall pepper*.

Or rather the seeds where in the seed is enclosed.

boiled in hydromell (that is to say, honyed water) and brought into a liniment with hogs greafe, G  
 it cureth the swelling and inflammation of the members serving to generation: likewise it is sin-  
 gular for the broad and flat apostems called Pani, the swelling kernels and inflammations behind  
 the eares, the gout as well of the feet as of the hands and other joynts; also the putrefaction of  
 the flesh readie to depart from the bone: and being incorporat in vinegre, it helpeth dislocati-  
 ons: being boiled in vinegre and honey onely, it serveth as a good liniment for the splene: and  
 tempered with wine, it cleanseth or mundifieth cancerous sores; but put thereto hony, it healeth  
 them throughly in a short time. The said floure of Benigreeke seed taken in a broth or supping,  
 is an approved remedie for an ulcer within the breast, and any inveterat cough; but it asketh  
 long seething, even untill it have lost the bitternesse: and afterwards hony is put thereto, and then  
 it is a singular grewell for the infirmities before said. Thus you see what may bee said of those H  
 Hearbs which are in comparison but of meane account: it remaineth now to discourse of those  
 which are of more account and estimation than the rest.



THE XXV. BOOKE OF  
 THE HISTORIE OF NATURE,  
 WRITTEN BY C. PLINIUS  
 SECVNDVS.

CHAP. I.

*The nature and properties of Hearbs growing wild and of their owne accord.*

**W**hen I consider the excellencie of such hearbs, whereof now I am to treat, and  
 which the earth seemeth to have brought forth onely for the use of Physicke, I  
 cannot chuse but grow withall into a woonderfull admiration of the great indu-  
 strie and carefull diligence of our auncients before-time, who have made experi-  
 ments of all things, and left nothing untried: neither reserved they afterwards  
 this hidden knowledge to themselves nor concealed ought, but were willing to communicat the  
 same unto posteritie for their good and benefit: but wee contrariwise in these daies, are desirous  
 to keepe secret and to suppress the labours of other men; yea and to defraud the world of those  
 commodities which have been purchased by the sweat of other mens browes: for verely we see,  
 it is an ordinarie course, that such as have attained to some knowledge, envie that little skill unto  
 their neighbours: and to keepe all forsooth to themselves and teach none their cunning, they  
 thinke the onely way to win a great name and opinion of some deepe and profound learning.  
 And so far be wee off from devising new inventions, and imparting the same to the generall pro-  
 fit of mankind, that for this long tyme men of great wit and high conceit have studied and pra-  
 ctised to compasse this one point, That the good deeds of their auncestors might with them-  
 selves die and be buried for ever. But certes, we see and know, that the severall inventions of some  
 one thing or other, have caused divers men in old time to be canonized as gods: in such sort, as  
 their memoriall hath been eternized by the names even of hearbs which they found out: so  
 thankfull was the age ensuing, as to recognize and acknowledge a benefit from them received,  
 and by this means (in some measure) to make recompense. This care and industrie of theirs, if it  
 had been employed in domesticall plants neare home, which either for pleasure and delight, or  
 else for the kitchin and table, are set and sowed, could not have been so rare and wonderfull: but  
 they

**A** they spared not to climbe up the top of high mountains, and to rocks unaccessible; to travaile through blind and unpeopled deserts, to search every veine and corner of the earth, and all to find and know the vertues of hearbs: of what operation the root was, for what diseases the leaves were to be used; yea and to make holefome medicines for mans health of those simples, which the very fourefooted beasts of the field never fed upon, nor once touched:

## CHAP. II.

**B** *The Latin authors who have written of Hearbs, and their natures. At what time the knowledge of Simples began to be practised and professed in Rome. The first Greeke writers who travailed in this Argument. The invention of Hearbs. The auncient Physicke, and the manner of curing diseases in old time. What is the cause that Simples are not now so much used for remedies of diseases as they have been. Finally, of the sweet Brier or Eglantine, and the hearbe Dragons, with their medicinable vertues.*

**W** Ee Romans have been more slacke and negligent in this behaife than was befeeming us, considering how otherwise, there was not a nation in the world more apprehensiv of all vertues and things profitable unto this life, than ours. For to say a truth, *M. Cato* (that famous clerke and great professor, so well seene in all good Arts and Sciences) was the first (and for a long time the onely author) who wrate of Simples: and howsoever hee handled that argument but briefly and summarily, yet he omitted not the leech-craft belonging also to kine and oxen. Long after him, *C. Valgius* (a noble gentleman of Rome; and a man of approved literature) compiled a treatise of Simples, which he left unperfit; howbeit he dedicated the book to *Augustus Caesar* the Emperor; as may appear: by a preface by him begun, wherein (after a religious and ceremonious maner of supplication) he seemeth to beseech the said Prince, That it might please his majestie especially, to cure all the maladies of mankind. And before his time; the onely man among our Latines (as far as ever I could find) who wrote of Simples, was *Pompeius Lenæus*, the vassall or freed man of *Pompey* the Great. And this was the first time that the knowledge of this kind of learning was set on foot and professed at Rome. For *Mithridates* (the most mightie and puissant king in that age, whose fortune notwithstanding was to be vanquished and subdued by *Pompey*) was well knowne unto the world not only by the fame that went of him, but also by good prooffe and evident arguments, to have been of all other before his time, a prince most addicted to the publicke benefit of all mankind: for the only man he was who devised to drinke poison every day (having taken his preservatives before;) to the end that by the ordinarie use and continuall custome thereof, it might be familiar unto his nature, and harmlesse. The first he was also who devised sundrie kinds of antidots or countrepoisons, whereof \* one retaineth his name to this day: he it was also and none but he (as men thinke) who first mingled in the said antidots and preservatives, the bloud of Ducks bred in his own realm of Pontus, for that they fed and lived there, of poisons and venomous hearbs. Vnto him, that famous and renowned professor in Physicke *Aesclepiades*, dedicated his books now extant: for this Physician being solicited to repaire unto him from Rome, sent the rules of Physicke digested into order and set downe in writing, in stead of comming himselfe. And *Mithridates* it was (as it is for certaine knowne) who alone of all men that ever were, could speake two and twentie languages perfitly; so as for the space of six and fiftie yeers (for so long he reigned) of all those nations which were under his dominion, there never came one man to his court, but he communed and parled with him in his owne tongue without any truchman or interpretor for the matter. This noble prince; (among many other singular gifts that hee had, testifying his magnanimitie and incomparable wit) addicted himselfe particularly to the earnest studie of Physicke: and because he would be exquisit and singular therein, he had intelligencers from all parts of his dominions (and those tooke up no small part of the whole world) who upon their knowledge, exhibited unto him the particular natures and properties of every simple: By which means, hee had a cabinet full of an infinit number of receipts and secrets set down together with their operations and effects, which he kept in his said closet, & left behind him with other rich treasure of his. But *Pompey* the Great, having under his hands the whole spoile of this mightie prince, and meeting in that saccage with those notes abovesaid, gave commandement unto his vassall or enfranchised servant the abovenamed *Lenæus* (an excellent linguist and most learned Grammarian) to translate the same into the

\*i. Mithridaticum.

Latine tongue: for which act of *Pompey*, the whole world was no lesse beholden unto him, than G the common-wealth of Rome for the foresaid victorie. Over and besides these, what Greeke authors have travailed in Physicke, I have declared heretofore in convenient place. And among the rest, *Evax* a King of the Arabians, wrote a booke as touching the vertues and operations of Simples, which he sent unto the Emperour *Nero*. *Crates* likewise, *Dionysius* also, and *Metrodorus*, wrote of the same Argument after a most pleasant and plausible manner (I must needs say;) yet so, as a man could picke nothing almost out of all their writings, but an infinit difficultie of the thing: for they painted every hearbe in their colours, and under the pourtraicts they couched and subscribed their severall natures and effects. But what certentie could there be therein? pictures (you know) are deceitfull; also, in representing such a number of colours, and especially expressing the lively hew of Hearbs according to their nature as they grow, no marveile if H they that limned and drew them out, did faile and degenerat from the first pattern and originall. Besides, they came far short of the marke, setting out hearbs as they did at one onely season (to wit, either in their floure, or in seed time) for they change and alter their forme and shape everie quarter of the yeere. Hereof it came, that all the rest laboured to describe their forms and colours, by words onely. Some without any description at all of their figure or colour, contented themselves (for the most part) with setting downe their bare names, and thought it sufficient to demonstrat and shew their power and vertue afterwards, to whosoever were desirous to seeke after the same: and verely, the knowledge therof is no hard matter to attaine unto. For mine owne part, it hath been my good hap to see growing in the plant, all these medicinable hearbs (excepting very few) by the means of *Antonius Castor* (a right learned and most renowned Physician I in our daies) who had a pretie garden of his owne well stored with simples of sundrie sorts, which he maintained and cherished for his owne pleasure and his friends, who used to come and see his plot, as indeed it was worthie the sight. This Physician was then above an hundred yeeres old, and in all his life never found what sicknesse meant; neither for all this age of his, was his wit decayed or memorie any whit empaired, but continued as fresh still as if he had been a yong man. But to proceed forward with our discourse: Certes we shall not find a thing againe which our ancestors so much admired and were more ravished withall, than the knowledge of Simples. True it is (I confesse) that the invention of the Ephemerides (to fore-know thereby not onely the day and night, with the eclipses of Sun and Moone, but also the verie hours) is auncient: howbeit, K the most part of the common people have been and are of this opinion (received by tradition from their forefathers) That all the same is done by enchantments, & that by the means of some forceries and hearbs together, both sun and moon may be charmed, and enforced both to loose and recover their light: To do which feat, women are thought to be more skilfull and meet than men. And to say a truth, what a number of fabulous miracles are reported to have been wrought by *Medea* queene of Colchis, and other women; and especially by *Circe* our famous witch here in Italy, who for her singular skill that way, was canonized a goddesse. And from hence it came (I suppose) that *Aeschylus* a most auncient Poët, made report of\* Italy to be furnished with hearbs of mightie operation: and many others have spoken much of the mountaine *Circeios* bearing her name, wherein the said ladie sometime dwelt & kept her residence. And for a notable prooff of her singular skill in that kind, the same knowledge in some measure continueth unto this day L in the *Marfians* (a nation descended from a sonne of hers) who are well knowne to have a naturall power by themselves to tame and conquer all serpents, and not to be subject to any daunger from them. As for *Homer* verely (the father and prince of all learning and learned men, and the best author that we have of antiquities) howsoever otherwise he was addicted to extoll and magnifie dame *Circe*, yet he attributeth unto *Ægypt* the glorie & name for good hearbs; yea though in his time there was not that Base *Ægypt* watered as now it is, with *Nilus*: for afterwards it grew, by the mud left there by the inundation of the said river. Truly this Poët maketh mention of many singular hearbs in *Ægypt*, which the \* Kings wife of that countrey gave unto that ladie of his, *Helena*, of whom he writeth so much; and namely, the noble *Nepenthes*, which had this singular M vertue and operation, To worke oblivion of melancholy and heavinesse, yea and to procure easement and remission of all sorrows: which (I say) the queene bestowed upon *Helena* to this end, That shee should communicat and impart it to the whole world for to be drunke in those cases above said. But the first man knowne by all records to have written any thing exactly and curiously of simples, was *Orpheus*. As for *Museus*, and *Hesiodus* after him, in what admiration they held

\* *Trojanorum Historiæ*  
 & *Ægyptiæ Historiæ*  
 lib. 6.

\* *Polydamna*,  
 ὄνομα παλαιῶν  
 ἢ, i. the wife  
 of king *Thon*.  
*Homer. Odysseæ*.  
 & *Diodorus Siculus*  
*Antiquit.*  
 lib. 2.

- A held and how highly they esteemed the hearbe Polion above the rest, I have shewed alreadie. Certes, *Orpheus* and *Hesiodus* both have highly commended unto us perfumes and suffumigations. And *Homer* likewise writeth expressly of certaine hearbs by name, of singular vertue, which I will put downe in their due places. After him came *Pythagoras*, a famous Philosopher, who was the first that composed a booke, and made a Treatise purposely of sundrie hearbes, with their divers effects; ascribing wholly the invention and originall of them to the immortall gods, and namely, to *Apollo* & *Æsculapius*. *Democritus* compiled a volume of the same argument. But both he and *Pythagoras* had travelled before all over Persis, Arabia, Æthyopia, and Ægypt, and there conferred with the Sages and learned Philosophers of that countrey, called Magi. In summe, so farre were men in old time ravished with the admiration of hearbes and their vertues, that they
- B bathed not to avouch even incredible things of them. *Xanthus* an auncient Chronicler, writeth in the first booke of his Histories, of a Dragon, which finding one of her little serpents killed, raised it to life againe by a certaine hearbe, which hee nameth *Balis*: and with the said hearbe, a man also named *Thylo*, whom the dragon had slaine, was revived and restored to health againe: Also King *Iuba* doth report, That there was a man in Arabia, who being once dead, became alive againe by the vertue of a certaine hearbe. *Democritus* said, and *Theophrastus* gave credit to his words, That there is an hearbe, with which a kind of foule (wherof I have made mention before) is able to make the wedge or stopple to flie out of the hole of her nest, into which the sheepeheard had driven it fast, in case she bring the same hearb and but once touch the foresaid wedge therewith. These be strange reports and incredible, howbeit they draw men into a wonderfull opinion of the thing, and fill their heads with a deepe conceit, forcing them to confesse, That there is some great matter in hearbs, and much true indeed which is reported so wonderfully of them: And from hence it is, that most are of this opinion and hold certainly, That there is nothing impossible, but may be performed by the power of hearbs, if a man could reach unto their vertues: Many few there bee who have attained to that felicitie: and the operation of most simples is unknowne. In the number of these, *Herophilus* the renowned Physician may be reckoned: who was of this mind, and gave it out in his ordinarie speech, That some hearbs there were, which were effectually and did much good, if a man or woman chaunced but to tread upon them under their feet. And verely, this hath bene knowne and found true by experience, that some diseases would be more exasperat and angrie, yea, and wounds grow to fretting and inflammation, if folke went
- D but over certaine hearbes in the way as they passed on foot. Loe what the Physick in old time was! and how the same lay wholly couched in the Greeke language, and not elsewhere to bee found. But what might be the reason, that there were no more simples knowne? Surely it proceeds from this, That for the most part they bee rusticall peasants, and altogether unlettered, who have the experience and triall of hearbs, as those who alone live and converse among them where they grow. Another thing there is, Men are carelesse and negligent, and love not to take any paines in seeking for them. Againe, every place swarmeth so with Leeches and Physicians, and men are so readie to run unto them for to receive some compound medicine at their hands, that little or no regard there is made of Hearbs and good Simples. Furthermore, many of them which have been found out and knowne, have no name at all: as for example, that hearbe which I spake of in my
- E Treatise concerning the cure and remedies of corne growing upon the lands: and which wee all know, if it bee enterred or buried in the foure corners of the field, will skare away all the foules of the aire, that they shall not settle upon the corne, nor once come into the ground. But the most dishonest and shamefull cause why so few simples in comparison be knowne, is the naughty nature & peevish disposition of those persons who will not teach others their skill, as if themselves should loose for ever that which they imparted unto their neighbour. Over and besides, there is no certaine way or meanes to direct us to the invention and knowledge of hearbes and their vertues: for if we looke unto these hearbes which are found alreadie, we are for some of them beholden to meere chaunce and fortune: and for others (to say a truth) to the immediat revelation from God. For prooffe hereof, mark but this one instance which I will relate unto you. For many a year
- F untill now of late daies, the biting of a mad dog was counted incurable: and looke who were so bitten, they fell into a certaine \*dread and feare of water: neither could they abide to drinke, or to heare talke thereof, and then were they thought to be in a desperat case: It fortun'd of late, that a souldiour, one of the guard about the \*Pretorium was bitten with a mad dog, and his mother saw a vision in her sleepe, giving (as it were) direction unto her for to send the root unto her sonne for

to drinke, of an Eglantine or wild Rose (called Cymorrhodon) which the day before she had espied **G**  
 growing in an Hortyard, where she tooke pleasure to behold it. This occurrent fell out in \*Lac-  
 etania, the nearest part unto us of Spaine. Now, as God would, when the souldiour before said  
 upon his hurt received by the dog, was readie to fall into that symptome of Hydrophobie, and  
 began to feare water; there came a letter from his mother, advertising him to obey the will of  
 God, and to doe according to that which was revealed unto her by the vision. Whereupon hee  
 dranke the root of the said sweet brier or Eglantine, and not only recovered himselfe beyond all  
 mens expectation: but also afterwards as many as in that case tooke the like receipt, found the  
 same remedie. Before this time, the writers in Physicke knew of no medicinable vertue in the Eg-  
 lantine, but onely of the sponge or little ball, growing amid the prickie branches thereof, which  
 being burnt and reduced into ashes, and incorporat with honey into a liniment, maketh haire to **H**  
 come again where it was shed by any infirmitie. But seeing I am fallen into the mention of Spain,  
 it commeth to my mind, what I my selfe knew and saw in the same province, within the lands and  
 domaines belonging to an host of mine; namely, a certaine plant or hearbe there lately found,  
 called \*Dracunculus, which carried a maine stem or stalke an inch or thumbe thicke, beset with  
 spots of sundrie colours, resembling those of vipers and serpents: and I was told, that it was a sin-  
 gular remedie against the sting or biting of any serpents. This Dracunculus differeth from ano-  
 ther hearbe of that name, whereof I spake in the book going next before, for this hath a distinct  
 forme from that, and besides, another strange & wonderfull propertie, namely, to shew two foot  
 or thereabout above ground in the Spring time, when serpents first doe cast their sloughes or  
 skins: and the same is no more scene, at the very time that serpents also retire into their holes  
 and take up their Winter harbour within the ground. Let this plant bee gone once into the  
 earth and hidden, you shall not see a snake, adder, or any other serpent stirring abroad. Wherby  
 we may see what a kind and tender mother Nature is unto us (if there were nothing els to testifie  
 her love) in giving us warning beforehand of daunger: and pointing unto us the very time when  
 we are to be afraid and to take heed of serpents. **I**

\*our common  
 Dragons.

CHAP. III.

*Of a certaine venomous fountaine in Germanie: of the hearbe Britannica. What  
 diseases they be that put men to the greatest paine.*

**S**o unfortunate is our condition, and so much exposed are wee to manifold calamities, that **K**  
 the earth is not pestered with wicked beasts onely for to doe us harme: but also there bee o-  
 therwhiles venomous waters and pestilent tracts to worke us more woe and miserie. In that  
 voiage or expedition which prince *Cesar Germanicus* made into Germanie, after hee had passed  
 over the river Rhene, and had given order to advance forward with his armie, he encamped up-  
 on the seacoasts along Friseland, where there was to be found but one spring of fresh water; and  
 the same so dangerous, that whosoever drunke of that water, within two years lost all their teeth,  
 and were besides so feeble and loose jointed in their knees, that unneeth they were able to stand.  
 These diseases the Physicians tearmed \*Stomacace and Sceletyrbe: as one would say, the mala-  
 die of the mouth, and palsie of the legs. Yet they found a remedie for these infirmities, and that **L**  
 was a certain hearbe called \*Britannica, which is very medicinable, not only for the accidents of  
 the sinewes and mouth, but also for the Squinancie and stinging of serpents. It hath leaves grow-  
 ing somewhat long, and those enclining to a brownish or darke greene colour, and the root is  
 blacke; out of which, as also from the leaves, there is a juice drawne and pressed. The flowers by a  
 peculiar name be called Vibones: which being gathered before any thunder bee heard, and so  
 eaten, doe assure and secure the parties altogether from that infirmitie. The Frisians, neare unto  
 whom we lay encamped, shewed our men this hearb. But I muse much & wonder what should be  
 the reason of that name, unlesse the Frisians bordring upon the narrow race of the Ocean, which  
 lieth onely between them and England (called in those daies Britannica) should therupon for the  
 neighbourhead & propinquitie of that Island, give it the name Britannica. For certain it is, that **M**  
 it took not that name because there grew such plentie thereof in that country of England, that it  
 should be transported over from thence to our camp; for as yet that Island was not wholly subject  
 unto us & reduced under the Roman signorie. For an ordinary thing it was in old time practised  
 by those that found out any hearbs, to affect the adoption (as it were) of the same, and to call them  
 by

\*Some thinke  
 this disease to  
 bee the Schor-  
 buck or Scor-  
 bute, which  
 raigneth yet  
 at this day.  
 \*Which is ta-  
 ken to be our  
 Cochlearia,  
 i. Spoonwort,  
 commonly  
 called Scorbut-  
 grasse or Scor-  
 vy-grasse.

**A** by their owne names, wherein verely men tooke no small contentment: according as I purpose to shew by the example of certaine kings and princes, whose names live and continue yet in their hearbes; so honourable a thing it was thought in those daies to find and it were but an hearb that might doe good unto man. Whereas in this age wherein we now live, I doubt not but there bee some who will mocke us for the pains taken in that behalfe, and thinke us very simple for writing thus as wee doe of Simples; so base and contemptible in the eyes of our fine fooles and delicat persons, are even the best things that serve for the benefit & common utilitie of mankind. Howbeit, for all that, good reason it is and meet that the authours and inventours of them, as many as can be found, should be named and praised with the best; yea, and that the operations and effects of such hearbs should bee digested and reduced into some method, according as they be appropriat to every kind of disease. In the meditation whereof, I cannot chuse nor containe my selfe; but deplore and pitie the poore estate and miserable case of man: who over and besides the manifold accidents and casualties which may befall unto him, is otherwise subject to many thousands of maladies, which we have much adoe to devise names for, every houre of the day happening as they doe, and whereof no man can account himselfe free, but every one is for his part to feare them. Of these diseases so infinite as they bee in number, to determine precisely and distinctly which bee most greivous; might seeme meere follie, considering that every one who is sicke for the present, imagineth his owne sicknesse to bee worst and fullest of anguish. And yet our forefathers have given their judgement in this case, and by experience have found, That the most extreame paine and torment that a man can endure by any disease, is the Strangurie or pissing dropmeale, occasioned by the stone or gravell in the bladder. The next is the greefe and anguish of the Stonacke: and the third, Head-ach: for setting these three maladies aside, lightly there are no paines that can kill a man or woman so soone. And here by the way, I cannot for mine owne part but marvell much at the Greekes, who have published in their writings venomous and pestilent hearbes, as well as those that bee good and holesome. And yet there is an apparence and shew of reason, why some poysons should bee knowne: for otherwhiles it falleth out that men live in such extremitie, as better it were to die, than so to lie in anguish and torment, infomuch, as death is the best port and harbor of refuge that they have. Certes, *Marcus Varro* reporteth of one *Servius Clodius* a gentleman or knight of Rome, who for the extreame paine of the gout, was forced to annoint his legs and feet all over with a narcoticke or cold poyson, whereby he so mortified the spirits of the muskles and sinewes, that hee became paralyticke in that part: and ever after unto his dying day, was rid as well of all sence, as of the paine of the gout. But say, that in these cases it might bee tollerable to set downe in their bookes some poysons: what reason, nay what leave had those Greekes to shew the meanes how the brains and understanding of men should bee intoxicat and troubled? What colour and pretence had they to set downe medicines and receipts to cause women to slip the untimely fruit of their womb, and a thousand such like casts & devises that may be practised by hearbs of their penning? For mine owne part, I am not for them that would send the conception out of the body unnaturally before the due time: they shall learne no such receipts of me. Neither will I teach any how to temper and spice an amatorious cup, to draw either man or woman into love; it is no part of my profession:

**E** For well I remember, that *Lucullus* a most brave Generall, and a captain of great execution, lost his life by such a love-potion. Much lesse then shall yee have me to write of Magicke, witchcraft, charmes, enchantments and forceries, unlesse it be to give warning that folke should not meddle with them, or to disprove those courses for their vanities, and principally to give an Item, how little trust and assurance there is to bee had in such tromperie. It sufficeth mee and contenteth my mind, yea and I thinke that I have done well for mankind, in recording those hearbes which bee good and holesome, found out by men of wit and learning for the benefit of posteritie.

CHAP. IIII.

**F** *Of Moly, and Dodecasheos: of Paonie, otherwise called Pentorobus or Glycyfide. Of Panaces, Asclepium, Heraclium, and Chironium. Of Panaces Centarium or Pharnaceum. Of Heraclium, Siderium. Of Henbane, called Hyoscymus, Apollinaris, or Altercangenus.*

**H**omer is of opinion, That the principall and soveraigne hearb of all others, is Moly; so called (as hee thinketh) by the gods themselves. The invention or finding of this hearbe hee

\*ascri-

\**Odyssio.*

\*ascribeth unto *Mercurie*: and sheweth that it is singular against the mightiest witchcraft and enchauntments that bee. Some say, that this hearbe Moly, even according to *Homers* description, with a round and blacke bulbous root to the bignesse of an onion; and with a leafe or blade like that of *Squilla*, groweth at this day about the river or lake *Peneus* and upon the mountaine *Cylleum* in *Arcadia*: also that it is hard to be digged out of the ground. The *Grecian* Simplists describe this Moly with a yellow flower, whereas *Homer* hath written, that it is white. I met with one *Physician*, a skilfull *Herbarist*, who affirmed unto me, That this Moly grew in *Italie* also: and in very truth he brought and shewed me a plant which came out of *Campaign*, about the digging up whereof among hard and stonie rocks, he had been certaine daies: but get hee could not the entire root whole and sound, but was forced to breake it off, and yet the root which he shewed me was thirtie foot long.

Next unto Moly in account and reputation, is that plant which they call *Dodecatheos*, for that it doth represent and comprehend the majestie of all the cheefe gods. They say if it be drunk in water, it is a soveraigne medicine for all maladies. Seven leaves it hath, resembling very much those of *Lectuce*, and the same spring from a yellow root.

\**Pæon*, who was equall in time to *Hercules*, and lived 156 before the *Troian* war.

As touching *Pæonie*, it is one of the first hearbes that were ever known and brought to light, as may appeare by the author or inventor thereof, whose name it beareth still. Some call it *Pentorobos*: others *Glycyside*. [Where by the way I am to advertise the reader of the difficultie in the knowledge of hearbes by their names, considering that the same hearbe hath in sundrie places diverse appellations.] But to proceed forward with our *Pæonie*: it groweth among bleake and shadie mountaines, rising up with a stem betweene the leaves, \*four fingers high, and bearing in the top foure or five heads, fashioned somewhat like to *Filberds*, within which there is plentie of seed both red and blacke. This hearb is good against the fantastickall illusions of the \**Fauni* which appeare in sleepe. It is said, that this hearbe must be gathered in the night season: for if the *Rainbird*, *Woodpeck* or *Hickway*, called *Picus Martius*, should chauce to spie it gathered, he would flie in the face, and be readie to pecke out the eyes of him or her that had it.

\**Sesquipedali*. *Diosco*, i. a foot and halfe.

\*I suppose he meaneth the diseases called *Ephialtes* or *Incurbus*, i. the night-Mare.

\**πανάκιον* and *ἀκέραιον*, i. [a medicine for] all grecks; as one would say, All-heale.

The hearbe \**Panaces*, promiseth by the very name a remedie of all diseases. A number there be of hearbes so called: and all ascribed to some god or other for the invention of them: for one of them hath the addition of *Asclepion*, for that *Æsculapius* had a daughter named also *Panacea*. As touching the concrete juice named *Opopanax*, it is drawne from the root of this plant (being of the *Ferula* or *Fennell* kind, such as I have heretofore shewed) by way of incision, the which root hath a thicke rind, and of a saltish savour. When the root is pulled out of the ground, there is a religious ceremonie observed to fill up the hole againe with all sorts of corne, as it were in satisfaction to the earth for the violence offered in tearing it up. As for the said juice *Opopanax*, where and how it should be made, and which is the best kind thereof and not soppisticat, I have declared already in my *Treatise* of forraine and straunge plants. That which is brought out of *Macedonie*, they call *Bucolicum*, because the *Neat*-heards of the countrey marke when the liquour breaketh forth and runneth out of it selfe, and so receive and gather it from the plant: This will not last, but of all the rest soonest looseth the force. Moreover, in all sorts of it, that is rejected principally, which is blacke and soft; for these be markes to know that it is corrupted and soppisticat with wax. A second kind there is of *Panaces*, which they call *Heraclium*: the invention of the vertues and properties whereof is attributed unto *Hercules*. Some there be who call it *Origanum Heracliticum* the wild, because it is like unto *Origan*, wherof I have heretofore written: but the root of this *Panaces* is good for nothing. A third kind of *Panaces* took the name of *Chiron* the *Centaur*, who was the first that gave intelligence of the hearbe and the vertues thereof. The leafe is like unto the *Docke*, but that it is bigger and more hairie: the flower is of a golden yellow colour: the root but small: it loveth to grow in rich, fat, and battle grounds. The flower of this *Panaces* is most effectuall in *Physicke*: in which regard there is more use and profit thereof than of all the former kinds. A fourth *Panaces* ther is besides, found out also by the same *Chiron*, whereupon it hath the denomination of *Centaureum*: called also it is *Pharnaceum*: The occasion of this two-fold name is this: because there is some controversie in the first invention thereof; whiles some attribute it to the *Centaur Chiron*, others to *K. Pharnaces*. This *Panaces* is usually set and planted, bearing leaves indented in the edges like a saw, and those longer than any of the rest. The root is odoriferous, which they use to drie in the shaddow, and therewith to aromatize their wine, for a pleasant and delectable tast it giveth unto it. Hereof they have made two speciall kinds:

A kinds: the one with a \*thicker leafe: the other with a thinner and smaller.

As for Heracleon Siderion, a plant it is also fathered upon *Hercules*. It riseth up with a slender stalke to the height of four fingers, bearing a red flower, and leaves in manner of the Coriander. Found it is growing neare to pooles and rivers: and for a wound-herb there is not the like, especially if the bodie be hurt by sword, or any edged weapon made of yron and Steele.

There is a wild Vine, named *Ampelos Chironia*, for that *Chiron* was the first author thereof. Of this plant I have written in my discourse of Vines [under the name of *Vitis Nigra*] like as also of another \*hearbe, which hath the goddesse *Minerva* for the inventresse.

Moreover, unto *Hercules* is ascribed *Henbane*, which the Latines call *Apollinaris*; the Arabians *Altercum* or *Altercangenon*; but the Greekes *Hyoscyamus*. Many kinds there be of it. The one beareth blacke seed, flowers standing much upon purple; and this hearbe is full of prickes. And in very truth, such is the *Henbane* that groweth in *Galatia*. The common *Henbane* is whiter and brauncheth more than the other: taller also than the *Poppie*. The third kind bringeth forth seed like unto the graine of *Irio*. All the sort of these alreadie named, trouble the braine, and put men besides their right wits: besides that, they breed dizziness of the head. As touching the fourth, it carieth leaves soft, full of down, fuller and fatter than the rest: the seed also is white: & it groweth by the sea side: Physicians are not afraid to use this in their compositions, no more than that which hath red seed. Howbeit, otherwhiles this white kind especially, if it bee not throughly ripe, prooveth to bee reddish, and then it is rejected by the Physicians. For otherwise none of them all would bee gathered, but when they bee fully drie. *Henbane* is of the nature of

C \*wine, and therefore offensive to the understanding, and troubleth the head. Howbeit, good use there is both of the seed it selfe as it is in substance, and also of the oile or juice drawne out of it apart. And yet the stalkes, leaves, and roots, are employed in some purposes. For mine owne part, I hold it to be a daungerous medicine, and not to be used but with great heed and discretion. For this is certainly knowne, That if one take in drinke more than foure leaves thereof, it will put him beside himselfe. Notwithstanding the Physicians in old time were of opinion, That if it were drunke in wine, it would drive away an ague. An oile (I say) is made of the seed thereof, which if it be but dropped into the eares, is ynough to trouble the braine. But strange it is of this oile, That if it be taken in drinke, it serveth for a countrepoyson. See how industrious men have ben to prove experiments, and made no end of trying all things, insomuch as they have found meanes and forced very poysons to be remedies.

CHAP. V.

Of *Mercurie*, called *Linozostis*, *Parthenium*, *Hermupoa*, or rather, *Mercurialis*: of *Achilleum*, *Panaces*, *Heracleum*, *Sideritis* and *Millefoile*: of *Scopa regia*, *Hemionium*, *Teucrium*, and *Splenium*: of *Melampodium* or *Ellebore*, and how many kinds there be of it: of the blacke or white *Ellebore*, and their medicinable vertues: how *Ellebore* is to be given, how to be taken, unto whom and when it is not to be given: and how it killeth Mice and Rats.

E THE hearbe *Mercurie*, called by the Greekes *Linozostis* and *Parthenion*, was thought to be first found out by *Mercurie*: whereupon many of the Greekes call it *Hermupoa*: and wee all in Latine name it *Mercurialis*. Of it be two kinds, the male and the female: howbeit, the female *Mercurie* is of better operation than the other. It riseth up with a stem a cubit high, which otherwhile brancheth in the top: the leaves bee like unto *Basil*, but that they are narrower: full of knots or joints the stalke is; and those have many hollow concavities like arme-pits. The seed hangeth downe from those joints. In the female the same is white, loose, and in great plentie: in the male it standeth close unto those joints, but thinner: and the same is small & as it were wreathed. The leaves of the male *Mercurie* be of a darke and blacker greene: whereas in the female they be more white. The root is altogether superfluous, and very little. Both the one & the other delight to grow in plaines and champion fields well ordered and husbanded. It is wonderfull if it be true, that is reported of both these kinds, namely, That the male *Mercurie*, causeth women to beare boies: and the female, girles. For which purpose the woman must presently after that shee is conceived, drinke the juice of which *Mercurie* she will, in sweet wine cuit, and eat the leaves either sodden with oile and salt, or els greene and raw in a sallad with vinegre. Some there bee who

boile

\* *Cressivitis*.  
\* *Plum*, Ex  
\* *Theophrast*.

\* *Marricaria* or  
\* *Parthenium*,  
i. *Motherwort*.

\* *Vini*. Some  
read *Veneri*,  
i. *poyson*.

boile it in a new earthen vessell never used before, together with the hearbe Heliotropium or Turnsol, and two or three cloves of Garlicke, untill it bee thoroughly sodden. Which decoction they prescribe to be given unto women, as also the hearbe it selfe to bee eaten the second day of their monthly sicknesse, and so to continue for three daies together: and then upon the fourth day, after they have bathed, to companie with their husbands. *Hippocrates* giveth woonderfull praise unto Mercurie, as well the male as the female, for all those accidents which follow women: But the manner of using it, which he prescribed, there is no Physician hath skill of. He appointed to make passaries thereof with Hony, oile of Roses, oile of Ireos or Lillies, and so to put them up into the secret parts: and in this manner he saith that the hearbe is excellent good for to provoke the monthly termes of women, and to fetch away the after birth. He affirmeth also, that a potion or fomentation therewith will doe as much. Moreover, by his saying, the juice of Mercurie infused into the eares, or applied by way of liniment with old wine, is singular for them when they run with stinking matter. He ordained likewise a cataplasme of Mercurie to be laid unto the bellie, for to stay the violent flux of humours thither: for the strangurie also and infirmities of the bladder. In which cases, he gave the decoction thereof with Myrrhe and Frankincense. And verily for to loosen the bellie, although the patient were in a fever, there is a potion of Mercurie singular good, made in this wise: Take a good handfull of Mercurie, seeth the same in two sextars of water, untill one halfe bee consumed: let the partie drinke the same with salt and honey mixed therewith: But the said decoction if it be made with an Hogs foot, with a Hen, Capon, or Cocke boiled withall, is the holesomer. Some Physicians were of opinion, That for to purge the bodie, both Mercuries, as well the male as the female are to be given, either boiled alone by themselves or else with Mallowes: They cleanse the breast parts, and evacuat choller, but they hurt the stomacke. Touching all the other properties of Mercurie, I will write in place convenient.

As *Chiron* the Centaure found out the medicinable vertues of certaine hearbs, so we are beholden to his scholler *Achilles* for one, which is singular to heale wounds, and of his name is called Achilleos. This is that wound-hearbe, wherewith (by report) he cured prince *Telephus*. Some have thought that he devised first the rust of brasse or verdigreece, which is so excellent for salves and plastres: and therefore you shall see *Achilles* commonly painted scraping off the rust of his speare head with his sword into the wound of the said *Telephus*. Others say, that he tooke both the said rust or verdegreece, and also the hearbe Achilleos to worke his cure. Some would have this Achillea to be Panaces Heracleon; and others, Sideritis: we in Latin call it Millefolia. An hearb it is growing with a stalke or stem to the height of a cubit, spreading into many branches, clad from the very root up to the top, with leaves smaller than those of Fenell. Others confesse indeed that this hearbe is singular good for wounds: but the true Achilleos (say they) hath a blewish stalke a foot high and no more, bare and naked without any branches at all, howbeit finely decked and garnished on every side with round leaves, standing one by one in excellent order & making a faire sight. There be againe who describe it with a fouresquare stem, bearing heads in the top in manner of Horehound, and leaved like unto an Oke. And this they say is of that efficacie, that it will conglutinat and unite sinewes againe, if they were cut quite asunder. Moreover, you shall have some who take for Achillea that kind of Sideritis growing upon mud wals, which if it be brused or stamped, yeeldeth a stinking sent. Moreover, there is another going under the name Achilleos, like to this last described, but that the leaves bee whiter and fatter, the little stalkes or sprigs more tender, and it groweth in vineyards. Last of all, there is one more called Achilleos, which riseth up to the height of two cubits, bearing prettie fine and slender branches and those three square, leaves resembling Fearn hanging by a long stele, and the seed is much like unto that of the Beet. In one word, they bee all of them most excellent for healing wounds. And as for that especially, which hath the largest leaves, our countrey men in Latine have called it *Scopa Regia*. And the same is holden to be good for to heale the Squinancie or Gargle in swine.

In the same age wherein *Achilles* lived, prince *Teucer* also gave the first name and credit to one speciall hearbe, called after him *Teuction*, which some nominat *Hemionium*. This plant putteth forth little stalkes in manner of rushes or bents, and spreadeth low: the leaves bee small: it loveth to grow in rough and untoiled places: a hard and unpleasent savour it hath in tast: it never flourisheth, and seed it hath none. Sovereigne it is for the swollen and hard spleene: The knowledge of which properrie came by this occasion, as it is credibly and constantly reported. It fortuneth upon a time when the inwards of a beatt killed for sacrifice, were cast upon the ground where this hearb grew,

**A** grew, it tooke hold of the splene or milt, and clave fast unto it, so as in the end it was seen to have consumed and wasted it cleane: hereupon some there be that call it Splenion, *i.* Splene-woort. And there goeth a common speach of it, That if swine doe eat the root of this hearbe, they shall be found without a milt when they are opened. Some there be, who take for Teucrium and by that name do call, another hearb full of branches in manner of hyssope, leaved like unto beans; and they give order, that it should be gathered whiles it is the floure; as if they made no doubt but that it would floure. The best kind of this hearbe they hold to be that which commeth from the mountains of Cilicia and Pisidia.

Who hath not heard of *Melampus* that famous divinour and prophet? he it was of whome one of the Ellebores tooke the name, and was called Melampodion: and yet some there be who attribute the finding of that hearbe unto a shepheard or heardman of that name, who observing well that his three goats feeding thereupon, fell a scouring, gave their milke unto the daughters of *K. Prætus*, whereby they were cured of their furious melancholie, and brought againe to their right wits. This hearbe then being of so excellent operation, it shall not be amisse to discourse at once of all the kinds of Ellebore, whereof this maketh one. And to begin withall, two principall sorts there be of it; namely, the white and the blacke: which distinction of colour; most writers would have to be meant and understood of the roots onely, and no part els: others there be, who would have the root of the blacke Ellebore to be fashioned like unto those of the Plane tree, but that they be smaller and of a more darke and duskyish greene, divided also into more jags and cuts; but those of the white Ellebore, to resemble the young Bee new appearing above the ground, save onely that they be of a more blackish colour, and along the backpart of their concavities enclining to red. Both the one and the other bringeth forth a stalk in fashion like the *Ferula* or *Fenell* geant, a span or good hand-breadth high, and the same consisteth of certain tunicles or skins folded one within another in manner of bulbous plants, rising from the like root; and the said root is full of strings or fringes, as is the head of an onion. The blacke Ellebore is a very poison to horses, kine, oxen, and swine, for it killeth them; and therefore naturally these beasts beware how they eat of it, whereas confidently they feed upon the white. The right season of gathering the Ellebores, is in harvest time. Great store thereof groweth upon the hill *Oeta*, but the best is that which is found in one only place therof neare about \* *Pyra*. The black Ellebore commeth up every where; but the best is in *Helicon*, a mountaine much renowned and praised for other hearbs beside it, wherewith it is well furnished. As touching the white, that of the mount *Oeta* is counted the principall: in a second degree, is the white Ellebore of *Pontus*: in the third place is to be raunged, that which commeth from *Elæa*, which (they say) groweth among vines: in the fourth and last place, for goodnesse, is that of the mount *Parnassus*, which is sophisticated with the Ellebore of *Ætolia* neare by. The blacke Ellebore is called *Melampodium*, wherewith folke use to hallow their houses for to drive away ill spirits, by strewing or perfuming the same, and using a solemne praier withall: it serveth also to blesse their cattraile after the same order. But for these purposes they gather it very devoutly and with certaine ceremonies: for first and foremost, they make a round circle about it with a sword or knife, before they goe in hand to take it forth of the ground: then the partie who is to cut or dig it up, turneth his face into the East, with an humble prayer unto the gods, That they would vouchsafe to give him leave with their favour to doe the deed; and with that, hee marketh and observeth the flight of the *Ægle*; for lightly while they be cutting up of this root, ye shall see an *Ægle* soaring aloft in the aire: now in case the said *Ægle* flie neare unto him or her that is cutting up Ellebore, it is a certain presage and foretoken, that he or she shall surely die before that yeare goe about. Much adoe also there is about the gathering of the white Ellebore; for unlesse the partie do eat some garlick before, and estfoons in the gathering sup off some wine, and withall make hast to dig it up quickly, it will stuffe and offend the head. The blacke Ellebore some call *Eutonion*, others *Polyrrhizon*; it purgeth downward: the white, by vomit upward, and doth evacuat the offensive humours which cause diseases. In times past it was thought to be a dangerous purgative, and men were afraid to use it: but afterwards it became familiar and common, insomuch as many students tooke it ordinarily for to cleanse the eyes of those fumes which troubled their sight, to the end that whiles they read or wrote, they might see the better and more clearly. It is well knowne, that *Carmeades* the Philosopher purposing to answer the books of *Zeno*, prepared his wits and quickened his spirits, by purging his head with this Ellebore. And *Drusus* our countreyman, one of the most famous and

\* Where *Hæ-*  
*entes* tried to  
death as it  
were, in a fu-  
nerall fire,  
which the  
Greeks call  
*Pyra*.

renowned Tribunes of the Commons that were ever knowne at Rome (a man who above all others woon the favour and applause of the comminaltie, showsoever the nobilitie charged him to have been the cause of the Marsians warre) was perfittly cured of the falling sicknesse in the Isle Anticyra, by this onely medicine: and indeed those Islanders have a way by themselves to prepare their Ellebore with the mixture of Sefamocides (as I have said before) whereby the taking of it is most safe. Ellebore is called in Latine \* Veratrum: the powder as well of the one as the other snuffed up into the nostrils, either alone by it selfe, or mixed with the powder of the Fullers hearbe Radicula, wherewith they wash and scour their woollen cloth, \* provoketh sneezing; and yet both of them procure sleepe. Now for use in Physicke, there would be chosen the smallest roots of Ellebor, such as be short also, and as it were curtailed, and not sharpe pointed in the botome: and the best part is that which is toward the nether end; for the uppermost part of the root which is the thickest and bulbous like to an onion head, is good for dogs onely, and given unto them for to make them scummer. In old time they used to chuse the Ellebore root by the barke, and tooke that for the best which had the most fleshie or thickest rind, to the end that they might take out the finer pith or marow within; which they used to lap and cover with moist sponges, and when it began to swell, they divided or sliced it longwise into small filaments with the point of a needle or bodkin. These filaments or strings, they dried in the shade, and laid them up to serve as need should require. But now adaies they cut the small shoots or slips branching from the root, such as are most charged with barke, and those the Physicians give unto their Patients. The best white Ellebore is that, which in tast is hot and biting at the tongues end, and in the breaking seemeth to smoke or send dust from it: it is commonly said, that it will continue in force thirtie years. The blacke is good for the palsie, for those that be lunaticke and bestraught in their wits, for such as be in a dropsie (so they be cleare of a fever,) for inveterat goutts as well of feet and hands as other joynts: it purgeth downward by the belly, both choller and fleame: being taken in water, it gently mollifieth and looseth the bodie: and from foure oboli (which is a small or meane dose) you may rise to a full dram, so you exceed not that weight. Some were wont to mingle Scammonium therewith; but the safer way is to put salt onely thereto: beeing given in any sweet liquor to some great quantitie, it is daungerous: and yet a fomentation therewith, is good to rid away and dispatch the mistinesse that troubleth the eies: and therefore some use to beat it into powder, and when it is reduced into a liniment or eyesalve, therewith to annoint them for the said purpose. This propertie moreover it hath, to bring to maturation the swelling wens called the Kings evill, to mollifie any hard tumors, to mundifie also the foresaid wens and any borches or impostumes that be suppurat and broken. It cleanseth likewise the hollow ulcers called fistuloes, provided alwaies that it be not taken out of the sore in two daies and two nights, but the third day it ought to be remooved. Incorporat with the skales of brasse and red orpiment, it taketh away werts. Made into a pulteffe or cataplasme with barley meale and wine, it is singular good for the dropsie, if it be applied unto the bellie: take a siving or slip of the root and draw it through the eare of sheepe or horse in manner of rowelling, and the morrow after take it foorth againe at the same houre; this healeth the gid or wood-evill in sheepe, and cureth the glandres in horses: incorporat with frankincense or wax, together with pitch or oile of pitch, it is singular good for the farcins or scab in any foure-footed beast. Touching white Ellebore, the best is that which most speedily provoketh sneezing: it is without comparison farre more terrible than the blacke, especially if a man read what adoe and preparation there went unto it in the old time, when they were to drinke it against shiverings and shakings, against the rising of the mother and daunger of suffocation: in case also of immoderat and extraordinarie drowsinesse, of excessive hicquets and yexing without intermission, and of continuall sneezing: moreover, when they were troubled with weakenesse and feeblenesse of stomacke: in like manner in case of vomits, when they came either too fast or over-flow, either too little or too much: for this was a rule observed among them, To give with Ellebore some other drugs, for to cause it worke the sooner, and to hasten vomit more speedily: also they used means to fetch away the very Ellebore againe if it lay over-long in the bodie, either by other purgative medicines, or by clysters: oftentimes also by opening a veine or bloud-letting. And say that Ellebore taken in manner aforesaid, wrought very well, yet they used to observe every vomit, the divers colours of humors that came away, which many times were fearefull to behold: yea and when the Patient had done casting, they considered also the ordure and excrements that passed away by the belly: they gave order besides,

\* *de verando, unde veratoris & veraculi*: and because such prophets were counted mad & out of their wits, therefore it was so called, for that it cured such.

\* *Sternutamentum facit, ambo somnum*: I doubt whether this be true: I suppose it should be read according to the old copie [*Somnum discutit*] it is, they discusse or shake off sleepe, used to that purpose in lethargies & such drowsie diseases.

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**A** besides, for \* bathing either before or after the taking of Ellebore, as occasion best required; yea and they tooke great heed and regard of the whole bodie besides: and yet, did what they could, the terrible name and report that went of this medicine, passed all their care and circumspection whatsoever: for it was an opinion generally held and received, That Ellebore doth eat away and consume the flesh seething in the pot, if it bee boiled therewith. But herein were the auncient Physicians much too blame and greatly in fault, in that they were over timorous, and for feare of such accidents ensuing upon this medicine, gave it in too small a dose: whereas indeed, the greater quantitie that one taketh of it, the more speedily it worketh, and the sooner passeth out of the bodie, when it hath once done the errand. *Themison* used to prescribe two drams, and not above. The Physicians who followed after, allowed the dose of foure drams; **B** grounding upon a notable and famous apothegme or speech of *Herophylus*, who was woont to say, That Ellebore was like unto a valiant and hardie captaine: For when (quoth he) it hath stirred all the humors within the bodie; it selfe issueth forth first and maketh way before them: Moreover, there is a straunge and singular devise, To clip the root of Ellebore with small sizzers or sheares into little peeces; then, to sift them through a sencer, that the barke or rind may remaine still; and when it is cleansed and purged from the pith or marow within, the same may fall thorough and passe away: which is passing good to stay vomits, in case the Ellebore doe worke too extremely. Furthermore, if wee looke for good successe in our cure by ministring of Ellebore, in any wise wee must take heed and be carefull, how we give it in close weather, and upon a darke and clowdie day; for certainly it putteth the Patient to a jumpe or great hazzard, and causeth **C** most grievous and intollerable pains and torments. For that it should be taken in summer rather than in winter, no man doubteth thereof. Over and besides, the bodie ought to bee prepared a seven-night before; during which time, the Patient is to eat tart and sharpe \* meats and poignant fauces; to abstaine from wine altogether; and the fourth and third day before, to assay by little and little to vomit gently: last of all, to forbear supper over-night, when hee is to take his Ellebore the morrow. As touching the manner of giving Ellebore: the white may be drunke in some sweet wine; but the best and chiefest way of taking it, is in milke, grewell, or potage. Of late daies there is come up a pretie invention, To slit or cut radish roots, and within those gashes to sticke or enterlace peeces of white Ellebore; which done, to bind them close up againe, that the strength and vertue thereof may be incorporat in the foresaid roots: and thus **D** by the means of this kind temperature with the radish, to give it unto the Patient. Ordinarily this medicine of Ellebore continueth not above foure hours within the bodie, but it commeth up againe, and within seven it hath done working. And thus beeing used as is before said, it is a most soveraigne remedie for the falling sicknesse, the swimming or dizziness of the head: it cureth melancholicke persons troubled in mind; such as be brainsicke, mad, lunaticke, phranticke, and furious: it is singular good for the Elephantie, the foule and dangerous morphew called Leuce, the filthie leprosie, and the generall convulsion whereby the bodie continueth stiffe and starke, as if it were all one peece without any joynt. It helpeth those that be troubled with trembling, shivering, and shaking of their lims, with the gout, and the dropie, and namely such as be entring into a tympanie: singular it is for those that have weake and feeble stomachs and **E** can keepe nothing that they take; for such as are given to spasmes or cramps, lie \* bedrid of the dead palsie or such chronicke diseases, encumbred with the sciatica, haunted with the quartane ague, which will not be rid away by any other means; troubled with an old cough, vexed with ventosities and griping wrings and torments which be periodicall, and use to come and goe at certaine set times: howbeit, Physicians forbid the giving of Ellebore to old folke and young children: *Item*, to such as be of a foeminine and delicat bodie; as also to those that be in mind effeminate: likewise to those who are thin and slender, soft and tender: in which regards, we may not bee altogether so bold to give it unto women as unto men. In like manner, this is a medicine that would not bee ministred inwardly to fearefull, timorous, and faint-hearted persons, neither to those who have any ulcer in the precordiall region about the midriffe, ne yet unto **F** such as usually bee given to swell in those parts; and least of all to those that spit or reach up bloud; no more than to sickely and crasie persons who have some tedious and lingering maladie, as phthylicke, &c. hanging upon them, and namely, if they be grieved and diseased in their sides or throat. Neverthelesse, applied without the bodie in manner of a liniment with salted hog's greafe, it cureth the breaking forth of flegmaticke wheals and pimples; as also healeth old

\* *Hippocrates* appointeth them to bath before, who purge not easily with Ellebore: & in case of convulsions occasioned by the taking thereof, he prescribeth likewise the bain.

\* As radish roots and oxymell.

\* *Clinici*, some read *Cynici*, & then it signifieth those that have their mouths drawn awrie to their ears: the disease is called *Cynicus spasmus*.

fores remaining after impostumes suppurat and broken: mixed with parched or fried barley-groats, it is a very rats-bane, and killeth both them & mice. The Gauls or Frenchmen when they ride a hunting into the chase, use to dip their arrow heads in the juice of Ellebore, and they have this opinion, That the venison which they take will eat the tenderer; but then they cut away the flesh round about the wound made by the foresaid arrows. Furthermore it is said, That if white Ellebore be beaten to powder and strewed upon milke, all the flies that tast thereof will die. To conclude, the said milke is good to rid away lice, nits, and such like vermine out of the head and other parts of the bodie.

## CHAP. VI.

Of the hearbe Mithridation. Of Scordotis or Scordium. Of Polemonia, and Philetaria, otherwise called Chiliodynamia. Of Eupatorie or Agrimonie. Of great Centaurie, otherwise named Chironea. Of the little Centaurie, named also Libadion and Fel terra. Of Triorches: and the medicinable vertues upon these Simples depending.

**C**ratevas hath ascribed the invention of one hearbe to king *Mithridates* himselfe, called after his name *Mithridation*: This plant putteth foorth no more than two leaves, and those directly and immediatly from the root, resembling the leaves of *Branc-ursine*. There riseth up a stem between them both in the mids, carrying an incarnat floure in the head like a rose.

*Pompeius Lenæus* (who by the commaundement of *Pompey* the Great translated into Latine the Physicke notes and receipts of king *Mithridates*) saith moreover, That the said prince found out another hearbe named *Scordotis* or *Scordium*; and that among other his writings he met with the description of the said hearbe, set downe under the kings owne hand in this manner; namely, That it grew a cubit high, with a maine stem foure square, and the same full of braunches garnished with downie or furred leaves, indented and cut like to those of the oke. This herb is found ordinarily growing within the region of *Pontus*, in battle and moist champian grounds, and in tast is very bitter. There is another kind of *Scordium*, with larger & broader leaves, and like it is unto wild *Minth* or *Calamint*: both the one and the other be of great use in Physicke, either by themselves alone, or els put into opiats and antidots among other ingredients.

Touching \* *Polemonia*, which others call *Philetaria*, it tooke the name upon occasion of the strife and controversie between certain princes which debated about the first invention thereof. The *Cappadocians* know it by the name *Chiliodynamia*, i. as one would say, endued with a thousand vertues. This plant hath a thicke and grosse root, but sinall and slender branches, from the tops whereof there hang downe certaine berries in tufts and clusters, enclosing within them blacke seed: in all other respects it resembleth *rue*, and groweth commonly upon mountains.

As for *Agrimonie*, called otherwise *Eupatoria*, it hath gotten credit & reputation by a \* king, as it may appeare by the name. The stalke or stem of this hearbe is of a woodie substance, blackish in colour, hairie, and of a cubit in heighth or rather more. The leaves grow disposed and distant by certain spaces asunder, much like unto those of *cinquefoile* or *hempe*, snipped and cut about the edges ordinarily in five parts; the same are of a blackish or darke greene, and full of a kind of plume or downe. The root is superfluous for any operation that it hath in Physick: the seed of this hearb drunke in wine, is a singular remedie for the dysenterie or bloudie flux.

The greater \* *Centaurie* is that famous hearb wherewith *Chiron* the Centaure (as the report goeth) was cured, at what time as having entertained *Hercules* in his cabin, hee would needs be handling and tempering with the weapons of his said guest, so long untill one of his arrows light upon his foot and wounded him dangerously: wherupon some there be who name it *Chironion*. The leaves grow large, broad, and long, endented or cut rather, like a saw round about the edges: neare unto the root they come up very thicke: the stems run up three cubits high, full of knots and joynts all the way: knobbed in the top like unto *Poppie* heads: the root is of a mightie bignesse, enclining to a red colour, howbeit tender and easie to breake or knap in sunder: two cubits it beareth in length; full of a liquid juice: bitter in tast, and yet sweet withall: it loveth to grow upon banks and pretie hills, where the ground is fat and battle. The best *Centaurie* of this greater kind, commeth out of *Arcadie*, *Elis*, *Messenia*, *Pholoe*, and mount *Lycaeus*: and yet there is good found upon the *Alpes*, and in many other places. Some there be, who out of this plant draw

\* Of *πάλμος*, which signifieth, war or debate.

*Eupatoria*.

*Rhe-pontick*.

A draw a juice in manner of Lycium. Of such efficacie it is to incarnat wounds, that (by report) if it be put into the pot to seeth among many gobbets or peeces of flesh, it will cause them to grow together and unite. The root only is to be given inwardly, and namely in drinke, to the weight of two drams, in such cases as I will shew hereafter: with this charge, That if the Patient have an ague hanging upon him, it be stamped and taken in water; others may drinke it well enough in wine. Also the juice drawne forth of it when it is boiled, is good for the diseases or rot of sheepe.

Another Centaurie there is, surnamed also in Greeke Lepton, [i. Small] for that it hath little leaves in comparison of the other: some name it Libadion, for that it loveth to grow neare unto springs or fountaines: it is somewhat like unto Origan, save that the leaves bee narrower and longer: the stalke is cornered, rising up to a small heighth, to wit, a hand-breadth or a span at most: the same also putteth forth little branches: the floure hath some resemblance of the red-rose campion: the root is small, & needlesse for any Physick use: but the juice of the herb it selfe, is of singular operation. This herb would be gathered in Autumne, when it is fresh, full of leaves and flours, for then it yeeldeth best juice. Some take the stalks and branches, shred them small, let them lie infused in water eighteen daies, and then presse forth the juice. This is that \*Centaurie, which we here in Italie call Fel Terræ, i. the Gall of the earth, by reason of the exceeding bitteresse which it hath: the Gauls tearme it Exacos, because if it be drunke it sendeth downward by seege out of the bodie, any hurtfull poison whatsoever.

There is a third Centaurie, named Centauris, knowne by the addition Triorchis: whosoever commeth to cut this hearbe, he quits himselfe well and escapeth faire, if he wound not himselfe:

C This plant yeeldeth forth a certaine red juice like unto blood. *Theophrastus* hath delivered in his historie of Plants, That the hawks\* Triorchides protect and defend this hearbe, and are readie to encounter and fight with them that come to gather it; wherupon it tooke the foresaid name Triorchis. But many ignorant and unskilfull persons there be, who write confusedly of all these Centauries, and attribute this last proprietie and name, to the first Centaurie the great.

\*Lychnidis.

\*Our com-  
Centaurie.Our Buzzards  
(as Turner  
thinketh.)

## CHAP. VII.

Of Clymenos, Gentian, *Lysimachia*, *Parthenisa* or *Artemisa*, *Ambrosia*, *Nymphæa*,  
*Heraculum*, and *Euphorbium*, with their operations  
in Physicke.

D THE hearbe Clymenos beareth the name of K. *Clymenus*, the first inventor and finder out thereof: Leafed it is like unto Ivie, full of branches: the stalkes or stems bee hollow and emptie within, divided by joynts and partitions: of a strong and unpleasant smell: the seed resemblerth the grains or berries of Ivie; and it taketh pleasure to grow in wild woods and among mountains. As touching the operations which it hath, and namely what diseases it cureth being taken in drinke, I will shew hereafter: meane while, I will not put off any longer, but advertise the reader even in this place, That this hearbe as it doth good one way, so it hurteth another; for if they be men that drinke it, well may it cure them of the maladies for which it is given, but surely it killeth their naturall seed and disableth them for getting children, so long as they use it. The Grecian writers described it to be like in leafe unto Plantaine: in stem four square, bringing forth certaine little cods full of seed, enfolded and enterlaced one within another after the manner of the tufted and curled hairs about the Pourcuttle fishes called Polypi. But bee it what it will, the juice of the hearbe is refrigerative, and of great use in Physicke.

As for the hearbe Gentian, wee must acknowledge *Gentius* K. of the Illyrians for the authour and patron thereof, for he brought it first into name and credit: and howsoever it grow in all places, yet the best is that which is found in Illyricum or Sclavonia. The leaves come neare in fashion and forme to those of the Ash tree, but that they be small in manner of Lettuce: the stem is tender, of a thumbe thicknesse, hollow as a keex and void within: leafed here and there with certaine spaces between, growing up otherwhile three cubits high. The root is pliable and will wind every way, somewhat blacke or dusky, without any smell at all: it groweth in great plentie upon waterish hillocks that lie at the foot of great mountaines, such as the alps be. The juice of the hearbe is medicinable, like as the root it selfe also, which is very hot of nature and not to be given in drinke to women with child.

*Lysimachia*, the hearbe so much commended by *Erastrotus*, beareth the name of K. *Lysimachus*,

*machus*, who first gave light of the vertues that it hath: greene leaves it beareth like unto those G of the willow: the flours be purple: given much it is to branch from the root, and those stalkes grow upright: a \* sharpe smell it carrieth with it, and delighteth to live in waterie places. Of so effectuall vertue it is, that if it be laid upon the yoke of two beasts which will not draw gently together, it staieth their strife and maketh them agree well enough.

Not men onely and great kings, but women also and queens have affected this kind of glorie, To give names unto hearbs. Thus queene *Artemisia* wife to *Mausolus* king of Caria, eternized her owne name by adopting (as it were) the hearbe Mugwort unto her selfe, calling it *Artemisia*, whereas before, it was named *Parthemis*. Some there be who attribute this denomination unto *Diana* (called in Greeke *Artemis Ilithyia*) because it is of speciall operation to cure the maladies incident to women. It brauncheth and busheth thicke much like unto wormwood, but that H the leaves be bigger, fat and well liking withall. Of this Mugwort there be two kinds: The one carrieth broad leaves; the other is tender and the leaves smaller: this groweth no where but along the sea coasts. There be writers who call by this name *Artemisia*, another hearb, growing in the midland parts of the maine and far from the sea, with one simple stem, bearing very small leaves and plentie of flours, which commonly breake forth and blow when grapes begin to ripen, and those cast no unpleasant smell, which hearbe some thereupon name \* *Botrys*, others *Ambrosia*: and of this kind there is great store in Cappadocia.

\* *Nemphar* is called in Greeke *Nymphæa*; the originall of which hearb and name also, arose by occasion of a certain maiden nymph or young ladie, who died for jealousie that she had conceived of prince *Hercules* whome she loved: and therefore by some it is named also *Heraclion*, I of others *Rhipalos*, for the resemblance that the root hath to a club or mace. But to come again to our first name *Nymphæa*, this qualitie it hath alluding and respective thereunto, That who-soever doe take it in drinke, shall for twelve daies after find no pricke of the flesh, no disposition (I say) to the act of venerie or companie of women, as being deprived for that time of all naturall feed. The best *Nemphar* or *Nymphæa*, is found in the lake *Orchomenus*, and about the plaine of *Marathon*. The people of *Bœotia*, who also use to eat the seed therof, commonly call it *Madon*. It taketh great contentment to grow in waters: the leaves floating upon the face of the water, be broad and large, whiles others put forth from the root. The floure resembleth the *Lillie*, K which when it is once shed, there be certain knobs remaining like unto the bolls or heads of *Poppie*. The proper season to cut the stems and heads of this plant, is in *Autumne*. The root is black, which being gathered and dried in the Sunne, is counted a soveraigne remedie for those that be vexed with the flux or fretting of the belly. A second \* *Nemphar* or *Nymphæa* there is, growing in *Thessalie*, within the river *Peneus*, with a white root, but a yellow floure in the head about the bignesse of a rose.

No longer agoe than in our forefathers daies, *Iuba* king of *Mauritania*, found out the hearb *Euphorbia*, which hee so called after the name of his owne Physician *Euphorbus*, brother to that learned *Musa* Physician to *Augustus Caesar*, who saved the life of the said Emperour, as heretofore I have declared. These two brethren Physicians, joyned together in counsell, and gave direction for to wash the bodie all over in much cold water, after the hote baine or stoupe, thereby to knit and bind the pores of the skin: for before their time, the manner was to bathe in hot water onely, L as we may see plainly in the Poët *Homer*. But now to returne unto our hearbe *Euphorbia*, the foresaid king *Iuba* wrote one entire booke (at this day extant) wherein hee doth nothing else but expressly set forth the commendable vertues and properties of this one hearbe. Hee found the same first upon the mountain *Atlas*, where it was to be seene (saith he) bearing leaves resembling *Branc-ursine*: so strong and forcible it is, that those who receive the juice or liquor issuing from it, must stand a good way off; for the manner is to launce or wound it first, and then presently to retire backe, and so at the end of a long pole to put under it a paille or trey made of kids or goats leather for a receptorie; into which there runneth forth out of the plant, a white liquor like unto milke: which when it is dried and growne together, resembleth in shew a lumpe or masse of *frankincense*. They that have the gathering of this juice called *Euphorbium*, find this benefit therby, M That they see more clearly than they did before. An excellent remedie this is against the venom of serpents, for what part soever is stung or wounded by them, make a light incision upon the \* crowne [of the head] and apply thereto this medicinable liquor, it will surely cure it. But in that country, the *Getulians* (who commonly doe gather *Euphorbium*, for that they border upon the mount

\* *Odre acris*: Surely our herb Willow or *Lysimachia* hath a kind of sharpe coole sent not unpleasant: although *Plinie* use the word (*acris*) for hot and biting, in other places. Hereupon it might well be called *λυσιμαχία*, i. *Lultré* and not of *K. Lysimachus*.

\* Or rather, *Botrys* (i. oke of *Ierusalem*) is of some called *Artemisia*, of others *Ambrosia*, as saith *Dioscorides*.

\* *Water lillie*.

\* *Water rose*.

\* Or the upper part of the hurt place.

**A** mount Atlas) sophisticat it with Goats milk. Howbeit, fire will soon detect this imposture of theirs; for that which is not right but corrupt, when it burneth, doth yeeld a lothsome fume and stinking sent. The juice or liquor which in Fraunce is drawne out the hearbe Chamælea (the same that beareth the red graine, named by the Latines Coccum) commeth farre short of this Euphorbium. The same being growne thicke and hard, if a man breake it, resembleth gum Ammoniacke. Tast it never so little at the tongues end, it setteth all the mouth on a fire, and so continueth it a long time hote, but more by fits, untill in the end it parcheth and drieth the chawes and throat also farre within.

CHAP. VIII.

**B** *Of Plantain, Buglosse, and Borrage. Of Cynoglossa or Hounds tongue. Of Buphthalmus, Ox eye or Many-weed. Of Scythica, Hippice, and Ischæmon. Of Vetonica and Cantabrica. Of \*Consiligo and Hiberis. Of Celendine the great, Canaria and Elaphoboscus. Of Dictamnium, Aristolochie or Hert-wort: That fish are delighted so much therewith, that they will make hast unto it, and be soon taken. Also the medicinable vertues of those hearbes abovenamed.*

Setterwort  
or Bears foot,  
as some think,

**T** Hemison, a famous Physician, set forth a whole booke of the hearbe Waibread or Plantain, wherein he highly praiseth it: and challengeth to himselfe the honour of first finding it out, notwithstanding it be a triviall and common hearbe, trodden under every mans foot. Two kinds of it bee found: The one which is the lesser, hath also narrower leaves, and enclining more to a blackish greene, resembling for all the world sheepe \*or lambes tongues, the stalke is corne-  
**C** red bending downward to the ground, & it groweth ordinarily in meddowes. The other is greater, with leaves enclosed (as it were) within certaine ribs resembling the sides of our body: which being in number seven, gave occasion to some Herbarists for to call it Heptapleum, as a man would say, the seven ribbed hearbe. The stem of this Plantaine riseth to a cubit in height; much like to that of the Naphew. That which groweth in moist and waterie places, is of greater vertue than the other. Of wonderfull power and efficacie it is by the astringent qualitie that it hath, for to drie and condense any part of the bodie, and serveth many times in stead of a cauterie or searing yron. And there is nothing in the world comparable unto it, in staying of fluxes and distillations, which the Greekes call Rheumatismes.

Whereupon it  
seemeth to be  
called in Greek  
απριζλασσα.

**D** To Plantaine may he joined the hearbe \*Buglossos, so called, for that the leafe is like an Oxe tongue. This hearbe hath one speciall propertie above the rest, that if it be put into a cup of wine it cheareth the heart, and maketh them that drinke it, pleasant and merrie; whereupon it is called Euphrosyon.

Our Borrage.

Vnto this for affinitie of name, it were good to annex Cynoglossos, i. Hounds tongue, for the resemblance that the leaves have to a dogs tongue: a proper hearbe for vinet-workes and knots in gardens. It is commonly said, That the root of that Cynoglossos which putteth forth three stems or stalkes, and those bearing seed, if it bee given to drinke, cureth Tertian agues: but the root of that which hath foure, is as good for the Quartanes. Another \*Cynoglossos there is like unto it, which carieth small burres: the root whereof being drunke in water, is a singular countre-

This is our  
common Hound-  
tongue with  
little burrs.

**E** poyson against the venome of toads and serpents.

An hearbe there is with flowers like unto Oxe eyes, whereupon it tooke the name in Greeke \*Buphthalmos: the leaves resemble Fennell: & it groweth about towne sides: it shureth forth stalkes from the root plentifully, which being boiled, are good to be eaten. Some there bee who call it Cachla. This hearbe made into a salve with wax, resolveth all \*schirrhous & hard swellings.

Some call them  
Mooacs.

Other plants there bee, which beare the names not of men but of whole nations, which first found them and their vertues out. And to begin withall, beholden wee are to Scythia for that which is called Scythica. It groweth notwithstanding in Boeotia, and is exceeding sweet in tast. Also there is another of that name, singular good for the crampes, called by the Greekes Spasmata. An excellent propertie it hath besides, for that whosoever holds it in their mouth, shall for

Schirrhomata,  
otherwise Ste-  
comata, which  
be bunches or  
swellings in  
the flesh full  
of a greasie  
matter.

**F** the time be neither hungrie nor thirstie. Of the same operation there is another hearbe among the Scythians or Tartars, called \*Hippice, because it worketh the like effect in horses, keeping them from hunger and thirst. And if it bee true that is reported, the Scythians with these hearbs will endure without meat or drinke for twelve daies together.

\*Theophrastus  
writeth the  
like of the  
sweet root or  
Liquitice and  
Hippice, which  
is cheefe made  
of Mars milk:  
but not of any  
hearb Hippice

Touching the hearbe Ischæmon, the Thracians first found out the rare vertue that it hath in  
stanching

stanching blood, according as the very name implieth. For (say they) it will stop the flux of blood running and gushing out of a veine not onely opened; but also if it were cut through. It coucheth and creepeth low by the ground, and is like unto Miller, but that the leaves bee rough and hairie. The manner is to stufte the nostrils therewith for to stay the bleeding at nose. And that which groweth in Italie stancheth blood, if it be but hanged about the necke, or tied to any part of the bodie.

Betonie.

The people in Spaine named Vettes, were the first authors of that hearbe, which is called in Fraunce\* Vettonica, in Italy Serratula, and by the Greekes Cestron or Psychotrophon: Surely an excellent hearbe this is, and above all other Simples most worthie of praise. It commeth forth of the ground, and riseth up with a cornered stalke, to the height of two cubits, spreading from the very root leaves of the bignesse of Sorrell, cut in the edges or toothed in manner of a saw, with flowers of a purple colour growing in a spike, & seed correspondent thereto. The leaves dried and brought into pouder, be good for very many uses. There is a wine and vinegre made or condite rather with Betonie, soveraigne for to strengthen the stomacke, and clarify the eyesight. This glorious prerogative hath Betonie, that looke about what house soever it is set or sowed, the same is thought to be in the protection of the gods, & safe ynough for committing any offence, which may deserve their vengeance and need any expiation or propitiatorie sacrifice.

A kind of wild Gillofre.

In the same Spaine groweth \*Cantabrica, lately found by the people Cantabri, and no longer since than in the daies of *Augustus Cesar*. This hearbe is to bee seene every where; rising up with a bentie or rushie stalke a foot high, upon which you may behold small long flowers, like unto cups or beakers, wherein lie enclosed very small seeds. Certes, to speake the truth of Spaine, it hath been alwaies a nation curious in seeking after Simples. And even at this day in their great feasts where they meet to make merrie Sans-nombre, they have a certaine Wassaile or Bragar, which goeth round about the table, made of honied wine or sweet mead, with a hundred distinct hearbes in it: and they are perswaded that it is the most pleasant and wholesomest drinke that can bee devised: yet there is not one amongst them all who knoweth precisely what speciall hearbs there bee in all that number; in this onely they bee all perfect, that there goe a hundred severall kinds there to, according as the name doth import.

Much like to the Welch Methelin.

In our age we remember well, that there was an hearbe discovered in the Marsians cuntry: and yet it groweth also amongst the people named *Æquicollæ*, neare unto the borrough Nervesia, and they call it \*Confiligo: this is a soveraign plant, as we shall shew hereafter in place convenient, for those that be so farre gone in a Phthisicke or Consumption, as no man would hight them life and recoverie.

Bearefoot.

Of late daies *Servilius Dancatus*, a famous practitioner in Physick, brought to light an hearbe, which he tearmed Hiberis; a devised and fained name for his owne pleasure, and nothing significant, as may appear by a certain \*Poëme that he made as touching the discoverie of that hearb. It commeth up most willingly about old tombes and sepulchres, decayed walls, and ruinat buildings, in untoiled and neglected places, and namely, common high waies. It beareth flowers at all times, and is leaved like to Cresses: the maine stalke is a cubit high: but the seed so fine and small, that hardly they can discerne it. The root also hath the very smell of Cresses: it serveth to many good purposes, but with most successe in Summer time, and never but when it is green and fresh gathered. Much adoe and trouble there is about the punning and stamping of it. Becing tempered and incorporat with a litle Hogs grease, it is singular to be applied to the paine of the hucklebone called Sciatica, as also to the gout of any joints whatsoever. If the patient be a man, it must lie bound fast unto the place foure houres at the most: but women may abide it but halfe so long, provided alwaies, that presently upon this medicine they goe downe into an hot baine, and after they have bathed, annoint their bodies all over with wine and oyle. Thus must the patient doe once every twentie daies, so long as there remaineth any grudging or minding of the foresaid paine. And surely in this sort it drieth up and cureth all secret and inward rheumes running neare unto the bones. Howbeit, this caveat would bee given, not to lay this plastre too in the very heat and furie of the paine or disease, but the time must bee waited when the extremitie is somewhat flaked and overpast.

Written in Limbicke verses as appeareth in Galen.

Moreover, other living creatures also there be besides men, unto which we are to attribute the invention of hearbes: as first and principally, the great\* Celendine, called in Greek Chelidonia, for that the old Swallowes with the helpe of this hearbe helpe their young ones to see again, yea though

our Celendine.

**A** though their eyes were plucked out of their head, as some are of opinion. Of this hearbe there be two kinds: The greater, which putteth forth many stems, and those full of braunches, beareth leaves like unto the wild \*Parfenep, but that they be larger. The hearbe it selfe groweth up to the height of two cubits. The leaves bee whitish or hoarie, like as the whole plant it selfe, all save the flower, which is yellow. The whole hearb yeeldeth a biting and fretting juice, of the colour of Saffron: and it bringeth forth seed resembling that of Poppie. The lesse \*Celendine is seene with leaves fashioned much after the Ivie, but that they be rounder. Both Celendines doe flower in the Spring, about the time that the Swallowes come abroad and shew themselves unto us, and those flowers begin to fade again upon the departure of that bird from us. The only time to draw or presse their juice from them, is whiles they bee in the flower: Which if it bee put into a brasen

\* *Peslin: caer-rasice.* Some read *Ramin: ulli,* i. Crowfoot, out of *Dioscor.* \* *Scrophularia,* i. Pilewort or Figwort. This floureth sooner, to wit, in Februarie.

**B** pan, and seeth gently upon hote embers or ashes onely, together with the best Atticke honey, is a singular medicine to discusse and scatter the cloudie filmes that dim the eyesight. The said juice alone without any other preparations, goeth to the making of many collyries or eyesalves, which be called Chelidonia, by reason of that ingredient.

Touching the dogs grasse Canaria, it took that name in Latin, because dogs use therewith to discharge their gorge & whet their stomacks when their appetite to meat is gone. A strange thing of these dogs; we see them chew this hearbe in our sight ordinarily every day, yet so, as we never can tell which \*hearbe it is that they have bitten: for we may perceive it onely when it is eaten down.

\* With us they doe eat the common Quich-grasse.

**C** But no marvell if this creature be so spightfull as to conceale from us a purgative hearbe, considering a greater malice that he sheweth in another: For it is said, that if a dog bee bitten by a serpent, he hath recourse by and by to a certaine hearbe that cureth him presently, but hee will bee sure that no man shall see him when he croppeth that hearbe.

Yet the poore hinds (simple and harmelesse creatures they) are not so coy and dainty of their knowledge, for they have shewed us the plant \*Elaphoboscon, whereof I have already written: like as the hearbe \*Seseli also, which presently after they have calved, they feed upon in our sight, and make it not straunge. Nay, they have not thought much to impart unto us the vertue of the hearbe Dictamnus (as I have partly declared heretofore) for we may evidently see them after they be shot or wounded, to go forth with unto this hearbe, and no sooner have they eat of it, but immediately the arrows or darts wherewith they were hurt and sticking in them, fall out of their bodies. This plant is found growing nowhere but in the Island Candie. The braunches bee exceeding fine and slender: It resembleth in some sort Penyroiall. At the tongues end hot it is and biting. And the leaves onely are in use: for \*neither flower nor seed it hath, ne yet any stem or stalk. As for the root, as it is small and little, so is it \*needlesse for any good it doth in Physicke. A rare plant this Dictamnus is, for even in Candie (the natural place therof) it groweth not every where, but within some small compasse of ground within that Isle: and there Goats have a wonderfull desire to be feeding upon it. Many in lieu of this true Dictamnus, there is a bastard kind found in many countries, called Pseudodictamnus: In leafe it resembleth the other, the branches be lesse: and some there be who name it Chondris. That it is of weaker operation, and nothing so effectual as the former, a man shall soone find by the tast: for take never so little of the right Dictamnus into the mouth, it setteth it presently on a fire. They that use to gather these Dictammes, bestow them close wrapped within the stems of Ferula or reeds, and then bind them fast together; for feare that their vertue and strength should exhale and vanish away. Writers there be who affirme, That both the one and the other Dictamnus doe grow in many countries: but the worst is that which commeth up in rich and fat grounds. Therefore they that would meet with the right Dictamnus, must seeke it in rough places, for no where els it loveth to grow. A third kind there is of Dictamnus, and so called: but neither in shape answerable, nor in effect comparable to the other. In leafe it resembleth water Mints, but that the braunches be greater. Moreover, this settled and deepe persuasion men have of Candie, that what Simples soever grow there, they be infinitely better than all others of the same kind whatsoever. Next unto which Island there goeth a

\* *Gratia dei.* \* Which the old Romanes called *Sili:* whereof *Festus* thinketh that *Silvius* (a break fast) took the name: because they used before dinner or noon refection, to drinke a draught of wine aromatized with this hearbe.

**D** great name and opinion of the mountaine Pernassus, for excellent hearbs: howsoever otherwise mount Pelius in Thessalie, the hill Telechrius in Eubœa: and generally, all Arcadia, & the countrey of Laconica throughout, be renowned much for plentie of good Simples. And yet the Arcadians verely use no other Physicke but milke onely, and that about the Spring, at what time all hearbs there, be in their best verdure and fullest of sap; so as the udders of beafts be their Physicians, yeelding them medicines out of the pastures. But above all, they use to drinke Cow milke,

\* In *Dioscorides*, whom *Plinie* teemeth here to translate, it should be read thus, *εν ανθο, εν νεφροσ αυμεισ, not κίπετ, thatis.* Neither floure nor seed is nedicinable: for, that it hath floures, appeareth by *Virgil* 12 *Aeneid* in these verses: *Dictamnus genivrix Cyrea* *carpit ab Ida,* *Puberibus canlem folijs,* & *stare comentem.* *Purpureo, &c.* \* Yet *Dioscorides* saith, that it helpeth womē to speedie childbirth,

**E** for

for that those kind of cattell, feed indifferently in manner of all kind of hearbes. Certes, of what G power and efficacie hearbes are, and namely, what effects they may worke even by the milke of fourefooted beasts grasing and pasturing therupon, appeareth manifestly by two notable examples which I will report unto you. About Abdera, and along the street or high way called *Dicomedes* causey, there lie certaine pastures, wherein all the horses that feed, become enraged, and stark wood thereby. Semblably, the hearbage belonging to Potniæ, a town in Magnesia, driveth asses to a kind of madnesse.

Leaving now those hearbs which tooke their appellations of beasts, let us proceed to others.

Among which, Aristolochia deserveth to bee raunged with the best and principall: an hearbe which seemeth to have had that name given it by great bellied women, for that it is \* *ἀρίστη λε-*

*χόσταις*. Our countrey men of Italie call this hearbe in Latine *Malum terræ*, which is as much to say, as the \* apple of the earth: and they doe make foure kinds thereof. The first hath a round root swelling and bunching out: leaves resembling the Mallow, and partly those of Ivie, but

that they bee of a more browne and dusky colour, and withall, softer in the hand. The second Aristolochia or Birthwort is taken to be the male, and hath a root as thicke as a good baston or staffe, growing longwise to the length of foure fingers. The third, which by some is called Cle-

matis, by others, Aristolochie of Candie, hath a root exceeding long and slender, like to that of a yong Vine: and this is reputed of all others for the best and moit effectually. The roots

of them all be of a box colour, the stalkes small, and the flowers purple. They beare little prettie berries, much like to capers. But it is the root alone which is medicinable. A fourth kind there is also, which they call Pistolochia, smaller and slenderer than the last before, named

Clematis. A root it hath divided into many fibres or strings, growing thicke one by another, to the thicknesse of big and well growne rushes: whereupon some have given it the name of Polyrrhizon. All the sort of these Aristolochies yeeld an aromaticall odour: but the long and smaller root is that which is most pleasant to smell unto: for it hath a fleshy rind, and is one of

the principall ingredients which enter into those odoriferous perfumes and ointments which stand most upon Nard. These Birthworts delight all of them to grow upon plaines and battle grounds. The right season to dig or draw them out of the earth, is in harvest time: and then after they be rid and skaled (as it were) from the earth or mould sticking unto them, they use to lay them up safe. Howbeit the best simply are those which come out of Pontus. And take this for a

generall rule, That in every kind, the weightiest is alwaies most medicinable. The round rooted Aristolochie hath a speciall propertie against the poyson of serpents. Yet there goeth the greatest name of the long, for this excellent qualitie, if it bee true that is reported thereof: namely,

That if a woman newly conceived with child, applie the root thereof to her naturall parts within a morcell of raw boeufe, it will cause her to breed and forme in her wombe a man child. Our

Fishers here by in Campaine, do tearme the round root, The poyson of the earth. In very truth I have seene them with mine owne eyes to stampe the said root, and incorporat it with lime into a paste, and so to cast it into the sea in small pellets or gobbets, for to catch fishes: and I assure you they will skud amaine, and make hast to this bait, and bee very eager of bit: but no sooner have they tasted thereof, but they will turne up their bellies, and lie floating aloft upon the water starke dead. As for that Aristolochie, which for the manifold roots that it hath is called Polyrrhizos, it is thought to bee soveraigne for convulsions or crampes, contusions, or bruises; for such also as have fallen from some steepe and high place, if the root bee drunke in water. Likewise, the seed of this kind, is supposed singular good for the pleurisie: and to corroborat, strengthen and heat weake and distempered sinewes. The same likewise may bee reckoned for a

\* Satyrion.

It remaineth now to knit up this discourse with a rehearfall of all the operations and effects of the plants before named. To begin then with the most daungerous accident of all other, to wit, the sting of serpents, these hearbes following are very medicinable and effectually in that case: namely, Britannica, and the roots of all the kinds of Panaces taken in wine. The flower and seed besides (of Chironium especially) if it be drunk, or otherwise applied as a liniment with wine and

oile. Also the wild Origan or Marjeram called *Cunila Bubula*, hath a singular property by it selfe that way: like as *Polomonias*, otherwise called *Philetœria*, if one take foure drams weight of the root in wine. Semblably, *Teucrion*, *Sideritis*, and *Scordotis*, given in wine. But more particularly against snakes, adders, and such like, the said hearbs bee right soveraigne, either inwardly taken or

out-

\* Excellent good for women in child-bed Wherein *Pliny* is somewhat overseen, but the error is not great, seeing that women with child use ordinarily also to bee brought a bed and lie in.  
\* Meant by Aristolochie or Birthwort the round.

\* Any hearbe good to provoke fleshy lust. For although there be a speciall hearbe of that vertue, so called, yet by a kind of Synecdoche, all others of like operation may be tearmed *Satyrion*.

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M

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**A** outwardly applied upon the wound, be it in juice, substance of leafe, or decoction, it skilleth not whether: for which purpose a dram weight of the root of great Centaurie drunke in three cyaths of white wine is excellent. As for Gentian, it serveth properly against snakes, if it be taken to the poise of two drams with Pepper and Rue, in six cyaths of wine, greene or drie, it makes no matter. Touching hearbe Willow or Lysimachia, serpents cannot abide the very smell thereof, but flie from it. If any bodie chance to be stung alreadie by them, there is not a better medicine than to give Celendine in drinke. But of Betonie above all the rest there is made a most soveraigne salve to bee laid unto the place that is stung. And such a contrarietie in nature or Antipathie there is (by folkes report) betweene them and this hearbe, that if the leaves thereof be strewed in a circle round about them, the serpents within will never give over flapping with their tailes, and beating their owne sides, untill they have killed themselves. Now for their sting, it is an usuall practise to give inwardly one dram weight of the seed of Betonie in three cyaths of wine, or else to incorporat three drams of the powder in one sextar of water, and lay it as a cataplasme to the fore. Cantabrica, Dictamnum, and Aristolochia, serve likewise for good countrepoysons, in case a dram weight of their root bee given in one hemine of wine. But then the patient must use to drinke it often. And verely Aristolochia worketh the same effect, if it be reduced into a liniment and so applied: so doth Pistolochia, which hearbe is so adversative unto serpents, that if you do but hang it up in the chimney over the hearth, it will chase away all kind of serpents out of the house.

CHAP. IX.

**C** *Of Argemonie, Agarick, and Echium. Of Henbane and Vervaine. Of Blattaria and Lemonia. Of Cinquefoile, Carot, and the Clot or great Bur. Of Cyclaminus or Sewbread, and Harstrang: hearbs all singular against the sting of serpents.*

**T**HERoot of Argemonia taken to the weight of one Romane denier in three cyaths of wine, is singular against the sting of serpents. And since I am come to mention this hearb, I think it convenient to discourse farther thereof: like as of other simples also, which I meane to name first, before that I treat of their vertues and effects. And in this course of setting down medicines, ever as I meet with any hearbe of any singularitie, I will raunge it there whereas I know it to be most soveraigne and effectuall. Well, this \*Argemonie aforelaid hath leaves like unto **A** nemonie, Rose Perseley or Windflower: jagged they be in manner of garden Perseley. Heads it beareth in the top of every stalke or branch, resembling those of wild Poppie or Corne-rose: and a root also not unlike to that of the said hearbe. A juice it yeeldeth, yellow as Saffion, hot, sharp, and biting in tast. With us here in Italie it groweth upon corne lands. Our countrymen have described three kinds thereof, but they allow and commend that onely, which hath a root senting much of Frankincense.

\*An hearbe like to the wild Poppie.

**T**ouching Agaricke, it is a fungouse xcrefcence growing out of certaine trees neare unto the streights of Bosphorus, much like unto a white Muthrome. The ordinarie dose or receipt thereof, to be given, bruised, and beaten small into powder, is to the weight of two drams in two cyaths of Oxymell or honied vinegre. That which is found in Gaule or Fraunce, is thought to bee weaker in operation. Moreover, that Agaricke is counted the male which is more massive or compact, and bitterer withall: But one ill qualitie it hath, namely, to make the head to ake. The female is of a more loose and softer substance: which at the first when you tast it seemeth sweet, but within a while it turneth to be bitter.

**E**chium is of two kinds. One of them is like unto Peniroyall, garnished & crowned (as it were) with tufts of leaves in the head: which being given to the weight of two drams in foure cyaths of wine, is singular good for the venome of serpents, inflicted by their sting. The like effect hath the other also, which is distinctly knowne from the other by the rough and prickie downe that the leaves doe beare, and it carieth in the top little knobs resembling vipers heads: and this may be taken either in wine or in vinegre, chuse you whether.

**F**The great Clot-bur, called in Greek Arcion, some have named in Latine Personata. There is not a plant in the field that carieth a broader leafe, and besides, furnished it is with as big Burres. The root of this hearbe boiled, the Physicians prescribe to be given in vinegre to drinke against the sting of serpents.

Henbane, stamped leaves and all, is singular to bee taken in wine, especially against the sting of the Aspides.

\*Vervaine.

But of all other hearbes, there is none more honoured among the Romanes than \*Hierobotane, called also otherwise in Greeke Peristereon: which we in Latine name Verbenaca. This is that hearbe, which (as I have declared heretofore) our Embassadors use to carie with them when they goe to denounce warre, and to give defiance unto our enemies. With this hearbe the feastivall table of \*Iupiter is wont to be swept and cleansed with great solemnitie; our houses also to be rubbed and hallowed, for to drive away ill spirits. And hereof be two kinds. That which they take to bee the female, is stored well with leaves; the male hath them growing but thin: yet both of them put forth many small and slender branches, commonly a cubit long, and cornered. The leaves be lesser and narrower than those of the Oke, but deeper they be indented, and the partition wider: the flowers be of a \*gray colour, the root long and small. It groweth every where upon plaines subject unto waters. Some writers make no distinction at all of male and female, but hold them all to be of one and the same kind, because they worke the same effects. In France the Druidæ use them both indifferently, in casting lots, telling fortunes, & foreshewing future events by way of prophesie. But the Wise men or Sages called Magi, overpasse themselves mightily in this hearbe, and shew their foolerie and vanitie without all sence and reason: They would beare us in hand forsooth, that whosoever bee rubbed all over the bodie therewith, shall obtaine whatsoever their heart desireth, bee able to cure and drive away all manner of agues, reconcile them that be fallen out, make freindship betweene whom they list, and in one word, give remedie to any disease whatsoever. They give moreover expresse order, that it bee gathered about the rising of the great Dogstarre, but so, as neither Sunne nor Moone be at that time above the earth to see it; with this especiall charge besides, that before they take up the hearbe, they bestow upon the ground where it groweth, honey with the combes, in token of satisfaction and amends for the wrong and violence done in depriving her of so worthie an hearbe. They rest not so, but when those ceremonious circumstances be performed, they enioine them also who are to dig it up, for to make a circle round about the place with some instrument of yron, and then to draw & plucke it up with the left hand in any wise, and so to sling it aloft over their heads up into the aire: which done, they appoint precisely that it bee dried in the shade, leaves, stalkes, and roots, every one apart by themselves. To conclude, they adde moreover and say, that if the hall or dining chamber bee sprinkled with the water wherein Vervaine lay steeped, all that sit at the table shall bee very pleasant, and make merrie more jocundly. Well, to leave these roies and fooleries, the truth is this, stampe and beat it, give the juice or powder thereof in wine, it is a good defensative against the poyson of serpents.

An hearbe there is much resembling Mullen or Langwort, and indeed so like, as oftentimes one is taken for the other; howbeit, the leaves be not altogether so white, and more little branches it putteth forth, bearing likewise a pale yellow flower. Cast this hearbe or strew it in any place, all the moths thereabout will gather to it, whereupon at Rome they call it Blattaria.

The hearbe Lemonium yeeldeth a white juice much like unto milke, which will harden and grow together in manner of a gum: and it groweth in moist places. The weight of one denarius given in wine, is a singular preservative against the dangerous sting of serpents.

As for Cinque-foile or five leaved grasse, there is not one but knoweth it: so common it is, and commendable besides for the \*strawberries which it beareth. The Greekes call it Pentapetes, Chamæzelon, or Pentaphyllon: the Latines Quinquifolium. The root when it is new digged, looketh red: but as it beginneth to drie above ground, so it waxeth blacke, and becommeth also cornered. It tooke the common name both in Greeke and Latine, of the number of leaves which it beareth. This hearbe herein is of great affinitie with the vine, that they both bud, spring leafe, and shed the same together. It is used also about purging and blessing of the house, against naughty spirits or enchantments.

As for Sparganium, an hearbe so called by the Greekes, the root thereof is good to be given in white wine against venomous serpents.

Of Carrots, *Petrionius Diodotus* hath set downe foure severall kinds. But what need I to goe through them all foure, seeing they may be reduced well ynough into \*twaine, and do require no other distinctions. The best and most approved Carrots be those of Candie: the next to which in goodnesse come out of Achaia. But generally in what country soever they grow, the better

*Plinie* herein erreth grossely. Indeed the leaves of Cinque-foile are much like to the Strawberry leaf: But as the one hath no fruit or berrie at all, so the other (to wit, the Strawberry-wire) puts forth but three leaves. \*The tame and the wild.

**A** be such as come up in the fonder and driet grounds. As touching the Candie Carot, it resembleth Fennell, but that the leaves stand more upon the white; they bee smaller also and hairie withall. The stem groweth upright a foot high, and hath a root odoriferous to smell unto, and of a most pleasant tast: this joyeth in stonie places exposed to the South quarter of the world. As for the other Carots of a wild nature, In what countrey grow they not? you shall find them upon earthie banks and hills, you shall have them about high waies, but never shall a man meet with them in a leane and hungrie ground; they love a battle and fat soile: their leaves come near to the Coriander: their stem ariseth to a cubit heighth, bearing round heads, three ordinarily, and otherwhiles more: the root is of a woodie substance, and being once dried, it serveth to no purpose. The seed of this kind is like unto Cumin; but of the former, to Millet graine, white, quicke, and sharpe; and they bee all odoriferous and hot in the mouth. The seed of the second is more agre and biting than the former, and therefore ought to be taken in lesse quantitie. As for the third kind (if we list to make so many) it is much like unto the wild Parsnep, called in Greeke Staphylinos, and in Latine Pastinaca Erratica: the same beareth a seed somewhat long in forme, and a sweet root. All the sort of these Dauci or Carots, are safe enough from the bit of foure-footed beasts both winter and summer, unlesse it be after they have cast their abortive fruit before time [for then they seeke thereto, to be cleansed of their gleane.] Of all Carots, the seeds be used only: but that of Candie affourdeth the root also, which is sweet: but both the seed of the one sort and the root of the other, be most appropriat remedies against serpents: a dram weight in wine is a sufficient dose at a time: which also may bee given in a drench to four-footed beasts that be stung by them.

**C** Touching the hearbe Therionarca (I mean not that which the magicians use) it groweth also in this part of the world here with us in Italy: many branches it putteth forth, and springeth thick with divers shoots from the root: the leaves be of a light greene, and the floure of a red-rose colour: it killeth serpents outright: besides, it hath this propertie, That if it be brought neare unto any wild beast whatsoever, it benummeth their senses, [whereupon it tooke that name.]

**D** *Perfolata*, which the Greeke writers call *Arcion*, there is not one but knoweth: large leaves it hath, and bigger than the very Gourds; more hairie, blacker also and thicker; a white root and a great: this root taken in wine to the weight of two deniers Roman, is good likewise against the venom of serpents. In like manner, the root of *Cyclaminus* or Sow-bread is as effectuell against them all: leaves it hath somewhat resembling those of Ivie, but that they be of a more dusky and sad greene, smaller also and without corners, wherein a man may perceive certaine whitish specks. The stein is little, and hollow within: the flours of a purple colour; the root broad (so as a man would take it for a Turnep) and covered over with a blacke rind: it groweth in shadowie places. Our countrey men here in Italie call it in Latine *Tuber terræ*, that is to say, The knur or bunch of the ground. Sowne and planted it would be in every garden about an house, if so be it be true that is reported of it; namely, That wheresoever it groweth, it is as good as a countre-charme against all witchcraft and forceries: which kind of defenative is called properly *Amuletum*. Moreover, this root (they say) if it be put into a cup of wine, turneth the braine presently, and maketh as many drunke as drinke therof. For the better keeping and preserving of this root, it must be ordered after the manner of *Squilla* or Sea-onion roots, that is to say, cut into thin slices or roundles, then dried, and so laid up: the same also is usually sodden to the consistence or thicknesse of hony. As good as this root is in those former respects, yet it is not without some venomous qualitie; for it is commonly said, That if a woman with child chaunce to step over it, she will fall presently to labour before her time, and loose the fruit of her wombe. A second kind of *Cyclaminus* or Swinebread I find, surnamed by the Greeks *Cissanthemos*, growing with stems full of knots or joynts, hollow within and good for nothing; far different from the former; winding & clasping about trees; bearing berries much like to those of Ivie, but they are soft; a white floure faire and lovely to see too, but a needlesse root for any goodnesse in it: the berries that it beareth be only in use, and those are of a sharpe and biting tast, and yet they be viscous & clammy to the tongue: these being dried in the shadow and stamped, are afterwards reduced into certain balls or trofches. My selfe have seen a third kind also of *Cyclaminus*, carrying the name besides of *Chamæcissos*, which brought forth but one only leaf: the root was much forked and divided into branches, wherwith folke used to kill fishes. But among all other hearbs of name, *Peucedanum* is much talked of and commended: principally, that which groweth in Arcadie: next

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\* Some take it to be the Clotbur, or Büttelbur.

\* *μαστόχμος*, *Discor. id est*, Leafed like to Ivie.

to it, most account is made of that in Samothrace: a slender stalke it carrieth and a long, resembling the stem of Fennell: neare unto the ground it is replenished well with leaves: the root is blacke, thicke, full of sap, and of a strong and unpleasent smell: it delighteth to come up and grow among shadie mountains. The proper time to dig it out of the ground, is in the latter end of Autumne: the tenderest roots and those that run deepest down into the earth, are most commendable. The manner is to cut these roots overthwart into certain cantels or peeces of foure fingers in length, with knives made of bone; wherout there issueth a juice which ought to be dried and kept in the shade: but the partie who hath the cutting of them, had need first to annoint his head all over and his nothrihs with oile rosat, for feare of the gid, and least he should fall into a dizzinesse or swimming of the braine. There is another juice or liquor found in this plant, lying fast within the stems thereof; which they yeeld forth after incision made in them. The best juice is knowne by these marks; It carieth the consistence of honey, the colour is red, the smell strong and yet pleasent, and in the mouth it is very hote and stinging. Much use there is of it in many medicines, as also of the root and decoction thereof: but the juice is of most operation; which being dissolved with bitter almonds or rue, people use to drinke against the poison of serpents; and in case the bodie be annointed all over with oile, it preserveth them safe against their stings.

## CHAP. X.

¶ Of ground Elder or Wallwort. Of Mullen or Taper-wort. Of the Aconit called Thelyphonos. Of remedies against the pricke of Scorpions, the venome of Hedge-toads, the biting of mad Dogs: and generally against all poysons.

THE smoke or perfume also of Walwort (a common hearbe and known to every man) chaseth and putteth to flight any serpents. The juice of \*Polemonia, is a proper defenative especially against scorpions, if one have it tied about him or hanging at his necke: likewise it resisteth the pricke of the spiders Phalangia, and any other of these venomous vermins of the smaller sort. Aristolochia hath a singular vertue contrarie unto serpents: so hath Agaricke, if foure oboli thereof be drunke in as many cyaths of some artificiaall or compound aromatized wine. Vervaine is a soveraigne hearbe also against the venomous spider Phalangium, being taken in wine or oxycrat; that is to say, vinegre and water: so is Cinquefoile, and the yellow Carot.

That hearb which the Latins call Verbascum, Lungwort or Hightaper, is named in Greeke Phlomos. Two speciall kinds there be of it: the one is whiter, which you must take for the male; the other black, and that may go for the female. There is a third sort also, but it is found no where but in the wild woods. The leaves of all the former, be broader than those of the Colewort, and hairie withall: they beare a maine upright stem, a cubit in heighth with the vantage: the seed is black and of no use in Physick: a single root they have, of a finger thicknesse. These grow also upon plains and champion grounds. The wild kind beareth leaves resembling Sauge: the branches be of a woodie substance, & the same grow high. There be moreover of this kind two other herbs named \*Phlomidis, both of them hairie; their leaves be round, and they grow but low. A third sort there is besides, named by some Lychnitis, and by others Thryallis: it sheweth three leaves or foure at the most, and those be thicke and fat, good to make wicks or matches for lights. It is said; that if figs be kept in the leaves of that which I named the female, they will not rot. To distinguish these hearbs into severall kinds, is a needlesse peece of worke, considering they agree all in the same effects: their root together with rue, is to be drunke in water against the poison of scorpions: true it is, that the drinke is very bitter; but the effect that it worketh maketh amends.

There is an hearbe called by some \*Thelyphonton, by others Scorpion, for the resemblance that the root hath to the Scorpion; and yet if scorpions be but touched therewith, they will die thereupon: no marvelle therefore if there be an ordinarie drinke made of it against their poison: [and here cometh to my mind that which I have heard, namely, that if a dead scorpion be rubbed with the white Ellebore root, it will revive and quicken againe.] The said Thelyphoton hath such a spitefull nature against the four-footed beasts [of the female sex] that if the root be laid unto their shap or naturall place, it killeth them: and if the leaf, which is like unto the Cyclamin or Sowbread leaf above named, be applied in that manner, they will not live one day to an end. This hearbe is partell and divided into knots or joints, taking pleasure to grow in coole and shadie places. To conclude and knit up these remedies against scorpions; the juice of Betonic, and

\*Sauge de bois.

\* Some take these for the Cowslip and Primrose.

\* Aconitum Pardiachenes, Libard-baine.

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**A** of Plantaine likewise, is a singular remedie for their poison.

Moreover, Frogs (such especially as keepe in bushes and hedges, and be called in Latine *Rubetæ*, & *Toads*) are not without their venom: I my selfe have seen these vaunting Montebanks calling themselves *Pfylli*, as comming from the race of those people *Pfylli* who feared no kind of poison; I have seen them (I say) in a braverie (because they would seeme to surpass all others of that profession) to eat those toads baked red hot between two platters; but what became of them? they caught their bane by it, and died more sodainly than if they had ben stung by the *Aspis*: but what is the helpe for this ranke poison? surely the hearb \**Phrynion* drunke in wine. Some call it *Neuras*, others *Poterion*: prettie flours it beareth: the roots be many in number, full of strings

\* Some take it for *Riza muralis*, or *Salvia vira*, a kind of Saxifrage, or rather Maiden-haire.

**B** like unto sinews, and the same of a sweet and pleasant sent. Likewise *Alifura* is counted another remedie in this case: an herb it is, called by some *Damasorium*, by others *Lyron*: the leaves might be taken for Plantaine, but that they be narrower, more jagged and plaited, bending also toward the ground; for otherwise ribbed they be and full of veins, as like as may be to Plantaine. As for the stalke, it is likewise one and no more, plain and slender, of a cubit in height; in the head wherof it hath knobs; roots growing many and thicke together and those but small, like unto those of the blacke *Elleboe*, but they be hot and biting, of a sweet and odoriferous smell, and of a fattie substance withall: it groweth ordinarily in waterie & moist places. And yet there is a second kind of it which commeth up in woods, of a more dusky and blacker colour than the former, bearing bigger leaves. The root of them both is of singular operation against the venomous frogs or toads abovesaid: also against the *Sea-hare*, if it be taken in wine to the weight of one dram. And

**C** since we have mentioned the *Sea-hares*, take this withall, That *Cyclaminos* also is soveraigne against their venome. Moreover, a mad dog letteth in a dangerous poison by the wound that his tooth maketh, against which there is not a better thing than dog-rose of the *Eglantine* called *Cynorrhodon*, as I have before declared. Plantaine is a singular hearb against the biting of any venomous beast whatsoever, whether it be taken inwardly in drinke or outwardly applied. *Betonie* is likewise good therefore if it be drunke in old wine. *Vervain*, which the Greeks call *Peristereos*, is an hearb bearing one main stalke of a good height, furnished well with leaves, spreading forth toward the head into other braunches, much sought unto by doves and pigeons, whereupon it tooke the foresaid name *Peristereos*. They say, whosoever carie this herb about them, there dare not a dog bark at them. Thus much as touching the dangers proceeding from venomous beasts.

\* Whereof he writeth in the beginning of the sixt chapter of this booke.

\* *Eupœa* in deed signifieth in *Homer*, a bon-voiage, or prosperous navigatiõ: but what is that to this place? No doubt *Plinie* should have read in *Theophrastus* *δουκεία*, which is no hearb, but the happinesse of a good name among men, whereof *Plinie* speaketh here, & which *Theophrastus* attributeth to *Antirrhinon*, as one of the effects of that hearb. But lay the fault (I pray you) as well here as elsewhere, up to *Plinies* *Anagnots* or *Readers*, who either read wrong, or pronounced not their words distinctly and plainly unto him.

**D** What remaineth now but in the next place, to treat as well of such forceries and maleficiall poisons, as men have devised and practised to the mischief of their owne kind, as of their remedies? where in the first place there presenteth it selfe unto us that noble herb *Moly*, so much commended by the Poët *Homer*, as a soveraigne preservative not only against all those wicked inventions, but also against the secret and devilish practises, to wit, charms & enchantments, wrought by Art magick and witchcraft. Next unto which, the hearbs \**Mithridation*, *Scordotis*, and *Centaurie*: also the seed of *Betonie* drunke in honied wine or sweet cuit: the powder also of the dried hearb it selfe, to the weight of one dram taken in foure cyaths of old wine, doth expell out of the bodie and evacuat by the seege any poison whatsoever; but the Patient must be forced to vomit up the first potion, and then to recharge againe and take another draught of the foresaid medicine. And verely it is a common speech, That whosoever use to tast everie day a little of *Betonie*,

**E** shall never catch harme by any poisoned cup. If a man or woman chance to have drunke downe any poison, the root of *Aristolochia* is a present remedie, used in that order as I have prescribed before in case of stinging by venomous serpents. The like effect hath the juice of *Cinquefoile*. Semblably *Agaricke*, if it be taken to the weight of one denier Roman in three cyaths of honied water or mead, is of the same operation; with this charge, That the partie do lay up his stomacke or cast before. There is an hearb called *Calves-snout*, in Greeke *Antirrhinon* or *Anarrhinon*, a kind of wild *Lychnis* like unto *Line* or *Flax*, with little or no root at all, carrying a floure resembling the *Hyacinth* or *Crowtoes*, and the seed much like unto a *Calves snout* or *muzzle*: The Magicians have a great opinion of this hearb, That whosoever be rubbed all over with it, or annointed throughly with the juice thereof, shall looke more beautifull, lovely, and amiable: and

**F** whosoever weareth it in a bracelet about the wrest or arme, shall take no harme by charme, forerie, witchcraft, or poison. The like conceit they have of another hearb called \**Euploea*; and they affirme, That if any man or woman be annointed therewith, they shall grow in great credit and reputation with the people. Moreover, they say, that the herb *Artemisia* or *Mugwort* will preserve

all those who have it about them, from witchcraft, forcerie, and poison, from daunger by venomous beasts, yea and from the hurtfull and maligne aspect of the very Sun. The same, if it be taken in wine, helpeth and saveth those that are poisoned with Opium: being either drunke, or worne about the necke, or but tied to any part of the bodie, it hath a peculiar vertue against the venome of todes. There is an hearbe of the bulbous, or onion-root kind named \* Pericarpum: whereof be two sorts, the one hath a red barke or rind [about the root,] the other a blacke, and is like unto the poppie: of greater operation this is, than the former; but both of them be very hot: which is the reason, they serve to good purpose for to be given unto them that have drunk hemlocke: against which venomous hearbe, Frankincense, and Panaces (especially that which they call Chironium) be counted singular: and this Panaces also last named, is an excellent antidot for them that are poisoned with venomous mulhroms.

\* So called, because the fruit claspeeth round about the stem or stalke of the hearbe.

CHAP. XI.

⚗ Proper receipts and remedies for the diseases of the head.

Since we are waded so far into the deepe secrets of Physicke, it will not be amisse to proceed forward and to set downe many good medicines for all the maladies incident either in generall to the whole bodie, or particularly to every speciall part and member therof, beginning first at the head.

There is an unseemely accident happening otherwhiles to the head, and disgraceth it much, called \* Alopecia, when as the haire unnaturally falleth off. The cure of this inconvenience, is to make a liniment with the roots of Nymphæa and Hemlocke stamped together, and therewith to annoint the bald and naked places, for it will cause the haire to come up again and grow thick. Polytricha and Callitrica [both capillare herbs] differ one from another; for that Polytricha hath white bentic filaments or threads, the leaves also be more in number & greater withall: besides, the verie plant it selfe spreadeth and brauncheth more than the other: This hearbe is singular to fasten the haire of the head at the root, and to make it bush and grow thicke, being otherwise readie to shed. In like manner, there is an hearbe called in Latine \* Lingulaca, which loveth to grow about springs or fountains, and is singular for the same imperfection of shedding haire, if the root together with the leafe burnt and beaten to powder, be incorporat with the grease of a blacke sow (but in any wise shee must be a young guilt that never farrowed or had pigs) and so brought into a liniment, and the head rubbed and annointed therewith: with this charge besides, That after the annointing, the Patient sit bareheaded in the sun; for that helpeth forward the cure very much. And in the same case there is the like use of the Cyclamine or Sowbread root.

Touching the scurfe or brannie scales called Dandruffe, the root of Veratrum or Ellebore, sodden either in oile or water, maketh a most excellent medicine to rid away, and to cleanse the head thereof.

As for head-ach, the roots of all the kinds of Panaces, stamped and tempered with oile, doe cure the same: so doth Aristolochia and Iberis, if they be applied in manner of a frontall and bound to the forehead, the space of an houre or longer if the Patient can abide it, so that a bath be used presently upon it. The yellow Carot also called in Latine Daucum, is a good remedie for the paine in the head. Moreover, the foresaid hearbe or root Cyclaminos, if it bee mixed with hony and put up as an errhin or nasall into the nostrils, purgeth the brain: & the same brought into an ointment, healeth the scalls and sores in the head. Of the like operation is Vervain, which they call in Greeke Peristereos. The wild Caraway, named Cacalia or Leontine, beareth certaine graines resembling small seed-pearls, which a man shall see hanging betweene the leaves, which be big and large, and it groweth lightly upon hills: take fiftene of those grains or seeds, steepe them well in oile, and make thereof a liniment, it is passing good to rub and annoint the head withall, so it bee done upward against the haire. Furthermore, the hearbe Callitriche, is singular good to provoke sneezing: it beareth leaves much like unto those of Lentils or Ducksmeat: the stalkes be verie small like fine bents, and the root is as little: it delighteth to grow in coole, shadie, and moist grounds, and is of a sharpe and hot tast.

For the lowfie disease, wherein lice and such vermin crawl in exceeding abundance all over the head, there is not a better medicine than an ointment made of hyssope and oile stamped and incorporat together: the same likewise killeth the itch in the head. Now the best hyssope is that

\* Because foxes are much subiect unto it, who are called in Greeke *Alopektes*.

\* *Capillus Veneris*, or Maiden-haire.

\* Adders-tongue.

**A** that of Cilicia, growing upon the mountaine Taurus: and in a second degree, there is reckoning made of that which commeth out of Pamphylia and Smyrna. An hearb this is, nothing friendly to the stomacke: being taken with figs, it purgeth downward; with honey, by vomit: howbeit, stamped with honey, salt, and cumin, and so reduced into a plastre, it is thought to be a proper remedie for the sting of serpents.

Lonchitis is not the same hearbe (as most men have thought) that Xiphion or Phasganion, although the seed be pointed like to a speare head; for it beareth leaves resembling leeke blades, which toward the root bee red, and more in number than about the stein it selfe: it carrieth little heads in the top, made after the fashion of masks or visors, such as players in Comœdies are wont to weare, lilling out prettie little tongues, and the roots bee exceeding long, and yet it groweth in drie grounds far from water. Contrariwise, \* Xiphion or Phasganion delighteth in waterish and moist places: at the first comming up, it maketh a shew of a sword-blade: the stein ariseth up to the heighth of two cubits: the root hath beards or fringes as it were hanging about it, and is in fashion shaped to a silberd nut: which ought to be digged out of the ground before harvest, and to be dried in the shade: the upper part of this root (for it groweth double) stamped with frankincense and mixed with wine of equall weight, and so made into a salve, draweth out the spills or broken skales in the braine-pan or scull: the same is good likewise to draw any impostume that is broken, and to fetch out corruption in any part of the bodie: and it is singular for the bones that be broken and crushed \* under cart or waggon wheels: lastly, the same is an effectuall remedie against poisons. \* Our Gladet  
or Flags.  
  
\* Carpentis.

**C** But to returne againe to the head-ach; the said Ellebore boiled either in common oile, or els in oile rosat, and applied in manner of a liniment, doth assuage the same; so doth Peucedanum, [*id est*, Har-strange] being incorporat in oile of roses and vinegre. The same also beeing laid unto the head warme, doth mitigat the paine called the migraine, when as the one halfe of the head doth ake; and it cureth beside, the dizziness of the braine. The root of Peucedanum made into an ointment and used accordingly, provoketh sweat, by reason of the hore nature that it hath, which is burning and causticke. The hearbe Fleawoort, which some call Pphyllion, others Cynoïdes, Chrystallion, Sicelion, and Cynomyia, hath a small root, whereof there is little or no use in Physicke. The branches that it bringeth forth, be slender and pliable in manner of vine shoots, bearing in the top certain big berries or knobs like unto beans; the leaves not un-

**D** like to \* dogs heads; the seed resembleth dogs fleas, whereupon it hath that name Cynomyia, and the same lieth within the foresaid berries. The hearbe it selfe is ordinarily growing in vineyards: of great vertue it is to refrigerat and to discusse or resolve withall: but the seed it is which yeeldeth most use in Physicke; and the same is applied in a frontall to the forehead and temples, with vinegre and oile of roses, or else with vinegre and water together, for to allay the pain of the head. For other accidents, when it is applied in forme of a liniment, the manner is to take the measure of one acetable, and to infuse it in a sextar of water untill it gather together into a thicke and clammy substance; then it would be stamped, and the mucilage or slime drawn out thereof serveth for any paine, impostume, and inflammation. Over and besides, Aristolochia is a singular hearbe for the wounds of the head: it draweth forth broken bones and spills in any part of the head; and so doth Pistolochia. To conclude, there is an hearbe called \* Thyf- \* Whereupon  
it is called  
Cynoïdes.  
selium, not unlike to garden Persley: the root whereof if it be but chewed in the mouth, purgeth the head of phlegmaticke humors. \* Hydroclynium,  
Dodonæi, id est,  
Water persley.

## CHAP. XII.

Receits for the diseases of the eyes, made of Centaurie, Celendine, Panaces,  
Henbane, and Euphorbium.

**I**T is thought that the Rha-ponticke (which is the greater Centaurie) helpeth the eye-sight verie much, if a fomentation be made therewith and water together. The juice of the lesse Centaurie tempered with honey and applyed, helpeth the imperfections of the eyes, namely, when there seeme gnats to flie before them, or when they are over-cast with a clowd; for it scattereth the dimnesse and web which darkeneth the sight and doth subtiliat the cataraet or cicatrices that overgrow the ball or apple. The hearbe Sideritis is so appropriat unto the eyes, that it cureth the very haw that groweth in horses eyes. But so excellent is the herb Celendine, that it

passeth them all, and is a soveraigne medicine for all such imperfections. The root of Panaces **G**  
 mixed with parched or fried barley meale, maketh a good cataplasme for to repress the rheume  
 of waterie and weeping eyes. And there is a singular drinke commended for the staying of such  
 humors, made of henbane seed one obolus, of Opium or the juice of poppie and wine as much :  
 Some put thereto the like quantitie of the juice of Gentian, which also they used to mingle with  
 collyries and eye-salves (thar require some sharpenesse and acrimonie) \* in stead of the foresaid  
 Opium or poppie juice. Moreover, Euphorbium clarifieth the eye-sight, if there be an inunction  
 made therewith. For bleered eyes, it is good to drop the juice of Plantaine into them. As for the  
 thicke mists that hinder the eye-sight, Aristolochia doth discusse and resolve them. The hearbe  
 Iberis bound unto the forehead, together with Cinquefoile, stoppeth the fall of humors into the **H**  
 eyes, and cureth all other maladies incident unto them. Mullen or Lungwort is likewise a great  
 defensative against the foresaid rheums which have taken a course to the eyes and cause them to  
 water: so doth Vervain, if it be applied with oile rofat or vinegre. For the cataract or suffusion of  
 the eyes, for the pin and web which offend the eye-sight, the Troshes of Cyclamine beeing dis-  
 solved and so applied, are soveraigne. As for the juice of Peucedanum (that is to say, Har-strange)  
 it is (as I said before) a notable medicine for to cleare the sight, and rid away the muddie mists  
 before the eyes, if it be laid too with Opium and oile rofat. Finally, Flea-wort staieth and keepeth  
 up the flux of humors into the eyes, if the forehead be annointed with the mucilage thereof.

\* *Pro Meconio:*  
 and yet in *Di-*  
*of corides* it is  
*μζ μωνις.*

CHAP. XIII.

*Of Pimpernell, named Anagallis and Corchoros. Of Mandragoras or Circeium. Of Hem- I*  
*locke, Crestmarine or Sampire, named in Greeke Crithmos agria. Of the hearbe Molybdana.*  
*Of Fumiterre. Of Acorus or Galangale. Of Floure-de-lis. Of Cotyledon or Venus navill.*  
*Of Sengreene, and Purcellane. Of Groundswell. Of Ephemeron. Of the Tazill, and of Crow-*  
*foot: with the medicinable vertues of the said hearbs, appropriat to the diseases of eyes, ears,*  
*nostrils, teeth, and mouth.*

**T**He hearbe Pimpernell, some call Anagallis, others Corchoros. Of it be found two kinds;  
 the male with a red floure, the female with a blew: neither of them both be taller than the  
 hand-breadth or a span at most: tender they be likewise in all parts: the leaves be very small,  
 round, and lying upon the ground: they grow as well the one as the other in gardens and waterie **K**  
 places: that with the blew floure bloweth first: the juice of them both tempered with honey, dis-  
 patcheth the mist and dimnesse of the eyes, consumeth the rednesse occasioned by a stripe or  
 bruise, and taketh away the red spots in the white of the eye; and so much the sooner, if the hony  
 be of the best and made about Athens, wherewith the eyes be annointed. The said medicine  
 likewise is good for to extend and dilate the tunicles that make the ball or apple of the eye: and  
 therefore it is an ordinarie course that their eyes be annointed therewith beforehand, who are to  
 be pricked with a needle for couching of a cataract. These hearbs be singular good likewise for  
 the haw in horses or beasts eyes. The juice of Pimpernell conveighed up into the nostrils, clean-  
 seth the braine by the emunctorie of the nose, so that afterwards the Patient doe draw up wine **L**  
 into the nostrils for a collution to wash them. A dram of the said juice drunke in wine, is a coun-  
 trepoison against the venome of snakes. But this is strange, and I cannot chuse but marveile of  
 it, that sheepe should so much hate and abhor the female Pimpernell as they doe: howbeit, in  
 case they should mistake the one for the other because they are so like (for in floure onely they  
 differ) and tast the Pimpernell with the blew floure, presently they have recourse (by a naturall  
 instinct) to an hearbe for remedie called in Greeke Asyla, and by us in Latine *Ferus oculus*, [i. the  
 wild and cruell eye, or Margellane.] Some there be, who set downe certaine ceremonies and cir-  
 cumstances to be observed by them who are to dig or plucke up this hearbe, namely, That they  
 goe to this businesse before the sunrising, and salute or bid good morrow to it three time, before  
 they speake any other word that morning; and then to take it up and cast it on high: which done,  
 to presse forth the juice of it. Thus ordered forsooth, they say it is of better operation, and will do **M**  
 the deed surely.

Touching Euphorbium, what it is I have sufficiently spoken. The juice thereof is singular for  
 bleered eyes, especially if they be swelled withall: likewise wormewood stamped and incorpo-  
 rat with honey: as also the powder of Betonic. There groweth many times a fistulous ulcer be-  
 tweene

**A** twene the corner of the eye and the nose, called *Ægilops*; for to heale which sore, there is a soveraigne hearbe of that \*name growing among Barley: In blade or leafe it resembleth that of Wheat: the seed or graine whereof, beaten into powder and mixed with meale or flower, or the juice drawne out of the hearbe, they use for the said purpose to applie unto the affected place in manner of a salve or liniment. Now the said juice must bee pressed out of the stalke and leaves thereof, whiles they bee fresh and fullest of sap: but then the haw or eare that it beareth, ought to be taken away, which beeing incorporat with the flower of three-month corne, is made up into bals or trosches. Some were wont in this cure to use the juice also of Mandragoras, but they gave it over afterwards. Howbeit, for certaine, the root of Mandragoras bruised or stamped, and tempered with the oile of roses and wine, cureth weeping and watering eyes, yea, and assuageth their pain: and the said juice, howsoever it be rejected in the former case, goeth into many collyries or eyesalves.

\* *Ægilops*.  
Some take it  
for wild Ores,  
others for  
Darnell.

This hearb Mandragoras, some writers call *Circeium*; and two kinds there be of it: the white, which is supposed the male; and the black, which you must take for the female. The leaves of this female resemble those of the \**Leſtuce*, but that they be narrower: hairie also they are, and all of an \**equall bignesse*. Two or three roots it hath, and those of a reddish or russet colour without, but white within: of a fleshie substance and tender, running downe into the earth almost a cubit in length. A certaine fruit or apple they beare, of the bignesse of Filberds or Hazel-nuts, within which there be seeds like unto the pippens of Peares. The white Mandrage some name *Arsen*, that is to say, the male; others \**Morion*: and there be again who call it *Hypophytomos*. The white

\* Whereupon  
it is called  
*Thridacias*.  
\* *Æqualibus*, not  
*caulibus*, for  
Mandrage bea-  
reth no stems.  
\* *i. Membrum*  
*virile, vel Ge-*  
*nitale*.

**C** leaves of this Mandrage bee broader than the other, and in deed equall to the garden Docke or *Patience*. In the digging up of the root of Mandrage, there are some ceremonies observed: First they that goe about this worke, look especially to this, that the wind be not in their face, but blow upon their backs: then, with the point of a sword they draw three circles round about the plant: which done, they dig it up afterwards with their face into the West. There is a juice pressed forth both of the fruit, and also of the leaves shred and minced; of the \**stem* likewise being first headed or the top cut off; and also of the root, which sometime they do pounce and pricke for to let out the liquor, otherwhiles they boile it: and the root so prepared, is as good as the juice. The same also being cut into certaine thin rundles they use to \**preserve* in wine. Howbeit, Mandrage is not found alwaies & every where full of juice: but in what place soever such may be gotten, the right

\* Other Her-  
barists describe  
Mandrages  
without a stem  
or stalke.  
\* *Servatur in*  
*vino*, according  
to *Cratesus*,  
& *Abies* in  
whereas *Dios-*  
*corides* saith *δι-*  
*αβυσσικὸν ἴσχυον*,  
*ἢ τριχίτων ἴσχυον*,  
that is to say;  
they file them  
up hanging by  
little threads  
drawn through  
them.

**D** season to seeke for it is about Vintage time: the sent there of is strong, but the root and fruit doe smell the stronger. The apples of the white, when they be ripe, the manner is to drie in the shadow: but the juice drawne out of them, is permitted to stand in the Sunne for to gather and harden. In like sort, the juice of the root whether it bee bruised and stamped, or sodden in grosse red wine to the consumption of a third part. The leaves moreover of Mandrage are commonly kept and condite in a kind of pickle or salt brine: for otherwise the juice of them whiles they bee fresh and Greene, is pestiferous and a very poyson. And yet order them so well as you can, hurtfull they bee every way: the onely smell of them stuffeth the head, and breedeth the murre and the pose. Howbeit, in some countries they venture to eat the apples or fruit thereof: but those that know

**E** not how to dresse and order them aright, loose the use of their tongue thereby, and prove dumbe for the time, surprisid and overtaken with the exceeding strong favour that they have. And verely if they bee so bold as to take a great quantitie thereof in drinke, they are sure to die for it. Yet it may be used safely ynough for to procure sleepe, if there be a good regard had in the dose, that it be answerable in proportion to the strength and complexion of the patient: one cyath thereof is thought to be a moderat and sufficient draught. Also it is an ordinarie thing to drinke it against the poyson of serpents: likewise, before the cutting, cauterizing, pricking or launcing of any member, to take away the sence and feeling of such extreame cures. And sufficient it is in some bodies to cast them into a sleepe with the smell of Mandrage, against the time of such Chirurgerie. There be that drinke it in lieu of *Ellebo*, for to purge the bodie of melancholicke humours, taking two oboles thereof in honied wine. Howbeit, *Ellebo* is stronger in operation for to evacuat blacke choler out of the bodie, and to provoke vomit.

**F** As touching Hemlocke, it is also a ranke poyson, witnesse the publicke ordinance and law of the Athenians, whereby malefactors, who have deserved to die, were forced to drinke that odious potion of Hemlocke. Howbeit, many good vertues hath this hearbe, and would not bee rejected and cast aside for the sundrie uses therof in Physick. The seed is every way hurtfull and venomous.

As

As for the stems and stalkes, many there be that doe eat it both greene and also boiled or stewed between two platters. Light these stems be as kexes, and full of joints like Reeds and Canes: of a darke gray or sullen colour, rising up many times above two cubitss high: and toward the top they spread and braunch. The leaves in some sort resemble Coriander, but that they be more tender, and a strong stinking smell they have with them. The seed is thicker and grosser than that of the Annise. The root likewise hollow, and of no use at all in Physicke. The leaves and seed both are exceeding refrigerative: which if they have gotten the maistric and upper hand of any that hath taken them, so as there is no way but one without helpe, they shall feele themselves begin to wax cold in their extreame or outward parts, & so to die inward. Howbeit there is a remedy even then, before the cold have taken to the vitall parts: namely to take a good draught of wine, which may set the bodie in a heat, and chaufe it againe: mary if they drinke it with wine, there are no means in the world to save their lives. There is a juice pressed out of the leaves & flowers both together: for that is the right reason, namely whiles it is in floure. That which is pressed out of the seed stamped, being afterwards dried in the Sunne and made into bals or trosches, killeth them that take it inwardly by congealing and cluttering their bloud: for this is a second venomous and deadly qualitie that it hath: which is the cause, that whosoever die by this means, there appeare certain spots or specks in their bodies after they bee dead. And yet there is a use of this juice, to dissolve hot and biting medicines therein in stead of water: more over, there is made of it a very convenient cataplasme to be applied unto the stomacke, for to coole the extreame heat thereof. But the principall vertue that it hath, is to repress and stay the flux of hot humors into the eies\* in Summer time, and to assuage their paines if they be annointed therewith. It entreth besides into collyries or medicines devised to ease paine: and verely there is no rheumaticke flux in any part of the bodie but it stoppeth it. The leaves also of Hemlocke doe keepe downe all tumours, appease paines, and cure watering eyes. *Anaxilaus* mine author saith, That if a pure maiden doe in her virginie annoint her breasts with this juice, her dugs will never grow afterwards, but continue still in the same state. True it is indeed, that being kept unto the paps of women in child-bed, it drieth up their milke: as also extinguisheth naturall seed, if the cods and share bee annointed therewith. What remedies they should use to save themselves who are adjudged by law to drink it, I for my part purpose not to set downe. The strongest Hemlocke and of speediest operation is that which groweth about Susa in the confines of Parthia. Next to it for fearefull working, is that which commeth out of Laconica, Candie, and Natolia. In Greece the Hemlocke of Megara is counted the quickest, and then that of Attica.

Crestmarine or Sampier, called the wild Cuthmos, riddeth the eyes of the gummie & viscous water that sticketh in them, if it be applied thereto: and if it be made into a cataplasme with fried Barley meale, it assuageth also their swelling.

There groweth commonly an hearbe named in Greeke Molybdæna, that isto say in Latine, Plumbago, even upon every corne land; in leafe resembling the Docke or Sorrell, with a thicke root, and the same rough and prickie. Let one chew this hearbe first in his mouth, and then sooones licke with his tongue the eye, it consumeth and taketh away the kind of disease or infirmitie incident to the eyes.

As touching the first\* *Capnos*, which in Latine is commonly called *Pedes Gallinarei*, Hens feet: it groweth about decaied walls and ruinat buildings, among rubbish, and in hedges: the branches bee very small, and spread loofely or scattering, the flower of a purple colour, the leaves greene, the juice wherof discusseth the dimnesse and thicknesse about the eyes, and clarifieth the sight: and therefore it is usually put into eyesalves. There is another hearbe of the same name, and like in effect, but different in forme from it, which dooth braunch thicke, and is of a tender substance: the leaves for shape resembling Coriander, and those of a wan or ashie colour, but it beareth a purple flower: It groweth in Gardens, Hort-yards, and Barley lands. If the eyes bee therewith annointed, it cleanseth and cleareth them: but it causeth them to weepe and water, like as smoke doth, whereupon it tooke the name *Capnos* in Greeke. If the haire of the eye-lids be once pulled forth, and then the edges or brims be annointed therewith, it will keepe them for ever comming up againe.

\* *Acornes* hath leaves like to the Flour de-lis, but that they be only narrower, & growing unto a longer stele or taile: the roots be blacke & not so full of veins nor grained, otherwise they agree well with the *Ileos* root, hot & biting at the tongues end. To smell unto they are not unpleasant: and

\* *Epiphoras*  
*epivas*, or *ta*  
 ther *estuosu*,  
 i. hot rheumes,

\* Some take it  
 for a Cataract.

\* This *Fuchius*  
 thinketh to be  
*Pistlochchia* or  
 our *Aristolo-*  
*chia* the roun-  
 der.

\* It seemeth to  
 be our *Fumi-*  
*torie*, called in  
 Greek *Capnos*

\* *Galangale*.

**A** and being taken inwardly, they doe gently move rising, and cause the stomacke to breake wind upward. The best **Acorus** roots be those which come from Pontus: then they of Galatia: and in a third ranke are they to be set which are brought out of Candie. Howbeit, the principall and the greatest plentie are those esteemed which grow in the region Colchis neare to the river Phasis: and generally in what countrey soever, they that come up in waterie grounds be cheefe. The fresher that the roots be and more newly drawne, the stronger sent and lesse pleasant tast they have with them, than after they have been long kept above ground. Those of Candie bee whiter than the other of Pontus. They use to cut them into gobbets as big as a mans finger, and then hang them within bags or pouches of leather a drying in the shade. I find in certaine writers, that the root of Oxymyr sine is called **Acaros**; and therefore some (alluding to the name of **Acoros**) chuse rather to call this plant **Acaron** the wild. Well, the root of **Acorus** is of great operation and effect to heat and extenuat: and therefore the juice thereof taken in drinke, is singular against cataracts or any accidents of the eyes that cause dimnesse. Sovereigne likewise it is taken to bee against the venome of serpents.

**C** **Cotyledon**, named in Latine **Vmbilicus veneris**, is a pretie little hearbe, having a tender and a small stem, a leafe thicke and fattie, growing hollow, like to the concavitie wherein the hucklebone turneth, and thereupon it tooke the foresaid name in Greeke. It groweth by the sea side and in rockie or stonie grounds: of a lively greene colour, and the root round, much like to an Olive. The juice is thought to cure the eyes. Another kind there is of **Cotyledon**, with grosse and **\*fattie** leaves likewise, but broader than the former. Toward the root they grow thicker, which they seeme to compasse and enclose, as it were an eye. A most harsh and unpleasant tast it hath: the stem is high, but very slender. This hearbe hath the same properties which the **Floure-de-lis**.

*\*Anagis, out of Dioscor. not juv anagis, as Plinie seemeth to read, when he translated it [Sordidus.]*

**D** Of **Sengreene** or **Housleeke**, which the Greekes call **Arizoon**, there be two kinds. The greater is ordinarily planted in earthen pans or vessels set out before the windows of houses: which some name **Buphtalmon**, others **Zoophthalmon**, and **Stergethron**, because it is thought so good in love-drinkes or amorous medicines: others againe give it the name **Hypogleson**, for that it is seene to grow under the eaves of houses. There are also who love to tearme it **Ambrosia** & **Amerimnos**. Here in Italie they call it **Sedum** the greater, **Oculus** also, and **Digitellus**. For the second kind is somewhat lesse, which the Grecians distinguish by the name **\*Erithales** or **Trithales** (because it beareth flowers thrice in the yeare); others **Chrysothales**; and some againe, **Isoetes**. But

*\*Which some take to bee Prick-madame of the French Trique-madame.*

both the one and the other they call **Arizoon**, because they bee alwaies fresh and greene: according to which name in Greeke, some give it the Latine name **Sempervivum**. The greater kind beareth a stem a cubit high and more, and the same of the thicknesse of a mans thumb, with the better. The leaves in the head or top whereof, be like unto a tongue, fleshie and fat; full of juice, a good inch broad; some bending downe and coping toward the earth, others standing upright, but so, as if a man marke their round cicle or compasse wherein they lie couched; hee shall observe the very proportion of an eye. The lesse **Sengreen** or **Iubarbe** groweth upon walls, and specially such as be ruinat and broken downe; likewise upon the tiles of house-roufes. This hearbe is tufted with leaves from the very root even to the top of the branches. The leaves be narrow and sharpe pointed, and full of juice. The stalke groweth a good handbreadth or span high. The root is not medicinable nor of any use.

**E** Much like to this is that hearbe which the Greekes call **Andrachne Agria**, i. wild **Purcellane**; the Italians, **Illecebra**. The leaves bee but small to speake of, howbeit broader than those of the hearbe before named, and shorter toward the top. It groweth upon rockes and stonie places: and folke use to gather it for to eat. All these last rehearsed have the same operation, for they bee exceeding cold and astringent withall. Good they bee to stay the rheume that falleth into the eyes and causeth them to water; whether the leaves be applied to them, or the juice in manner of a liniment: moreover, they cleanse and mundifie the ulcers of the eyes, they do also incarnat, heale and skin them up: singular good besides to loose and open the eye-lids, when they are glued and closed up with viscous gum. The same doe allay the head-ach, if either the temples be annointed with the juice therof, or the leaves be applied unto them. Moreover, they mortifie or kill the poyson inflicted by the pricke of the venomous spiders **Phalangia**: but the greater **Sengreene** hath this peculiar vertue, to resist the deadly poyson of the hearbe **Aconitum**. Furthermore it is said, that whosoever carie it about them, shall not be stung by scorpions.

**F** All the kinds of them are proper remedies for the paine in the eares. Like as the juice of **Henbane**

bane also, if it be applied moderately; of Achillea and the best Centaurie; of Plantaine and Har- G  
strang, together with oile Rosat and Opium: finally, the juice of Acornes or Galangale used with  
Roses, is much commended in that case. But this would be noted, that the manner of preparing  
of all these juices, is to heat them first, and then to conveigh or infuse them into the ear by a \*pipe  
for the purpose [called an Orenchyte.] Semblably, the hearbe Vmbilicus Veneris or Cotyledon  
is much commended for mundifying the eares, when they run with filthie matter especially, if it  
be tempered with deare sewet, and namely of a Stag or Hind, and so instilled hot. The juice of the  
Wallwort root clarified and strained through a fine linnen cloth, and soone after dried and har-  
dened in the Sunne, healeth the swelling impostumations under the eares, if as need requireth, it  
be dissolved in oile of Roses, and so applied hote. The like effect in that case hath Vervaine and  
Plantaine; Sideritis also being incorporat in old Hogs grease.

After the same manner Aristolochia together with Cyperus, healeth the stinking and illfavo- H  
red ulcer of the nose, called Noli-me-rangere.

The root of Panaces, especially that which is called Chironia, if it be chewed in the mouth,  
assuageth the toothach, so doth the juice thereof, if there bee a collution made therewith. The  
root of Henbane hath the like vertue, if one chew it with vinegre: as also of Polemonia or Sauge  
de bois: for which purpose it is passing good to chew the Plantaine root, or to wash the mouth  
and teeth with the juice or decoction thereof boiled in vinegre. And the very leaves of Plantain  
be singular for the paine of the teeth: yea, though the gums were putrified with ranke and cor-  
rupt bloud, or in case there owfed or issued out of them filthie bloudie matter. And the seed of  
Plantaine cureth the impostumations of the gums, albeit they gathered to suppuration and ran  
matter. Moreover, Aristolochia doth knit and consolidat the gums, yea, and fasteneth the teeth  
in the head. For these infirmities of gums and teeth, the root of Vervaine is highly commen- I  
ded, if it be chewed: or if it bee boiled in wine or vinegre, and the mouth washed with that de-  
coction. The roots of Cinque-foile sodden likewise either in wine or vinegre to the consumpti-  
on of a third part, worke the same effect. But looke that before you boile them, they bee well  
rined and washed either in sea water or salt water at the least: and when you use this collution,  
see you hold the liquor or decoction in your mouth a long time. But some there be who thinke  
it better to rub the teeth with the ashes of Cinque-foile burnt, leaves, root, and all. Moreover,  
the root of Mullen or Taperwort sodden in wine, maketh a singular collution for the teeth. K  
Likewise, if the teeth bee washed with the decoction of Hyssope or the juice of Harstrang, to-  
gether with Opium or Poppie juice, much good and ease will ensue thereupon. As also by the  
juice of a Pimpernell root: and the rather of that which is counted the female, if the same bee  
conveighed up into the nostrill of the contrary side to the tooth that aketh. There is an hearbe  
called Groundswell, which the Greekes name Erigeron, and wee the Latines Senecio: they  
say if a man make a circle round about it with some instrument of yron, and then dig it out of  
the ground, and therewith touch the tooth that is pained, three severall times, and betweene  
every touching spit upon the ground, and then bestow the said hearbe root and all in the very  
same place where hee drew it, so as it may live and grow againe, the said tooth shall neverake  
afterwards.

This Groundswell is an hearbe much like in shape to Germander, as soft also and tender as it, L  
the small stalkes or branches whereof encline to a reddish colour: and it loveth to grow upon  
tiled houses and walls. The Greekes imposed that name Erigeron, because in the Spring it loo-  
keth hoarie, like an old grey beard: in the top it devideth it selfe into a number of heads, be-  
twene which there commeth soorth a light plume, much like to Thistle-downe: which is the  
reason that *Callimachus* calleth it *Acanthus*; and others, *Pappos*. But in the farther descripti-  
on of this hearbe, it seemeth that the Greekes agreed not: for some said that it is leaved like to  
Rocket, others to an Oke, but that they be much lesse. There bee writers also who hold the root  
to bee good for nothing in Physicke: and there bee againe that commend it to be singular for  
the sinewes: besides, some others are of opinion, That it strangeth and choaketh as many as  
drinke it. Contrariwise, certaine Physicians prescribe it for the jaundise to bee taken in wine: for M  
all the diseases likewise of the bladder, and against the infirmities of the heart and liver: And  
they assure us, that it scoureth the reines or kidneies of all gravell. In case of the Sciatica they  
have ordained it to bee drunke to the weight of a dram with Oxymell, presently after some ex-  
ercise by walking: giving out, that there is not a better thing in the world for the gripes and tor-  
ments

**A** ments of the guts, if it bee taken in sweet wine cuit: esteeming it a singular hearbe for the greefe of the midriffe and precordiall parts about the heart, if it bee eaten with meat in a sallad with vinegre: and in regard of these manifold commodities, they sow and nourish it in their gardens for to bee alwaies readie at hand. And some authours I find who have made a second kind thereof: but they have not described what manner of hearbe it is, onely they appoint it to be given in water against the sting of serpents, and to be eaten for the falling sicknesse. For mine owne part, I will set downe the use thereof in some cases, according as I have found it by experience to worke in the practise here at Rome. The plume or downe which it beareth, if it be stamped and reduced into a liniment with Saffron and a few drops of cold water, and so applied, cureth the inordinat flux of waterish humours into the eyes. The same dried and parched against the fire, or otherwise fried with some cornes of salt, and laid to the swelling wens called the Kings evill, healeth them.

**B** The May-Lillie (called in Greeke Ephemeron) is leaved like unto the Lillie, but that the leaves bee lesse: the stem is semblable and equall unto it, upon which it beareth a \*blew flower. The seed which it carieth is nothing medicinable. One single root it hath of a finger thickenesse, which is soveraigne for the teeth, if it bee cut and minced small, and afterwards sodden in vinegre for a collution to wash the teeth with it warme. The very substance also of the root is singular good to confirme the teeth standing loose in the head: and to be put into those that bee hollow and worme-eaten. Moreover, the root of Celendine is good for the teeth, if it bee bruised or stamped, and so with vinegre held in the mouth. If teeth bee rotten and corrupt, the blacke

*\*Dioscorides*  
saith white.

**C** Ellebore is singular to bee put into their concavities. And both of them (as well the blacke as the white) serve in a collution to strengthen and keepe them fast in their sockets, if they be boyled in vinegre. As touching the Tazill (which is called in Latine Labrum Veneris) it groweth in rivers and \*waters: Within the heads or burres which it beareth, there is found a little woorme or grub, which for the toothach they use to bind about the teeth, or to put it in their holes, and close them up with wax. But when that hearbe is pulled out of the ground, great heed must be taken that it touch not the earth. The hearbe Crow-foot is called in Latine Ranunculus, in Greeke Barrachion; whereof bee foure kinds, The first beareth leaves like unto Coriander, but that they be fatter, and as broad as those of the Mallow, of a swert colour: the stalke is whitish, or grised and slender, the root also white: it groweth ordinarily along great rode waies, especially in cold, shadowie, and moist places. The second is better furnished with leaves, and those more cut and ended than the former, and riseth up with greater and higher stalkes. The third is the least, having a strong sent, and bearing a yellow flower like unto gold. The fourth is like to this, and hath likewise a yellow flower. They be all of them of a causticke and burning qualitie. For lay but the leaves raw and greene (as they grow) upon any place, they will raise blisters in the skin, as well as a light coale of fire: which is the reason, that they bee much used for leprofies and foule skabs; also to take out any markes imprinted in the skin, or unseemely scarre. In summe, it is one of the ingredients that goe to the making of all potentiall cauteries or causticke medicines. Where the haire is gone, and the place bare and naked, they use commonly to applie these hearbes for to recover the haire againe: but they must bee soone remooved. For

*\*It containeth*  
water indeed  
within the con-  
cavities or  
arme-pits (as  
it were) of the  
leaves where  
they ioine to  
the stem, but  
surely in rivers  
it groweth not

**D** tooth-ach also it is an ordinarie thing to chew of their roots, but if one continue so long, it will burst their teeth in peeces. The same beeing cut into roundles, and dried, and so beaten into powder, serveth to provoke sneefing. Our Herbarists here in Italie call this hearbe Strumea: because it helperth and cureth the wens named Strumæ or the Kings evill, and the flat biles or pufhes called Pani, if the same be hanged up afterwards in the chimney to take smoake. For this opinion they have, and be verely persuaded, That if it be set again into the ground, the wens and biles aforesaid which were healed, will returne and bee sore againe. The like sorcerie and witchcraft they use with Plantaine: But in truth, the juice of Plantaine is singular good for the cankers or ulcers within the mouth: so are the leaves and roots, if they be onely chewed, yea though the patient or diseased person were troubled with the spitting rheume; for they intercept all those defluxions, which take a course into the mouth. Cinque-foile is a very soveraigne hearb for the sores of the mouth, and for stinking breath. Psyllium, .z. Fleawort, is good for the ulcers thereof.

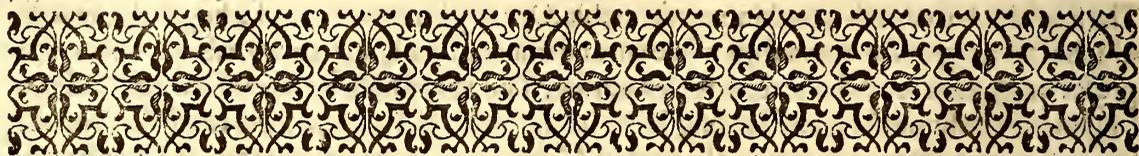
*Laflco, Dioscor.*  
is white.

**E** But since I have named a stinking breath, which is a foule and nastie disease, putting man or woman to shame; as no infirmitie more; I will set downe one or two compound receipts for that

**F**

But since I have named a stinking breath, which is a foule and nastie disease, putting man or woman to shame; as no infirmitie more; I will set downe one or two compound receipts for that

that imperfection. Take Myrtle and Lentiske leaves, of each a like weight; of the Gall nuts growing in Syria, halfe as much in quantitie: stampe them all together, and in the stamping, sprinkle them with good old wine: give the patient this composition in bole to chew and eat in the morning, there is not the like medicine unto it for a sweet breath. Also take Ivie berries, Casia or Canell, and Myrthe, of each an equall weight, incorporat them with wine in manner aforesaid, and use this confection accordingly. For the sores that bee incident to the nose, the seed of Dragons made into powder, and tempered with honey, is singular to be applied therunto, yea though they were very cankers, and had eaten deepe. Where the skin looketh blacke and blew, whether it be under the eyes, or otherwise in any part of the visage, a salve made of Hyssope applied thereto, restoreth it to the fresh and native colour. To conclude, a liniment of Mandragoras taketh out the markes or prints that bee branded or seared in the face [if it bee applied presently while they be fresh.]



THE XXVI. BOOKE OF  
THE HISTORIE OF NATURE,  
WRITTEN BY C. PLINIUS

SECUNDVS.

*The Proëme.*

CHAP. I.

*Of medicines appropriat and respectiue to all other parts and members of the bodie. Of certaine new maladies: and namely, of the illflavored testar called Lichenes: what kind of infection it is, and when it first entred into Italie. Of the blaine or sore called the Carbuncle. Of the filthy leprosie or wild scab named Elephantiasis. And of the Collicke.*



Long it is not since the face and visage of men began to bee annoied with certaine new and straunge diseases, unknowne in our forefathers daies, and never heard of before in Italie, nor almost in any part of Europe. And even of late daies when these maladies set first foot in these parts, they were not seen for to spread throughout all Italie, ne yet to raunge greatly in Illyricum, Fraunce, or Spaine, although some little sprinkling there was in those countries: but about Rome onely and those quarters adjoining, as they rained first, so they raged most. These newcome diseases verely were nothing painefull to the patients, nor daungerous any waies and deadly; but so foule and filthy, so loathsome and ougly, that a man would have chosen rather to die any death, than to bee so disfigured. But of them all, the worst and most detestable was that, which by a Greeke name they called Lichenes, and in Latine (because ordinarily it began about the chin) \*Mentagra. A tearme given unto it (I assure you) at the first by way of jeast and in a meriment (as commonly we see many are disposed to play and make good gaine at other mens miseries) but afterwards it went curtant in every mans mouth: and by no other name than Mentagra was it knowne, notwithstanding the disease possessed not the chin alone, but in many that had it, rooke up the whole visage; all save the eyes, yea, and ran downward to the neck and breast, spreading also to the armes and the very hands: and in such sort was the skin of the poore wretches bepainted

\*For *Mentium* in Latine is a chin.

**A** bepainted and beraied with foule scurfe and filthie scales, as it would have pitied one at the heart to see them. This contagious disease, our fathers and auncestors in times past never heard of, nor knew what it meant: for the first time that ever it crept into Italie, was in the daies of *Tiberius Claudius* late Emperour of Rome, even about the middle of his reigne; and that was by the means of a certaine knight or gentleman of Rome borne at Perusum, who being secretarie or clerke unto the treasurer under the Romans in Asia, and giving attendance according to his place, chanced there to be infected, and so he brought the disease over with him to Rome. But will you heare the straunge nature of this foule evill? women were not subject unto it; no more were slaves, base and poore commoners, no nor citizens of mean state and condition: the greatest gentlemen and those of the nobilitie, it made choise of, and picked them from among the  
**B** rest: very catching it was, and soon passed from one to another, especially by the mouth, and \* by the means of a kisse were it never so short: foule and illfavoured enough was the disease it selfe, but the skar, remaining after it was healed (for many there were who came under the Chirurgicalians hand and endured the cure) looked a hundred times worse: and why? no way there was to rid it, but by causticke medicines or potentiall cauteries; and unlesse the flesh were eaten away to the verie bones, it was not possible to kill and root it out cleane; but it would revive and spring again. And verely there came Physicians and Chirurgicalians out of Ægypt (a countrey apt to breed the like diseases and where they bee common) such as professed onely the skill in this kind of cure; who filled their purses well, and mightily enriched themselves by their practise at Rome: for well knowne it is, that *Manilius Cornutus* (late L. Pretour, and lieutenant generall for the state in the province of Guienne or Aquitaine in Fraunce) dealt with one of these Ægyptian leeches for to be cured of this disease, and agreed to pay him 200000 sesterces for his paine. And thus much of Mentagra.

\* *Velocitatem oculi*: for meatus used to salate one another by a kisse.

Moreover, what a wonderfull thing is this observed in these newkind of maladies, that many times (contrarie to the course of other sicknesses) they come together in troupes; that some of them should all on a suddaine light upon a particular country; that they should take to one certaine member of mans bodie; assaile those of such an age and no other; have a spight to persons of this or that qualitie, and spare the rest: as if they made choise, some to plague young children, others elder folke; some to punish none but the rich and mightie, others to be doing with the poore and needy? In our Annals or Chronicles we find upon record, That while *Lucius Paulus* and *Q. Marcins* were Censors of Rome, the pestilent carbuncle (a disease appropriat to Provance and Languedoc in Fraunce) came first into Italie. Of which maladie, there died within the compasse of one yeere (about that verie time when I compiled this worke and historie of mine) two noble men of Rome and late Consuls, to wit, *Iulius Rufus* and *Q. Lecanius Bassus*: of which two, the former was cut for it by the counsell of unskilfull Physicians, and \* by that means lost his life. As for the other, having it upon the thumbe of his left hand, he chaunced \* to prick it himselfe with a needle; and although the wound was so small, that hardly it could be seene and discerned, \* yet it cost him his life. This carbuncle riseth ordinarily in the most hidden and secret parts of the bodie, and for the most part under the tongue: it is hard and red in manner of the swelling veins called in Latine Varices: and yet in the head it looketh blackish; the skin also about it seemeth swert and dead: it stretcheth the skin and the flesh in some sort stiffe, but without any great swelling; no paine at all, no itching, no other symptome but sleepe, wherewith it so possesseth the Patients, that in three daies it will make an end of them. Otherwhiles it causeth the partie to fall into a quivering and shaking as it were for cold, and raiseth certaine blisters or angrie pimples round about it; and verie seldome causeth an ague: but looke in whomsoever it taketh to the stomacke or throat, it quickly dispatcheth and maketh an end of them.

\* Either by some mortification or effusion of bloud.  
 \* *Pollici acus impulsio*.  
 \* It seemeth by a gangrene.  
 \* Most of these signes shew a gangrene and canker, rather than our carbuncle.

**F** As touching the white leprosie, called Elephantiasis (according as I have before shewed) it was not seene in Italie before the time of *Pompey* the Great. This disease also began for the most part in the face, and namely it tooke the nose first, where it put forth a little specke or pimple no bigger than a small Lentill; but soone after, as it spread farther and ran over the whole bodie, a man should perceive the skin to be painted and spotted with divers and fundrie colours, and the same uneven, bearing out higher in one place than another, thicke here but thin there, and hard every where; rough also, like as if a scurfe or scab overran it, untill in the end it would grow to be blackish, bearing downe the flesh flat to the bones, whiles the fingers of the hands, and toes of

the feet were puffed up and swelled againe. A peculiar maladie is this and naturall to the Ægyptians; but looke when any of their kings fell into it, woe worth the subjects and poore people: for then were the tubs and bathing vessels wherein they sate in the baine, filled with mens bloud for their cure. But surely this disease continued not long in Italie, before it was quite extinguished: like as another before it, in old time called \*Gemursa, which began between the toes: and so long agoe it is since any have been troubled therewith, that the very name also is forgotten and growne out of use. Where by the way, this is to be noted as a straunge and wonderfull thing, That some of our diseases should have an end and loose their course for ever; and others againe continue still: as for example, the cholique passion; which came among us no longer agoe than in the daies of *Tiberius Casar* the Emperour: and the first that ever felt it, was the prince himselfe; whereupon arose no small question throughout the whole citie of Rome: for when as the said Emperour published a certaine proclamation, wherein hee excused himselfe for not comming abroad to manage the affairs of the State, because he was sicke of the cholique; the Senat and people reading this staunge name of an unknowne maladie, entred into a deepe discourse with themselves, What to thinke and make of it? But what should we say of all these kind of diseases? and what an anger and displeasure of the gods is this, thus to plague and punish us? Was it not enough to have sent amongst men into the world a certaine number of maladies otherwise, and those not so few as three hundred, but wee must be in feare and daunger still every day of new? And yet see! as many as there be of them comming by the hand of God, yet men throw their owne excesse and disorders, bring as many more upon themselves, and be causes still of farther troubles and miseries. Well, thus you see by that which I have written in the former books, what was the old Physicke in times past, namely, consisting of the simples onely found in dame Natures garden, and how she alone at the first and for a long time, was our Physician and furnished us with remedies for all diseases.

Some thinke it was an inflammation resembling our Carbuncle or Anthrax.

CHAP. II.

☞ *The praise of Hippocrates, and other Physicians meere Simplists.*

**H**ippocrates verely had this honour above all men, That hee was the first who wrote with most perspicuitie of Physicke, and reduced the precepts and rules thereof into the bodie of an Art: howbeit, in all his books we find no other receipts, but hearbs. Semblably, the writings of *Diocles* the Carystian, were no lesse stored with the like medicines, and yet a famous Physician he was, and both in time and reputation next and second to *Hippocrates*. *Praxagoras* also, and *Chrysippus*, yea and after them *Erasistratus* held on the same course. As for *Herophilus*, although hee was the first that went more exquisitly to worke and brought in a more subtile and fine method of Physicke, yet none esteemed better of Simples than he. But surely, practise and experience (which as in all things else is found to be most effectually, so in the profession of Physicke especially) began in his daies by little and little to slake, untill in the end all their Physicke proved nothing but words and bibble babbles: for beleve me, his schollers and disciples thought it more for their ease and pleasure to sit close in the schooles and heare their doctours out of the chaire discourse of the points of Physicke, than to goe a simpling into the desarts and forrests to seeke and gather hearbs at all seasons of the yeere, some at one time and some at another.

CHAP. III.

☞ *Of the new practise in Physicke: of Asclepiades the Physician: and what course he tooke to alter and abolish the old Physicke for to bring in the new.*

**W**hat cunning means soever these new Physicians could devise to overthrow the auncient manner of working by simples, yet it maintained still the remnants of the former credit, built surely upon the undoubted grounds of long experience; and so it continued till the dayes of *Pompey* the Great, at what time *Asclepiades* a great Oratour and professor of Rhetoricke went in hand to pervert and reject the same: for seeing that he gained not by the said Art sufficiently, and was not like to arise by pleading causes at the bar, to that wealth which he

**A** he desired (as he was a man otherwise of a prompt wit and quicke spirit) he resolved to give over the law, and sodainly applied himselfe to a new course of Physicke. This man having no skill at all, and as little practise, considering he neither was well studied in the Theoricke part of this science, nor furnished with knowledge of remedies which required continuall inspection and use of simples, wrought so with his smooth and flowing tongue and by his daily premeditated orations gained so much, that hee withdrew mens minds from the opinion they had of former practise, and overthrew all. In which discourses of his, reducing all Physicke to the first and primitive causes, he made it a meere conjecturall Art; bearing men in hand, that there were but five principall remedies which served indifferently for all diseases; to wit, In diet, Abstinence in meat, Forbearing wine otherwhiles, Rubbing of the bodie, and the\* Exercise of gestations. In summe,

**B** so far he prevailed with his eloquent speech, that every man was willing to give care & applause unto his words: for being readie enough to beleieve those things for true, which were most easie; and seeing withall, that whatsoever he commended unto them, was in each mans power to performe, he had the generall voice of them: so as by this new doctrine of his, he drew all the world into a singular admiration of him, as of a man sent and descended from heaven above, to cure their griefs and maladies. Moreover, a wonderfull dexteritie and artificiall grace he had to follow mens humors and content their appetits in promising and allowing the sicke to drinke wine, in giving them estfoons cold water when he saw his time, and all to gratifie his Patients. Now for that *Herophylus* before him had the honour of beeing the first Physician who searched into the causes of maladies: and because *Cleophtantus* had the name among the auncients, for bringing

**C** wine into request and setting out the vertues thereof: this man for his part also, desirous to grow into credit and reputation by some new invention of his owne, brought up first the allowing of cold water before said, to sicke persons; and (as *M. Varro* doth report) tooke pleasure to be called the Cold-water Physician. He had besides other pretie devises to flatter and please his Patients, one while causing them to have hanging litters or beds like cradles, by the mooving and rocking whereof too and fro, hee might either bring them asleepe, or ease the pains of their sicknesse; otherwhiles ordaining the use of baines, a thing that he knew folke were most desirous of: besides many other fine conceits very plausible in hearing, and agreeable to mans nature. And to the end that no man might think this so great alteration and change in the practise of Physick, to have been a blind course and a matter of small consequence, one thing above the rest that wooon

**D** himselfe a great fame, and gave no lesse credit and authoritie to his profession, was this, That meeting upon a time by chaunce with one he knew not, caried forth as a dead corse in a biere for to be burned, he caused the bodie to be carried home from the funerall fire, and restored the man to health againe. Certes this one thing, we that are Romans may be well ashamed of and take in great indignation, That such an old fellow as he, comming out of Greece (the vainest nation under the sunne) and beginning as he did of nothing, should onely (for to enrich himselfe) lead the whole world in a string, and on a suddaine set downe rules and orders for the health of mankind, notwithstanding many that came after him, repealed as it were and annulled those laws of his. And verely, many helps had *Asclepiades*, which much favoured his opinion and new Physicke, namely, the manner of curing diseases in those daies, which was exceeding rude, troublesome, and painfull; such adoe there was in lapping and covering the sicke with a deale of cloaths, and causing them to sweat by all means possible: such a worke they made sometime in chafing and frying their bodies against a good fire, but every foot in bringing them abroad into the hot sun, which hardly could be found within a shade and close cittie as Rome was. In lieu whereof, not onely there but throughout all Italy (which now commaunded the whole world and might have what it list) hee followed mens humors in approving the artificiall baines and vaulted stouves and hote-houses, which then were newly come up and used excessively in everie place by his approbation. Moreover, he found means to alter the painfull curing of some maladies, and namely of the squinancie; in the healing whereof, other Physicians before him went to worke with a certaine instrument which they thrust downe into the throat. He condemned also

**F** (and worthily) that dog-physicke which was in those daies so ordinarie, that if one ailed never so little, by and by he must cast and vomit. He blamed also the use of purgative potions, as contrary and offensive to the stomacke; wherein hee had great reason and truth on his side: for to speake truly, such drinks are by most Physicians forbidden, considering our chiefe care and drift is in all the course of our physick, to use those means which be comfortable & wholesome for the stomack.

\* i. Riding on horsebacke; carrying in coach, litter, barge, &c.

☞ *The foolish superstition of Art Magicke, which here is derided. Of the tetter called Lichen: the remedies proper for it, and the diseases of the throat.*

**A**bove all other things, the superstitious vanities of Magicians made much to the establishing of *Asclepiades* his new Physicke hearbs; for they in the heighth of their vanitie, attributed so strange and incredible operations to some simples, that it was enough to discredit the vertues of them all. First, they vaunted much of *Æthiopus*, an hearb which (by their saying) if it were but cast into any great river or poole, it would draw the same drie; and was of power (by touching only) to open locks, or unbolt any dore whatsoever. Of *Achoemenius* also another hearbe, they made this boast, That being throwne against an armie of enemies ranged in battaile array, it would drive the troupes and squadrons into feare, disorder their ranks, and put them to flight. Semblably, they gave out and said, That when the King of Persia dispatched his Embassadors to any forrein States and Princes, he was wont to give them an hearbe called *Latace*, which so long as they had about them (come where they would) they should want nothing, but have plentie of all that they desired: Besides a number of such fooleries wherewith their books be pestred. But where, I beseech you, were these hearbs when the Cimbrians and Teutons were defeated in a most cruell and terrible battaile, so as they cried and yelled againe? What became of these Magicians and their powerfull hearbs, when *Lucullus* with a small armie consisting of some few legions, overthrew and vanquished their owne kings? If herbs were so mightie, what is the reason (I pray you) that our Romane captains provided evermore above all things how to be furnished with victuals for their campe, and to have all the waies and passages open for their purveours? In the expedition of *Pharfalia*, how came it to passe that the souldiers were at the point to be famished for want of victuall, if *Cæsar* by the happie having of one hearbe in his campe, might have enjoyed the abundance of all things? Had it not been better (thinke yee) for *Scipio Aemilianus* to have caused the gates of Carthage to flie open with the helpe of one hearbe, than to lie so many yeers as he did in leaguer before the cittie, and with his engines and ordenance to shake their walls & batter their gates. Were there such vertue in *Æthiopus* aforesaid, why do we not at this day drie up the Pontine lakes, and recover so much good ground unto the territorie about Rome? Moreover, if that composition which *Democritus* hath set downe and his books maketh praise of, to be so effectually, as to procure men to haue faire, vertuous, and fortunat children, how happeneth it that the kings of Persia themselves could never attaine to that felicitie? And verely we might marveile well enough at the credulitie of our auncestors in doting so much upon these inventions (howsoever at the first they were devised and brought in, to right good purpose) in case the mind and wit of man knew how to stay and keepe a meane in any thing els besides: or if I could not proove (as I suppose to doe in due place) that even this new leech-craft brought in by *Asclepiades* which checketh those vanities, is growne to farther abuses and absurdities than are broched by the verie Magicians themselves. But this hath been alwaies and ever will be, the nature of mans mind, To exceed in the end and go beyond all measure in every thing which at the beginning arose upon good respects and necessarie occasions.

But to leave this discourse: let us proceed to the effects and properties remaining behind of those hearbs which were described in the former booke; with a supplement also and addition of some others, as by occasion shall be offered and presented unto us. Howbeit, to begin first with the remedies of the said Tettars (so foule and unseemly diseases) I meane to gather a heape of as many medicines as I know appropriat for that maladie, notwithstanding I have shewed already of that kind, not a few. Well then, in this case, *Plantaine* stamped is verie commendable: so is *Cinquefoile* and the root of the white *Daffodill*, punned and applied with vinegre. The young shoots or tender branches of the figg tree boiled in vinegre: likewise the root of the \*marsh Mallow sodden with glew in a strong and sharpe vinegre to the consumption of a fourth part. Moreover, it is singular good to rub tettars throughly with a pumish stone first, to the end that the root of *Sorrell* stamped and reduced into a liniment with vinegre, might bee applied afterwards therupon with better success; as also the floure of \**Misselto* tempered and incorporat with quicke-lime: the decoction likewise of *Tithymale* together with rosin, is much praised for this cure: but the hearbe *Liverwort* excelleth all the rest, which therupon tooke the name *Lichen*: it groweth

\* *Hibiscus*, some take it for the *Hollyhocke*.

\* *Vici*, some read *Hibiscus*.

**A** groweth upon stonie grounds, with broad leaves beneath about the root, having one stalke and the same small, at which there hang downe long leaves: and surely this a proper hearbe also to wipe away all markes and cicatrices in the skin, if it be bruised and laid upon them with honey. Another kind of \* Lichen or Liverwort there is, cleaving wholly fast upon rocks and stones in manner of mosse, which also is singular for those tectars, being reduced into a liniment. This hearbe likewise stauncheth the flux of bloud in greene wounds, if the juice be dropped into them: and in a liniment, it serveth well to be applied unto apostumat places: the jaundise it healeth, in case the mouth and tongue be rubbed and annointed with it and hony together: but in this cure the Patients must have in charge, To bath in salt water, to annoint themselves with oile of almonds, and in any case to abstaine from all salads and pothearbs of the garden: For to heale tectars, the root of Thapsia stamped with honey, is much used.

\* Our common Liverwort.

**B** As for the Squinsie, \* Argemonia is a soveraign remedie if it be drunke in wine: Hyssope also boiled in wine and so gargarized: likewise Haritrang with the rennet of a Seale or Sea-calse, taken both of them in equall portion: moreover, Knorgrasse stamped with the pickle made of Cackrebs and oile, and so gargled; or els but held onely under the tongue: Semblably, the juice of Cinquefoile, being taken in drinke to the quantitie of three cyaths: this juice besides, in a gargarisme, cureth all other infirmities of the throat. And to conclude with Mullen; if it bee drunke in water, it hath a speciall vertue to cure the inflammation of the amygdals or almond kernels of the throat.

\* Which some take to be wild Poppie, called Rhazas.

**C** CHAP. V.

☞ *Receits for the scrophules or wens called the Kings evill: for the pains and griefs of the fingers: for the diseases of the breast, and namely for the cough.*

**P**lantaine is a soveraign hearbe to cure the Kings evill: also Celendine applied with honey and hogs lard: so is Cinquefoile. The root of the great Clot-bur serveth for the same purpose, if it be incorporat with hogs greafe, so that the place after it is annointed therewith, be covered with a leafe of the said Bur laid fast upon it: in like manner Artemisia or Mugwort: also a Mandrage root applied with water, is good for that purpose. The broad leaved Sideritis or Stone-sauge, being digged round about with a spike of yron and taken up with the left hand, and so applied unto the place, cureth the Kings evill; provided alwaies, that the Patients when they be healed, keepe the same hearbe still by them, for feare least it being replanted againe by these Herbarists (such is the malicious sorcerie of some of them as I have already shewed) the maladie returne and be as bad as it was before: The like caveat I find given unto them, who are cured of this disease either by Mugwort or Plantaine. The hearbe Damasonium, called likewise \* Alifina, if it be gathered about the Summer solstead, applied unto the foresaid wens with raine

\* Alca in some readings.

**E** water, is singular good for them: for which purpose, the leaves are to be stamped, or the root bruised and incorporat with hogs greafe, and so applied in a liniment; with charge, That the place be covered with a leafe of the same: in which manner prepared and used, it serveth to allay all pains in the nape of the necke, and to keepe downe or dissipat the swelling in any part of the bodie. There is an hearbe growing commonly in medows called the Daisie, with a white floure and partly enclining to a red, which if it be joyned with Mugwort in an ointment, is thought to make the medicine farre more effectuell for the Kings evill. Condurdum is an hearbe of small continuance, for about the Summer solstice it sheweth a red floure and soon sheddeth the same: which (as they say) if it bee hanged about the necke, represseth and keepeth under the foresaid disease: the like doth Vervaine together with Plantaine, used and worne in the same manner.

Touching all the accidents happening to the fingers, and namely the excrescences and risings of the skin about the roots of the nailes, called in Greeke Pterygia, Cinquefoile is a singular good hearbe for them.

**F** Among all the infirmities of the breast, the cough is most troublesome and grievous; for which, the root of Panaces in sweet wine is a soveraign remedie. The juice of Henbane is excellent for them also that reach up bloud out of the breast: and the very smoke thereof as it burneth, is as proper for them that cough. In like manner, Scordotis being dried and made into powder; afterwards mingled with cresses and rosin, and so reduced into a liquid confection or

lohoch, cureth the cough. The said hearbe taken simply by it selfe alone, raifeth tough fleame out of the breast, and causeth it to breake from the Patient with ease. The like effect hath Centaurie the greater, yea though a man did bring up bloud: for which infirmitie, the juice of Plantain also is thought to be singular. Betonie taken in water to the weight of three oboli, is of great force against the spitting of bloud, and raising up of filthie matter out of the chest. The root of the great bur hath the like vertue, if it be eaten to the weight of one dram with eleven Pine-nuts. The juice of Harstrang, as also Galangale, is good for the paine in the breast; and therefore they goe both of them into preservatives and antidots which serve for countrepoisons. The Carot likewise helpeth those that cough; like as the hearb Scythica (which is the wild caraway;) for being drunke to the weight of three cyaths in sweet wine cuit, it is generally good for all diseases of the breast, for the cough, and helpeth such as fetch up filthie and rotten matter.

## CHAP. VI.

*Of Mullen or Lungwort: of Cacalia: of Folefoot called Tussilago or Bechium: and of Sauge: hearbs all appropriat for the cough.*

**M**Vllen or Lungwort with the yellow golden floure, being in like manner taken to the same quantitie, caseth the foresaid infirmities. Cerres this hearbe is of that efficacie in these cases, that if a drench thereof be given to horses, which not onely have the cough but also be broken winded, it will helpe them. The same effects I find attributed to Gentian. The root of Cacalia foked in wine and chewed, is good not onely for the cough but also for the infirmities in the throat. Take five braunches or slips of hyssope, and two sprigs of rue, with three figs, seeth these together, it is an excellent drinke for to discharge the breast of fleame that stuffeth it. Folefoot, called in Greeke Bechion, that is to say in Latine \* Tussilago, doth appease the violence of the cough. Two kinds there be of this hearb: the wild, which whersoever it is seen to grow, sheweth that there is water under it: a thing that they know well enough who seeke for springs, for they take it to be an assured signe and direction to water: it beareth leaves like to Ivie, but somewhat bigger, either five or seven in number, which underneath or toward the ground be somewhat whitish, but above in the upper side, of a pale colour, without floure, stem, or seed, and the root is but small. Some would have it and Chamæleuce both, to be one and the same hearbe called by divers names. Take this hearbe, leafe and root together when they be dried, set all on fire and receive the sinoke by a pipe, as if you would sucke or drinke it down, it is (they say) a notable medicine to cure an old cough; but between every pipe you must sip a pretie draught of sweet wine. The second Bechion some would have to be called Salvia, an hearbe like unto Mullen: stampe the same, and let the juice run through a streiner; which being made hot, drinke it for the cough and paine in the sides. This hearbe likewise is very effectuall against scorpions and sea-dragons. Also an inunction made therewith and oile together, is commended much for the sting of serpents. A bunch of hyssope sodden with three ounces of honey, is a fine medicine for the cough.

## CHAP. VII.

*For the paine of the sides and breast: for those that cannot draw their wind but sitting upright: for the paine of the liver: the heart ach: for the lighis: difficultie of urine: the cough: the breast: ulcers: for the eyes: for the flux of the belly, occasioned by a feeble liver: against immoderat vomits: for the yex, the pleurisie, and all griefes of the side.*

**L**Vngwort or Mullen drunke in water with rue, is very good for the paine of the sides and the breast: for which purpose also, they say, that powder of Betonie is as good, if it be taken in water well warmed. The juice of Scordotis is holden to be a great corroborative of the stomack: so is Centaurie also & Gentian, drunke in a draught of water. Plantain either eaten alone by it selfe, or with a gruell and broth of Lentils, or els in a frumentie potage made with wheat, is comfortable to the stomack. Betonie, although otherwise it lie heavie in the stomack: yet if one either chew the leaves, or drinke them in some broth, it helpeth much the defects and infirmities thereof. In like case Aristolochia if it be taken in drinke. Also Agaricke chewed drie, so as between whiles the patient sup a little of pure wine of the grape, hath the like vertue. As for Nympha

**A** phaza or Nemphar surnamed Heraclia, it strengtheneth the stomacke, applied outwardly in a liniment: even so doth the juice of Harstrang. For the hot distemperature of the stomacke, it is good to lay unto it the hearbe Flea wort, or Cotyledon, otherwise called Vmbilicus veneris; stamped with fried Barley meale into a cataplasme: or els to take Iubarbe, *i.* Sengreene, to the same effect. The hearbe Molon hath a stem chamfered or channelled along: soft leaves, & those small: a root foure fingers long, in the end whereof it beareth an head like unto Garlicke. Some call it Syron. Taken in wine, it helpeth the stomacke and difficultie of drawing breath: In which cases the greater Centaurie is singular, if it bee reduced into a lohoch or liquid electuarie. Plantaine also eaten any way, either in a green-sauce or sallad. This composition is reputed a soveraign medicine, Take of Betonie stamped the weight of one pound, of Atticke honey as much, incorporate them together, and hereof drinke every day the quantitie of halfe an ounce in some convenient liquor, or in water warme. Aristolochia or Agaricke are soveraigne meanes to be used in these infirmitie, if one drinke the weight of three oboli thereof, either in warme water or asses milke. The hearbe Cissanthemos is good to be drunke for those that be streight winded, & must sit upright when they draw their breath: In the like case Hyslope is commended: as also for purgiveness and shortnesse of wind. The juice of Harstrang is an ordinarie medicine for the greefe of the liver, the paines also of breast and sides, in case the patient be cleare of the ague. As for Agaricke, it helpeth all such as spit blood, if the pouder thereof, to the weight of one Victoriat, be given in five cyaths of honied wine. Of the same operation is Amomum. But particularly for the liver, the hearbe Teucris is thought to be soveraigne, if it be taken fresh, and greene to the weight of foure drams in one hemine of water and vinegre mixed together. One dram of Betonie given in three cyaths of warme water, or in twain of cold, is thought to be a singular cordiall. The juice of Cinquefoile helpeth all the imperfections of the liver and lights; it cureth them that void or reach up blood, and generally it serveth for all inward corruptions and distemperatures of the whole masse of blood. Both Pimpernels bee wonderfull medicinable for the liver. Fumiterrie the hearbe whosoever do eat, shall purge choller by urine. Galangale is helpfull likewise to the liver, to the chest also, and the midriffe or precordiall parts. The hearbe Caucon, named also Ephedra, and by some Anabasis, groweth ordinarily in open tracts exposed to the wind: it will climbe upon trees, and hang downe from their boughs and branches. Lease it hath none, but is garnished with a number of haire, which are no other but rushes indeed full of joints and knots: the root is of a pale colour. Let this hearbe be beaten to pouder, and given in red wine that is greene and hard, it is good for the cough; for the shortnesse of wind, and the wrings of the bellie: it may be taken also in some other supping, whereto it were convenient to put wine. In like sort the infusion of one dram of Gentian which hath lien steeped the day before, may bee very well taken in three cyaths of wine for those purposes. Hearbe Benet or Avens hath a small root of a blackish colour, which hath a good sent: This hearbe not only cureth the paines of the breast & side, but also discusseth all crudities proceeding of unperfect digestion, by reason of the pleasant favour that it hath. As for Vervaine, it is medicinable unto all the principall and noble parts within the bodie: good for the sides, the lungs, the liver, and the breast: But most properly it respecteth the lungs, and namely, when the patient is in a phthisicke or consumption, by meanes of their ulcer. The root of Bearefoot, an hearbe which I said was but lately found out, is a present remedie for swine, sheepe, goats, and all such cattell, in case they bee diseased in the lights; if it bee but drawne crosse through any one of their eares. The same ought to bee drunke in water, and a peece thereof continually held under the tongue. As for any other part of this hearbe above ground, be it lease, stalke, flower, or seed, it is not yet certainly knowne, whether it bee good or no for any purpose in Physicke. As for the kidneies, the hearbe Plantaine is good to bee eaten; Betonie to be drunke; Agaricke also to be taken in drinke, like as for the cough. Tripolium groweth upon the rockes by the sea side, on which the sea-water beateth: so as a man cannot say, that it is either in the sea or the drie land: In lease it resembleth woad, but that it is thicker: the stem is a span or hand-breadth high, forked, and devided at the point: the root white, odoriferous, grosse, and hote in tast: when it is sodden in a frumentie pottage of wheat, they give it with good successe to those that bee diseased in the liver: This is thought of some to bee all one with Polium, whereof I have spoken in due place. Symphonia or Gromphena, an hearbe having leaves some red, others greene, growing to the stem in order, one red and another greene, is a soveraigne medicine for such as reach and void up blood, if it be taken in oxycrat, or vinegre and water mingled together.

\* Scrizano, haply for stricio, ifle ndr. 1, as uribassus describeth it, uquid mēstru. \* Dioscorides describeth his Mely with such a head upon the top of the stem.

\* By these names he calleth also Horf-tale.

\* A kind of Turbit.

together. Melandryum is an hearbe found growing in corne fields and meddowes, with a white flower, and the same of a sweet and pleasant sent: the small stems thereof be commended for the liver, in case they be stamped & given in old wine. Chalcerum commeth up in vineyards: which if it be pined, serveth for a good cataplasme to be applied unto the region of the liver. The root of Betonie taken to the weight of foure drams in wine cuit or honied wine, provoketh vomit readily, as well as Ellebore. But for this purpose Hyssope is better, being beaten in powder, and given with honey: but order would be given before unto the patient, to eat Cressés or Irio. \*Molemonium also is of the like effect, if it be taken to the weight of one denier. Moreover, the hearbe Silybum hath a white juice like unto milke: which after it is thickened to the substance of a gum, is usually taken to the foresaid weight, with honey, for a vomitorie; and doth evacuat chollericke humours especially. On the contrarie side, wild Cumin and the powder of Betonie, if they be drunke with water, doe stay vomiting. For to digest the crudities of the stomacke, and to rid away the loathing to meat, Carrot is thought to be very good: so is the powder of Betonie, if it be taken in honied water: and Plantaine also boiled in pottage after the manner of Coleworts or such like potheabes. \*Hemonium staieth the painefull yex or hocquet. In like sort Aristolochia. Clymenos giveth libertie to draw the wind more freely. The greater Centaurie and Hyssope are singular in drinke for the pleurisie and inflammation of the lungs. The juice of Harstrang principally is a proper remedie for those that have the plurisie. Touching that plant, which the French call \*Halum: the Venetians Cotonea: it is holden excellent for the greefe of the sides, for the reines, those that bee plucked with the crampe, and bursten by any inward rupture: This hearbe somewhat resembleth wild Origan or Marjeram, save that in the head it is like rather unto Thyme: sweet it is in tast, and quencth thirst: a spongy and light root it hath, in one place white, in another blacke. Of the same operation for the paines of the side, is Chamærops, an hearb which hath leaves growing double about the stalke, and those like unto the Myrtle leaves: and bearing certaine burtons or heads, much after the manner of the Greekish Rose; and the way to take it is in wine. Agaricke drunke in that order as it was prescribed for the cough, doth assuage the paine of the Sciatica and the backe bone. Semblably, doth the powder of dried Stœchas or Betonie, if it be taken in mead or honied water.

## CHAP. VIII.

*Of all the infirmities and remedies of the bellie, and those parts that either bee adjoining to it, or within contained. The meanes how to loosen and bind the bellie.*

**T**ouching the paunch or bellie, much adoe there is with it: and although most men care for nothing els in this life, but to content and please the bellie, yet of all other parts it putteth them to most trouble: For one while it is so costive, as that it will give no passage to the meat; another while so slipperie, as it will keepe none of it: one time you shall have it so peevish, as that it can receive no food; and another time so weake and feeble, that it is able to make no good concoction of it. And verely now adaiies the world is growne to that passe, that the mouth and paunch together are the cheefe meanes to worke our death. The wombe (I say) the wickedest vessell belonging to our bodies, is evermore urgent, like an importunat creditour, demanding debt, and oftentimes in a day calleth unto us for victuals: For the bellies sake especially wee are so covetous to gather good; for the bellie, we lay up so many dainties and superfluities; to content the bellie, wee sticke not to saile as farre as the river Phasis; and to please the bellie, wee seeke and sound the bottome of the deepe seas: and when all is done, no man ever thinketh how base and abject this part of the bodie is, considering that filthie ordure & excrement which passeth from it in the end. No marvell then if Physicians bee much troubled about it, and bee forced to devise the greatest number of medicines for the helpe and cure thereof. And to begin with the staying and binding of it: a dram of Scordotis the hearbe, stamped greene and taken in wine, dooth the feat; so doth the decoction thereof, if it be drunke. Also Polemonia is a soveraigne hearbe to be given in wine for the bloudie flux. The root of Mullen or Lungwort, taken to the quantitie of two fingers in water, worketh the same effect. The seed of Nymphæa Heraclea drunke in wine, is of the like operation: so is the upper part of the double root of Glader or the Flag, ministred to the weight of two drams in vinegre. To this purpose serveth also Plantain seed, done into powder and

**A** and put into a cup of wine: or the hearbe it selfe boiled with vinegre, or els frumentie pottage taken with the juice thereof. Plantaine sodden with Lentils, or the pouder of the drie hearb strewed like spice into drinke, together with the pouder of parched Poppie. The juice also of Plantaine or of Bettonie put into wine that hath been heat with a red hote gad of steele, either ministred by clystre or drunke, in the said case is very commendable. Moreover, the same Plantaine or Bettonie is singular to bee given in some Greene or austere wine, for those who are troubled with the laske proceeding from a weake stomacke: and for that purpose Iberis may bee applied unto the region of their bellie, as I have before said.

In the disease Tinefimus, (which is an inordinat quarrell to the stoole, and a straining upon it, without doing any thing) the root of Nemphar or Nymphæa Heraclia, is singular good to bee  
**B** drunke in wine: likewise Fleawort taken in water, & the decoction of \*Galangale root. The juice  
 of Housleeke or Sengreene, stoppeth the flux of the wombe, staieth the bloudie flux, and chaseth  
 out of the bodie the round wormes. The root of Camfrey and of the Carot, stoppeth likewise the  
 bloudie flux. The leaves of Housleeke stamped and taken in wine, are singular good against the  
 wringing torments of the bellie. The pouder of dried Alcaea drunke, cureth the said wrings. A-  
 stragalus, Pease Earth<sup>at</sup>, an hearbe bearing long leaves, indented with many cuts or jags, and  
 those which be about the root made bias: riseth up with three or foure stems full of leaves: carri-  
 eth a flower like unto the Hyacinth or Crow-toes: the roots are bearded and full of strings, en-  
 folded one within another, red of colour, and exceeding hard in substance: it groweth in rockes  
 and stonie grounds exposed to the Sunne, and yet charged or covered with snow the most part of

**C** the year, such as is the mountaine Pheneus in Arcadia. This hearbe hath an astringent power.  
 The root if it be drunke in wine, bindeth the bellie, by which meanes it provoketh urine, namely  
 by driving backe the ferous and waterie humours to the reines; like as most of those simples that  
 be astringent that way, are diureticall. The same root stamped and taken in red wine, healeth the  
 exulceration of the guts, & thereby staieth the bloudie flux: but surely hard it is to bruise or stamp  
 it: The same is singular for the apostumation of the gums, if they be fomented therewith. The right  
 season to draw and gather those roots, is in the end of Autumne, when the hearbe hath lost the  
 leaves, and then they ought to bee dried in the shade. Both sorts of Ladanum growing among  
 corne, be excellent for to knit the bellie, if they be stamped and searced. The manner is to drink  
 them in mead: likewise in wine \*for to repress cholier. Now the hearb wherof Ladanum is made,

**D** is called Lada, and groweth in the Island Cypros, the liquor wherof sticketh commonly to goats  
 beards. The excellent Ladanum commeth out of Arabia. There is a kind of it made now adaies  
 in Syria and Affricke, which they call Toxicon: for that in those countreies the people use to  
 take their bowstrings lapped about with wooll, and traile the same after them among those plants  
 which beare Ladanum, and so the \*fattie dew cleaveth thereto. Of this Ladanum I have written  
 more at large in my Treatise of ointments & redolent compositions. But this latter kind is strongest  
 in favor and hardest in hand; and no marvell, for it gathereth much grosse and earthly sub-  
 stance, whereas indeed the best Ladanum is commended and chosen, when it is pure, cleare, odo-  
 riferous, soft, Greene, and full of rosin. The nature thereof is to soften, to drie, to concoct, and to  
 procure sleepe: it retaineth the haire of the head being given to shed, and maintaineth the same

**E** blacke still, that it turne not hoarie: holesome it is for the eares, if it bee instilled into them with  
 Hydromel, (that is to say, mead or honied water) or els with oile Rosat. It cleanseth the skin of  
 dandruffe, and when it seemeth to pill: and with all, healeth the running scals of the head, if salt  
 be mixed therewith. And beeing taken with Storax [Calamita] it cureth an inveterat cough: but  
 most proper it is for those who belch soure and strong. Moreover, Chondris, which also is called  
 bastard Dictamnium, is a great binder of the bellie: so is Hypocisthis, named by some Orobathion,  
 much resembling a green or unripe Pomgranat. This plant groweth (as I have said) under  
 Cisthus, whereupon it tooke the name. Both kinds of it (for twaine there be, to wit, the white and  
 the red) being dried in the shade, stay a laske, if they be drunke in thicke austere or Greene wine.

**F** The juice onely is used in Physicke, the which is astringent and desiccative: and the red kind is of  
 the twaine more appropriat for the staying or drying up of rheumes; which if it bee drunke to  
 the weight of three oboli, is soveraigne for them that reach and raise up blood. Either drunke or  
 clysterized with Amyl, it cureth the bloudie flux. The like effects hath Vervaine given in water,  
 yea, and in Amminean wine, if the patient have no ague hanging upon him: with this proporti-  
 on, that there be the quantitie of five spoonefuls of the hearb put to three cyaths of wine. More-

over,

\* Acorii, which  
 some take for  
 our Calamus  
 Aramaticus.

\* Adbile Some  
 read nobile.

\* Pinguedine  
 rosida.

over, the hearbe Laver, which loveth to grow in brookes and rivers, being either condite and G preserved, or els foddren, allaieth the wrings of the bellie. Waterspeeke or Pondweed, called in Greeke Potamogeton, is singular good for the dysenterie or bloudie flux; for the flux also, which proceedeth from a weak stomach. This hearbe beareth leaves like unto Beets, but that they be lesse onely and more hairie, or furred with a downe. A little it beareth above the water, and hath a peculiar propertie, which is refrigerative and astringent. The leaves alone be medicinable, and those be good for the morimals in the legs: for cancerous and corroding ulcers, if they be applied in a cataplasme with honey or vinegre. *Castor* the Physician describeth this hearbe \*Potamogeton after another sort, namely with a small slender long leafe like unto horse haire, putting forth a long stem likewise and the same smooth, growing also in waters. Hee used with the root of this hearbe to cure the Kings evill, and heale all hard tumours. This Potamogeton hath an ad- H versative nature to Crocodiles also, and therefore they who hunt after them, carie this hearbe ordinarily about them. In like manner *Achillea* stoppeth a laske. And the same effects worketh *Statice*, an hearbe running up commonly in seven stems, in the top bearing buttons or heads resembling *Roses*. \**Ceratia* beareth but one leafe, and hath a knottie and great root, which is good to bee eaten for to cure the laske, occasioned by the feeble stomach, and the bloudie flux, proceeding from the ulcer of the guts. *Lions-paw*, commonly called \**Leontopodium*, by some *Leucorion*, by others *Dorypetron*, and *Thorybetron*, hath a root which \*bindeth the bellie, and yet notwithstanding purgeth choller: if it be taken to the weight of two denarij Roman, in mead or honied water. This hearbe groweth in light and leane champion grounds. It is said, that if the seed thereof be taken in drinke, it causeth straunge visions and fantasticall dreames. *Harefoot*, I which the Greekes name *Lagopus*, drunke in wine, bindeth the bellie: but if the patient be in an ague, it would be taken with water: being applied and bound unto the shere, it represseth the tumors and risings in those parts: An hearbe this is growing usually among corne. Many there bee, who for the daungerous bloudie flux that is thought incurable, commend highly above all other hearbes, *Cinquefoile*, in case the patient drinke the roots thereof boiled in milke: and the like opinion they have of *Aristolochia*, in case there be taken of the root to the weight of one victoriat in three cyaths of wine. Now, this would be noted by the way, that in these cases of astringencie and binding, all the medicines before named which are to be taken warme, ought to be heat with a gad of Steele, quenched in the liquor. Thus much of those Simples that bind the bellie. K

Contrariwise, the juice of *Centaurie* the lesse is a purgative, if a dram thereof be taken in one hemine of water, together with some few cornes of salt and drops of vinegre; for it dooth evacuat choller. The greater *Centaurie*, commonly called *Rhaponticke*, stilleth the wrings and griping paines of the bellie. *Betonie* maketh the bodie loose and soluble, taken to the weight of foure drams in nine cyaths of *Hydromell* or Mead. In like manner *Euphorbium* is laxative, and so is *Agaricke*, if two drams thereof be drunke in water with a little salt, or to the weight of three oboli in mead or honied water. *Sowbread* also, named by the Greekes *Cyclaminos*, taken inwardly with water, or put up by suppositories, provoketh to the seege: so dooth a suppository made with the root of \**Chamæcissus*. Take a good bunch or handfull of *Hyssope*, seeth it in water with a little salt to the consumption of a third part: it serveth to evacuat fleagme, if it be but applied as a liniment to the bellie: or stamped and incorporat with *Oxymel* and salt, in which manner used, it driveth wormes out of the bodie. The root of *Harstrang* purgeth both fleagmaticke and chollericke humors also. *Pimpernell* taken in mead, is a good purgative: so is *Epithy-* L *mum*, which you must take to be the \*flower of a kind of *Thyme* that resembleth *Saverie*: here

is the difference onely, that this flower is of a grasse greene colour, but that of the other *Thyme* is white. Some call this *Epithymum*, *Hippopheon*: a simple not very wholesome for the stomache, ne yet good to provoke vomit; howbeit, singular to appease the wringing paines in the bellie, and to carminat or dissolve ventosities. The same also may be taken by way of lohoch or liquid electuarie, confected with honey, and sometimes with the *Ireos* root, for the stuffing and other imperfections of the breast. *Epithymum* looseneth the bellie, if it be taken from M foure drams to six, with honey, a little salt and vinegre. Some Herbarists describe *Epithymum* otherwise, namely, that it groweth without any roor, and that it resembleth a little sinall string or thread like unto haire, of a red colour: which if it be dried in the shade and drunke in water to the weight or measure of halfe an acetable, purgeth downward fleagme and choller both.

Nem-

*Myriophyllum aquaticum. Dodonæi.*

*Dodonæi Ophioglosson* or *Aders tongue.*  
\*Our ladies Mantle.

\**Dalechampsia* marvelleth how this may stand: and yet we see it ordinarily in the cure of dysenteries and outrageous Diarrhes, to purge choller with *Rubarbe*, *Myrabolanæ*, &c. and with them also to bind.

\*Which some take for *groud Ivie.*

\*Here *Plinie* is deceived: for it is a kind of lace winding about *Thyme*, as *Deder* about *Flax*.

- A** Nemphar taken in some astringent or hard wine, \*gently purgeth the bellie. Also, Pycnocomon is laxative: An hearbe this is like unto Rocket, but that the leaves bee thicker in substance, and \*grow more thin: it hath a round root, and the same yellowish, and senting much of the earth: the stem is foure cornered, of a meane height, small and slender, and the flower much like to that of Basill. Found it is ordinarily in stonie grounds. The root of this hearbe drunke in mead, to the weight of two deniers, doth evacuat downeward by the bellie, both chollicke and also flegmaticke humors. The seed causeth troublesome and unquiet dreames, if one drinke a dram thereof in wine. Fumiterrie also \*consumeth and dispatcheth the Kings evill. Polypodium (which we call in Latine Fidicula) because it is like unto fearne, purgeth choller. The root, which is onely medicinal and in use, is full of haire, of a greenish colour within, as big commonly as a mans little finger: full of hollow concavities it is, representing those holes that the fishes called Polypi have about their feet or clees: sweetish it is in tast, and groweth either upon rockes, or \*els at the foot of old trees. After that this root hath bene well soaked in water, they use to presse the juice forth of it; or the same may be shred & minced small, strewed among pothearbes either of Beets or Mallowes, yea, and put into the pot with them; or els tempered in some salt sauce, or sodden in broth: a fine medicine and a safe, gently loosing the bellie, though the patient were in an ague. It doth evacuat choller and fleagme both: but somewhat offensive it is to the stomacke. The powder of it dried, conveyed up into the nostrils, consumeth the ill favored sore within, called Polypus or Noli-me-tangere. It \*floureth, but seedeth not. Moreover, Scammonie also overturnes and hurterh the stomacke, unlesse two drams of Aloe be put unto as many oboli of it: for then it purgeth choller, and sendeth it down by the bellie. Now this Scammonie is the juice of a certain hearbe (called likewise Scammonea) which brancheth and tufteth immediatly from the root: the leaves be fat, white, and made trianglewise: the root thick, moist, and in handling will make ones stomacke to rise, and be readie to heave. It loveth to grow in battle grounds, and those of a white leere. About the rising of the great dog star they use to make an hollow trough in the root as it groweth, to the end, that all the moisture thereof may fall and gather into it: which liquor being dried in the Sunne, is wrought and made into bals or trochiskes. The root it selfe also is commonly dried, or at leastwise the rind thereof. In regard of the countrey where it groweth, that is commended most which commeth from Colophon, Mysia, and Priene: but if you respect the forme and looke of it, chuse that which is neat and cleane, resembling as neare as possibly may be, strong Ox glue, spongeous or fistulous, full of holes or passing small pipes. If you go by other qualities, take that which will soone dissolve or melt: which also hath a strong and stinking smell, clammy and gummy, turning into a whitish liquour like milke, if you tast it at the tongues end, exceeding light in the hand, and when it is resolved, growing to a whitish colour. And yet this propertie you shall see in that Scammonie which is sophisticat: and that ywis may soone be done, for doe but take the meale or flower of Ervile and the juice of the sea Tithymal (and such is that commonly which commeth from Iudæa) it will counterfeit the right Scammonie: but such stufte as this offendeth the throat, and is readie to choake or strangle as many as use it. Howbeit this may be soone found by the very tast onely: for the Tithymal setteth the tongue in a heat as if it were a bulbe root: and is not good to purge, whether a man take it fasting or full. As for the true and syncere Scammonie, they were wont to exhibit it for a purgation even simply by it selfe alone in a draught of mead with some salt, and the dose was foure oboli. But it was found to doe the deed best, and most effectually taken with Aloe: so that the patient, when it began once to worke, tooke a pretie draught of sweet honied wine. Furthermore, the root if it be boiled in vinegar to the consistence of honey, maketh a singular liniment for to annoint the leprosie: yea, and in case of headach it is found good to annoint the head with it and oile together. As for the Tithymal aforesaid, our countrey men here in Italie, some call it Lactaria, as one would say, the Milke hearbe; other Lactuca caprina, i. Goats Lectuce. It is commonly said, that with the milke or juice of these Tithymals, a man may write upon the skin of the bodie: for draw any letters therewith and strew ashes or dust thereupon, when they bee drie; they will appeare very legible.
- F** And this is a tricked practised by those that make court unto other mens wives their mistresses, delivering their minds secretly unto them by this meanes, which they dare not set downe in paper or missive letters. Many kinds there bee of these \*Tithymals. The first is known by the addition of Characias, which also is called the male Tithymal: the \*branches be of a finger thicknes, red, \*riveled, five or six in number, running up to the height of a cubit: and leaved they bee immedi-

\*Cuius contrarium verum est, for it is a binder.  
\*How is it then called Pycnocomon?

\*I see not how this should stand here.

\*Yea & in the head of old doddie Oles:

\*It beareth neither flower nor seed.

\*or Spurges.  
\*Ramis, rather caulibus, i. the stems, out of Dioscor.  
\*Rugosis. Dioscor. hath succosis, i. full of sap.

arly from the root, which hang downward enclining to the earth: but in the top it hath a hairie tuft or head in manner of rushes. This groweth in rough places and rockes by the seas side. The seed together with the hairie bush that it hath, they use commonly to gather in Autumne: which after it be dried in the Sunne, they stampe and then lay up against their need. As for the juice, men draw it about the time that Quinces begin to ripen and gather a downe about them: for then they breake the sprigs and tender crops of the plant, out of which there issueth the juice or milke, which they receive either in Ervile flower, or els upon Figgs, that it may drie with them together. Now, it is sufficient to let five drops fall upon every such figge: For this opinion they have, that looke how many drops light upon a figge, so many stooles shall hee have who taketh that figg in a droppe, to purge waterith humors. But in the gathering of this juice or liquor, great heed must be taken, that no drop of it touch the eyes. There is a juice also pressed out of the leaves being bruised and stamped, but not so effectually as the former. The decoction of the braunches also is used to the same purpose. And the seed being sodden, serveth to the making of certain pills confectioned with honey, which are highly commended for purgatives. The same seed enclosed within wax, is good to be put into hollow teeth when they ake: In which case also, a collution made of the root boiled in wine or oile, is singular good, if they bee washed therewith. With the juice of this hearbe there is a liniment made for tetter and ringworms. And some there be who drinke the same for to purge both upward and downward, for otherwise an enemy it is to the stomacke: in which potion if there bee put some salt, it doth evacuate fleagme, but with saltpetre it voideth chollerick humors. If the patient have a mind to purge by seege, hee shall doe well to drinke the juice of Tithymall in water and vinegre mingled together: but if hee bee disposed to vomit, it is better to drinke it in cuit or mead. The ordinarie dose is three oboles thereof in a portion. But the better way is to take the figges prepared as is before said after meat: and even so taken, in some sort the juice doth sting the throat and set it on fire. For to say a truth, of so hot a nature it is, that alone of it selfe, being applied outwardly unto any part of the bodie, it raiseth pimples and blisters no lesse than fire; in which regard, it is used for a causticke or potentiall cauterie. The second kind of the Tithymall, is knowne by the name Myrsinites, which others call Caryites: The reason of the one name is this, for that it beareth sharpe pointed and prickie leaves in manner of the Myrtle, but that they bee somewhat more tender: and the same groweth in rough places like as the former. The bushie heads or tufts of this Tithymall, would bee gathered when Barley beginneth to swell in the eare: & so they be let to take their drying in the shade nine daies together: for in the Sunne they will be withered in that space. The fruit which this plant beareth, dooth not ripen all together in one season, but some part thereof remaineth against the next yeare: and the said fruit is called the Tithymall nut, which is the cause, that the Greekes have imposed upon it that second name Caryites. The proper time to gather and cut down this hearbe, is when corne is ripe in the field and readie to be reaped or mowed. Which being washed, must afterwards be laid forth a drying: & so they use to give it with two parts or twice as much of blacke Poppie, yet so as the whole dose may not exceed one acetable. This Tithymall is nothing so strong a vomitorie as the former, no more be the rest whereof I will speake anone. Some there be who give the leaves also with blacke Poppie after the foresaid proportion: & the very nut or fruit it selfe alone in mead or cuit, or else if they put any thing thereto, it must be Sefama: and truly in this manner it sendeth stegmatick and chollerick humors away by seege. This Tithymall is singular for the sores in the mouth: But for the cankerous and corrosive ulcers indeed which corrode deepe in the mouth, it is good to chew and eat the same with honey. The third kind of Tithymall is called Paralium or Tithymalis. This hearbe putteth forth round leaves: riseth up with a stalke a span or handfull high: the branches be red and the seed white, which ought to be gathered when the grape beginneth to shew [blacke] upon the vine. And being dried and made into powder, is a sufficient purgation, so it be taken inwardly to the measure of one acetable. The fourth kind is named Helioscopium: the leaves whereof, resemble Purcellane, and from the root it putteth forth foure or five small upright branches, which be likewise red and halfe a foot high: the same also be full of juice or milke. This hearbe delighteth to grow about towne sides, bearing a white seed, wherein Doves & Pigeons take exceeding great pleasure: which also is ordinarily gathered when the grape maketh some shew of ripening. It took this name Helioscopium, for that it turneth the heads which it beareth, round about with the Sunne. Halfe an acetable thereof taken in Oxymell, purgeth cholleer downward. And in other cases used it is, like as the former Tithymall named Characias.

\*or rather the seed or milke is to be put into the faultie and hollow teeth: and the rest which bee found are to be defended with wax, according to Dioscorides.

Ex Theophrast.

**A** Characias. The fifth, men call Cyparissias, for the resemblance that the leaves have to those of the Cypresse tree: it riseth up with a double or threefold stem, and loveth to grow in champion places: of the same operation and vertue it is, that Helioscopium and Characias before named. The sixt Tithymall, is commonly called Platyphyllos, although some name it Corymbites, others Amygdalites, for the resemblance that it hath to the almond tree: there is not a Tithymall hath broader leaves than it, which is the reason of the first and usuall name Platyphyllos: it is good \* to kill fish: it purgeth the bellie, if either the root, leaves, or juice, be taken in honeyed wine or in mead, to the weight of foure drams: a speciall vertue it hath to draw water downward from all other humors. The seventh is called commonly Dendroides, and yet some give it the name Cobion, others Leptophyllon: ordinarily it is found growing upon rocks, & of all others

\* If it be powdered into powder & strewed upon the water, as saith Dioscor.

**B** carrieth the fairest head: likewise the stems be reddest, and the seed sheweth in most plentie: the effects be all one with those of Characias. As touching the plant called Apios Ischas or Rhabphanos-agria, *i.* the wild Radish: it putteth forth two or three stalkes like bents or rushes, spreading along the ground, and those be red, and the leaves resemble rue: the root is like an onion head, but that it is larger, which is the reason that some have called it the wild Radish: this root hath a white fleshie substance within, but the skin or rind thereof is blacke: it groweth usuall upon rough mountains, and otherwise in faire greens \* full of grasse. The right season to dig up this root, is in the Spring; which being stamped and strained, they use to put in an earthen pot, where it is permitted to stand, and looke what it casteth up and swimmeth aloft, they scum off and throw away: the rest of the juice thus clarified, purgeth both waies, if it be taken to the weight of

\* Herbofs: Theophrastus hath *καρχακιδις*: that is to say, craggie or fintie: it seemeth that Plinie translated *χλωιδις*. \* And hearme, saith Dioscor.

**C** one obolus & a halfe in mead or honied water: and in that manner prepared, it is given to those that be in a dropsie, the full measure of one acetable: the powder also of the root dried, is good to spice a cup for a purgation: and (as they say) the upper part of the root purgeth \* cholles upward by vomit, whereas the nether part doth it by seege downward.

Now for the pains and wrings which often times torment the poore belly: all the kinds of Panaces and Betonie are singular to assuage and allay them clean, unlesse they be such as are occasioned by cruditie and indigestion. As for the juice of Harstrang, it dissolveth ventosities, for it breaketh wind upward and causeth one to rife: so do the roots of \* Acorns: also Carots, if they be eaten in a salad after the manner of \* Lettuce. For the infirmitie proper to the guts, and namely the worms there breeding, Ladanum of Cypresse is soveraign to be taken in drinke: in like man-

\* Which some take for Galangale, others for our Calamus.

**D** ner the powder of Gentian drunke in warme water, to the quantitie of a beane: Plantain likewise hath the same effect, if ther be taken of it first in a morning to the quantitie of two spoonfulls, and of Poppie one spoonfull, in foure cyaths of wine not very old: the same medicine may be given also last at a night to bedward; with some addition of sal-nitre or fried barley meale, if it be long after meat: and one hemine of the juice thereof is singular for the cholique, if it be ministred in a clyster, though the Patient were in an ague. In cases of the Splene, it is good to drinke three oboles weight of Agarick in one cyath of old wine, for it cureth the splene: and of the same operation is the root of all sorts of Panaces, taken in honied wine: but for the accidents of the splene, Teucrion hath no fellow, if it bee taken either drie in powder, or boiled, to the quantitie of one handfull in three hemines of vinegre: and the same hearbe maketh a soveraigne salve for green

\* *i.* With vinegre and oile.

**E** wounds to be applied with vinegre; or if the Patient cannot endure it, with a fig or water in stead of vinegre. Polemonia likewise is a good herb for the splene, to be drunke in wine: so is Betonie, taken to the poise of one dram in three cyaths of oxymell: and Aristolochia is likewise respective to this part, in case it bee given unto the Patient as against the poison of serpents. If the Patient continue the eating of Argemonia seven daies together with his meat, it will (as they say) in that time consume and wast the swelling splene: and Agarick taken to the weight of two oboli in oxymell, is effectually that way. The root of Nymphæa Heraclia or Nenuphar drunke in wine, is able of it selfe to consume the same. Cissanthemos is an excellent hearbe for the splene or milt: if a man take a dram of it twice a day in two cyaths of white wine, and hold on that course for fortie daies together, it will (by report) rid away the diseased splene by urine: to which purpose, the decoction of hyslope with figs serveth verie well: even so doth the decoction of Lonchitis, if it be taken before it spindle and run up to seed: also the root of Harstrang boiled, is good for splene and kidnies. Acorum, if it be taken in drinke, consumeth the milt.

**F** For the Midriffe and Hypochondriall parts, or the small guts lying in the flanke under the short ribs, \* Radish roots be singular. The seed of water Betonie, if it be drunke thirtie daies together,

Radices,

gither, the weight of one denarius at once in white wine, is singular in that case: the powder of **G** Betonie taken in drinke with honey and vinegre of Squilla, is commended for that purpose: as also the root of Lonchitis drunke in water; and Teucrium applied as a liniment.

Scordum incorporat with wax, and Agaricke with the powder or floure of Fenigreeke, helpe the infirmities of the bladder, and namely, the intollerable paines of the stone and gravell, as I have before said. Polemonia drunke in wine; and in like manner Agaricke, is good for that purpose: the root or leaves of Plantaine taken in sweet wine cuit; also Betonie, prepared in that manner as it was appointed for the disease of the liver, bee remedies for the infirmities of that part. Betonie also given in drinke and applied in a liniment, healeth a rupture; and the same is most effectually in curing the strangurie: some prescribe and give counsell to drinke Betonie, Ver-vaine, Yarrow, or Millefoile, of each a like portion in water, as an excellent remedie for the stone and gravell. **H** And well knowne it is, that for to ease the strangurie and remoove the cause therof, Dictamnus is an approved medicine: so is the decoction of Cinquefoile, if it be boiled in wine to the consumption of a third part, found by experience to be an undoubted remedie in that infirmite: the same also is singular good to bee applied in that rupture where the guts bee falne downe. The upper root of Glader or Flags, causeth young infants to make water, if it be laid to the bottom of the belly: the same given inwardly with water, cureth those that are burst and have their guts slipped downe; and helpeth the infirmities of the bladder in an outward liniment. The juice of Harstrang healeth little children who are bursten; and of Fleawort there is made a good ointment to anoint their navell, when it beareth out overmuch. Both the Pimpernels doe provoke urine: so doth the decoction of Acorus root: the very root it selfe also beaten into powder, and taken in drinke, worketh the like effect; and besides, healeth all the accidents of the bladder. **I** Coryledon or Umbilicus Veneris, both hearbe and root, breaketh the stone and expelleth it by gravell; being otherwise singular good for all inflammations of the genitall parts or members of generation, if the stalks and seed be taken with myrrhe, of each a like quantitie: Vvalwort stamped together with the tender leaves therof, and so drunke in wine, driveth out the stone: the same applied outwardly, cureth the \* accidents befalling to the cods. Groundswell, with the powder of frankincense and sweet wine reduced into an ointment, cureth the inflammation of the said cods. The root of Camfrey brought into a liniment, staieth the rupture whereby the guts come downe: and white Hypocisthis, represseth the cancerous sores in those parts. Semblably Mugwort is singular to bee given in sweet wine, for the stone and strangurie. The root of Nenuphar or Nymphæa Heraclia taken in wine, assuageth the paine and griefe of the bladder: **K** of the same power is \* Sampier, so highly commended by *Hippocrates*: now is this one of the wild woorts which are usually eaten in salads: and certes, this is that very hearbe which the good countrey wife *Hecale* forgat not to set upon her bourd in a feast that she \* made (as we may read in *Callimachus* the Poët:) And what is it but a kind of garden Batis? It groweth up with one stem halfe a foot high, or a span at most: the seed is exceeding hore, round, and odoriferous like unto Rosemarie: if it be dried, it bursteth, and hath within a white kernell, which some call Cachrys. The leaves be fattie, and of a greyish white in manner of the olive leafe, but that they be thicker, and saltish in tast: roots it hath three or foure, of a finger thicke: it groweth upon the sea coast among rocks and cliffs. This hearbe may be eaten, raw or boiled, it skilleth not how, with Beets, **L** Coles, and other such woorts; and in tast likewise it is aromaticall and pleasant: it is usually preserved and kept condite in a kind of pickle: and the principall use that it hath, is to cure the strangurie, if either leafe, stalke, or root, be drunke in wine: also, being thus taken, it maketh folke look with a more lovely and cheerefull colour: but if one be too bold with it, and use it not with moderation, it breedeth ventosities. The decoction of Sampier, maketh the bodie soluble, and is diureticall, for it mightily draweth water from the kidnies. In like manner, the powder of dried Althæa or marsh Mallow, drunke in wine, curerh the strangurie, and easeth them that pisse dropmeale; which it will doe more effectually, if the Carot be joyned withall: the same is wholesome for the splene; and a countrepoison against serpents, if it be taken in drinke. If the powder therof be strewed and mingled among the barley which is given in provander unto cart-horses and such **M** like, it helpeth them when they run at nose with the glanders, and stale drop by drop. Touching the hearbe Anthyllion, it is as like as may be unto Lentils, which if it bee drunke in wine, cureth all the infirmities of the bladder, and namely, when there issueth forth bloud with urine. There is another hearbe comming neare to it in name, to wit, Anthyllis, like unto *Iva muscata*, or *Chamæpitys*,

\* To wit, when they be hard or swolne.

\* Or *Cresmarvine*.

\* To prince *Thebesus*.

- A** mæpitys, carrying purple flours, senting strong, and hath a root like to Cichorie, which is good in these cases. But it seemeth that \* Brookelime, called otherwise Cepæa (an hearbe resembling Purcellane, but that the root is blacker, and good for nothing in Physicke, growing upon the sandie shore, and having a bitter tast) is better for the said infirmities than the former named Anthyllis; for if it bee taken in wine with the root of Sperage, it is excellent for the diseases of the bladder: of the same operation is \* Hypericon, which some call Chamæpitys, others Corion. \* S. Johns wort. This hearbe \* shooteth forth many branches, which be small and slender, of a cubit in length, \* Succulaceo frutice. and red withall: in leafe it resembleth rue; the smell is quicke, hot, and piercing: the seed which it beareth within certaine cods, is blacke, and the same ripeneth together with barley. The nature of the seed is astringent: it doth increasat and thicken humors, and stoppeth a laske: urine it provoketh; and being drunke in wine, scoureth away the stone and gravell in the bladder.
- B** Hypericon there is, which some call Coris, in leafe it resembleth \* Tamarix, under which it gladly groweth, but that the leaves bee more fat, and not so red: it groweth not \* above a span high: but Diose. saith odoriferous to smell unto, and of a mild sweet tast, and yet \* sharpe withall. The seed is hot, and therefore causeth ventosities, and \* inflation in ruptures: howbeit, unto the stomacke it is not hurtfull: and singular good for the strangurie, in case the bladder bee not exulcerat: drunke in wine, it cureth the pleurisie. Moreover, for the bladder and the diseases thereof, Maidenhaire made into powder together with Cumin, and given in white wine, is a soveraigne remedie: also Vervaine, sodden leaves and all, untill the third part of the liquor be consumed: or the very root only thereof taken in honeyed wine hote, expelleth the stones and gravell in the bladder. In like manner the hearbe Perpressa, which groweth at Aretium and in Sclavonia, being boiled in water from three hemines to one, and so taken inwardly as a drinke, is an appropriat medicine for the bladder. Claver or three-leafed grasse taken in wine; Camomile likewise \* drunke, is good for the same. Moreover, Anthemum expelleth the stone: an hearbe this is, which putteth forth immediately from the root five small leaves, and two long stems, with a red-rose colour floure: the roots stamped alone, are as effectually in this case as greene \* Laver. As for Silaus, it groweth along those rivers which run continually and be never drie, especially such as glide upon sand and gravell: it riseth to the heighth of a cubit, and resembleth garden Parsley: they use to seeth it after the manner of \* Soure-docke, and so prepared, it doth much good to the bladder; which, if it be excoriat and scabbed, the root of Panaces will heale it; for otherwise it is hurtfull to that part.
- D** The hearbe called \* Malum Erraticum, [i. as one would say, the wandring poison, or apple] it expelleth the stone, if one pound of the root be throughly sodden in a congius or gallon of wine; unto the consumption of the halfe, so that the Patient take thereof for three daies together one hemine at a time; and that which remaineth of the decoction, in wine, with Laver & Sea-nettles. Also Carots and Plantaine seed taken in wine, driveth downe stone and gravell. The nettle called Fulviana (an hearbe well known to them especially that handle it, and which tooke that name of him who first found out the vertue therof) if it be stamped and drunke in wine, provoketh urine.
- Scordium is singular for the swelling of the generoires or cods. Henbane is good for the diseases of the members serving to generation. The juice of Peucedanum, [i. Hatistrang] incorporat with honey, like as the seed also taken inwardly, helpeth those who are pained with the strangurie: likewise Agaricke, if three oboli thereof be drunke in one cyath of old wine: the root of Trifoile or Claver given to the poise of two drams in sweet wine: and one dram of Daucum [id est, Carot] either the hearbe, root, or seed, have the like effect.
- E** Such as be troubled with the Sciatica or gout in the hucklebone, find remedie by a plastre or cataplasme, made with the seed and leaves both, of Madder; also with a drinke of Panaces: likewise if the place be well rubbed with Polemonia, and bathed with the decoction of the leaves of Aristolochia, it findeth much ease thereby. The broad sinew or cord at the end of the muscles which is called in Greeke Platys; likewise the shoulders if they bee pained, feele sensible alleviation, by Agaricke, if the weight of three oboli be drunke in one cyath of old wine. Cinquefoile both taken in drinke, and also applyed as a plastre, allayeth the paine of the Sciatica: so doth the hearbe Scammonie boiled with barley meale. The seed of both the Hypericons drunke in wine, is proper for that maladie.
- F** The accidents of the seat or fundement, especially when that part is fretted or galled, a salve of Plantaine healeth most speedily.
- The swellings or blind piles appearing like bigs or knuckles within the fundement, are cured

\* Becabungæ.

\* S. Johns wort.

\* Succulaceo frutice.

\* Tamaricis:

but Diose. saith

Ericæ. Heath.

\* Palmonon al-

tiis, Ex Diose.

\* Acutum.

\* Inflationem

facit: aliter,

ad inflationem

facit.

\* Water Cres-

ses.

\* Olin acidum;

or rather, Olin

atum. Alifan-

ders.

\* Some take it

for Aristolochia

the round,

(which in the

8 chap. of the

25 booke hee

named Veneris

terra,) others

for wildings

or crabs.

with five-leafegrasse : and if the said part be turned the insight outward, or displaced, there is not a better thing to settle and reduce it to the former state, than a fomentation with the Cyclamin or Sowbread root and vinegre together. Pimpernell with the blew floure, restoreth the tiwill or fundement into the right place, if it be falne down and hang out of the bodie : and contrariwise, that with the red floure, driveth it downe. Umbilicus Veneris is of wonderfull operation in the cure both of the blind piles, and the running hæmorrhoids. The root of Acorus, [*i. Galangale*] foddin in wine, stamped and brought into a liniment, assuageth the tumors or swellings of the cods. And *Cato* affirmeth, That whosoever have the Ponticke wormewood about them, shall not be galled betweene their legs.

\* Or, *Calamus Aromaticus.*

## CHAP. IX.

## Of Peniroyall, and Argemone.

Others add moreover Peniroyall to the foresaid wormwood, and say, That if a man gather Peniroyall fasting and bind it fast to the reins and small of the back, he shall feele no grieft in the share, or if he were pained already in that part, shall find ease thereby. \* Inguinaria, which some name Argemone, is an hearbe growing every where among bushes, briers, and brambles, which if it be but held in the hand, is thought to be excellent good for the accidents that befall the groine. Panaces made into a cataplasme with honey, healeth the flat biles and botches that arise in the emunctories of the share : and the like effect hath Plantaine, applied with salt, five-leafe, and the root of the great clot-bur, like as in case of the Kings evill : even so is \* Damalonium to be used. As for Taperwoort or Mullen, if lease root and all be stamped, with some sprinkling of wine among, and be afterwards lapped within a leafe of the owne, and so heat under the embres & laid to the grieved place hot, it is very good for the same purpose. And some affirm upon their owne knowledge, by the experience that they have seene, that this cataplasme will worke much more effectually, if a yong maiden all naked have the applying of it to the said bile; provided alwaies, that both she and he the Patient be fasting : also that shee touch the sore or impostume with the backe side of her hand, & in so doing say these words following, *Negat Apollo pestem posse crescere quam nuda virgo restinguat* : that is to say, *Apollo* will never suffer, that a botch which a naked virgin thus cureth, shall possibly grow farther : which charm she must pronounce thrice, after she hath withdrawne her hand backe; and withall, both he and shee are to spit as often upon the floore, that is to say, every time that shee repeateth the foresaid spell. Furthermore, the root of Mandragoras being applied with water, healeth these botches: so doth the decoction of the Scammonium root, reduced into a pulteffe with honey. Also the hearb Sideritis laid too, with old hogs greafe: last of all, Chryssippea, incorporat with fat figgs: where, by the way note, that this hearbe retaineth the name of him who first brought it to light.

\* Some call it Sharewoort or Codwoort, others take it to be wild Tansie, and some for Rhazs.

\* Some take it for *Fistula pastoris.*

\* *Pestem*, haply he meaneth *bubonem pestilentiam*, a plague sore.

## CHAP. X.

## Of Water-rose, otherwise called Nenuphar. Of such hearbs as either heat or coole the appetite to lust and venerie. Of Satyrion or Ragwort, \* with the red roots of Crategis and Sideritis.

Nymphæa, which also is named Heraclea, if it be but once taken in drinke, disableth a man altogether for the act of generation (as I have said before) fortie daies after : the same if a man drinke fasting, or eat with his meat, freeth him from the dreams of imaginatie *Venus*, which cause pollution. The root applied in a liniment to the genitoirs, doth not only coole lust, but also keepe downe and repress the abundance of naturall feed : in which regard, it is thought good to nourish the bodie and maintaine a cleare voice. On the contrarie side, the upper root of Glader given to drinke in wine, kindleth the heat of lust: like as the hearbe which they call Sampier savage: as also wild Clarie, being stamped and incorporat with parched barley meale. But in this case wonderfull is the hearbe Orchis both male and female, and few be like unto it; for two kinds there be of it: the one beareth leaves like unto the olive, but that they are longer, riseth up with a stem foure fingers high, carrying purple floures, a double bulbous root formed like to a mans genitoirs, whereof the one swelleth and the other falleth by turns ech other yeare; and ordinarily it groweth neare the sea side. The other is knowne by the name of Orchis Serapias, and

\* *Erythraick.*

\* *Urethraick.*

- A** is taken to bee the female : the leaves resemble leeke blades, the stalke is a span or hand breadth high, and the flours be purple; the root likewise is bulbous and twofold, fashioned like to a mans stones or cullions; of which, the bigger, or (as some say) the harder, drunke in water, provoketh the desire to venerie: the lesser or the softer taken in goats milke, represseth the foresaid appetit. Some say it is leaved after the manner of Squilla or Sea-onion, save that the leaves be smoother and smaller, and it putteth up a stalkefull of pricks or thorns: the roots whereof, doe heale the sores in the mouth, and discharge the chest of fleame; but drunke in wine, doe stop a laske. A power it hath also to stir up fleshly lust, like as Satyrion: but this hearbe differeth from the other in that it is divided by joynts or knots, and besides busheth more, and is fuller of branches: the root is thought to be good for sorcerie and witchcraft: the same also, either by it selfe alone reduced into powder, or els stamped and incorporat with fried barley groats into a liniment, is singular good for the tumors and other risings and impostumes in the said privie parts or members of generation. The root of the former Orchis given to drinke in the milke of an ewe bred up at home of a cade lambe, causeth a mans member to rise and stand; but the same taken in water, maketh it to goe down againe and lie. As for the Greeks, they describe Satyrion with leaves like unto the red Lillie, but that they be smaller, and no more in number than three, which spring directly from the root: the stem smooth, a cubit high, naked and bare without leaves, and it hath with all two bulbous roots; of which the nethermore, which also is the bigger, serveth to get boies; the upper (and that is the lesse) is as good to engender girles. They have likewise another kind of Satyrion, which they name Erythraicon, and it beareth certaine grains or seeds resembling that of \* Chast-tree, or Agnus Castus, but that they be bigger and smooth: the root is hard & white within, the rind whereof is red, and in tast is somewhat sweetish: an hearbe ordinarily found (as they say) upon mountains: and by their saying, the root is of that vertue, that if it be held onely in a mans hand, it will cause the flesh to rise & incite him to the companie of women; but much more will it set him in a heat if he drinke it in some hard and green wine: in regard of which propertie, the manner is to give it in drinke to goats and rams, if they bee unlustie and nothing forward to leape the females. The Sarmatians likewise ministred a drench made with this hearbe unto their stone-horses or stallions, when by reason that they are overtravailed and tired out of heart by continuall labour, they perceive them to be slow and unapt to cover mares, which defect the Greeks call by a proper & fit tearme Profedamon. But say that one by taking of this root is over-lustie and too much provoked that way, the meanes to abate and quench the heat and strength thereof, is to drinke mead or the juice of lettuce. In summe, the Greeks generally when they would signifie any extraordinarie wanton lust or appetit to venerie, have a prettie name for it and call it Satyrion. And even so they have given a denomination to Crataegonon, which is an hearbe divided by knors or joynts, busheth and spreadeth with a number of braunches, the seed whereof is hot, and the root of no validitie or use in Physicke: likewise they imposed upon other the names of Arrhenogonum and Thelygonum, the seeds or graines of which resemble cods or cullions. Moreover, it is said, That whosoever have about them the marow or pith of the Tithymall braunches, shall be very prone and forward to the sports of *Venus*. *Theophrastus*, a renowned author, and otherwise a grave and modest writer, exceedeth in this point, and telleth us of strange and incredible wonders, and namely, of a man who was able to companie with women severitie times together, by touching or handling one only hearb; but he hath not put down either the name or portraiture of that hearbe.

Sideritis the hearbe, if it be bound to the swelling and painfull veins called Varices in Latine, doth not only diminish their tumor, but also appease and take away their dolour.

Touching the Gout, the time hath been when it was not so common a disease as now it is; and not onely in our fathers and grandsires daies, but even in our age and within my remembrance it was no ordinarie sicknesse here in Italie; as being a forrein maladie and come out of strange countries hither to us: for certainly if it had been knowne to the Italians in old time, I doubt not but it would have found a Latine name to be called by. Neither is the gout a disease incurable, as some have beleaved, for knowne it hath been in some to have worne away of it selfe without any medicines; but in many more, to have been cured by the means of Physicke. Among the appropriate remedies for this maladie, are to bee raunged the roots of Panaces, applied in a cataplasme with raisins; the juice of Henbane or the seed, with the floure or powder of Sefama; Scordium laid too in a pultesse with vinegre; and the hearbe Iberis, as hath been said before: also

Howsoever Dalcampius and others have laboured to restore this place after this manner, yet there remaineth some confusion: by intermingling Orchis and Satyrion together; both in their descriptions & properties.

\* *Vitis*, *Disco.* hath *two*, *id est*, Line or Flax, *not 272.*

*Podagra* (used ordinarily in Latine for the gout) is a Greeke name, and signifieth the greefe or maladie of the feet.

Vervaine stamped and incorporat with hogs greafe, is good for the gout: so is the root of Sow-bread, the decoction wherof healeth kided heels, if they be bathed therein: the root of \*Xiphion cooleth the hot gout; the seed of \*Psyllium doth the same: Hemlocke also, incorporat with Licharge or hogs greafe: but above all other, Houfleeke or Sengreene is right soveraigne to be applied at the first assault or fit of the red gout, that is to say, when it is occasioned by a flux of hot humors: and whether it be hot or cold gout, Groundswell tempered into a liniment with swines greafe, and so applied, is a verie fit and convenient medicine: as also Plantaine leaves stamped, with a little salt mixed among: and Argemonia punned in a mortar & applied with hony: moreover, Vervaine reduced into an unguent, is singular in that case; yea and if the goutie feet be well foked in the decoction therof, much ease will ensue thereupon: also Lappago, an hearbe resembling \*Pimpernell, but that it is fuller of branches, and tufted more with leaves, which also be rough, rugged, and wrinkled, yeelding a juice in tast more harsh, and in smell strong and unpleasant: as for that of this kind which is \*soft, they call Mollugo: like unto which (but for the leaves that be more rough in handling) is Asperugo, whereupon it tooke the name. Now for the gout, let the Patient take every day eleven deniers weight of the juice pressed forth of the former Lappago in two cyaths of wine: but for this disease, the most excellent remedie and that which rideth it quite, is the Sea-weed, which in Greeke they call Phycos Thalassion, and in Latin Fucus Marinus; an hearbe like unto Lettuce, and commonly Murets and other shell-fishes lye bedded upon these weeds; which beeing applied before they are dried, doe cure not the gout of the feet onely, but also any disease of all other joynts. Now of this Sea-grasse so named, there be found three kinds: the first is broad and large; the second longer, and somewhat red; the third hath curled and frizled leaves, which in Candie they do use in dying of their clothes; but all are of one and the same operation in Physicke. *Nicander* was wont to give them in wine, as a countrepoyson against the venome of serpents. Moreover, the seed of that hearbe which I named Psyllium, is singular good for the gout, if the same be well steeped in water; so that in every hemine of the seed there be mingled the quantitie of two spoonfuls of Colophonian rosin, and one of frankincense. Finally, the leaves of Mandragoras be highly commended in this case, if they be stamped and incorporat with fried barley groats into a cataplasme.

## CHAP. XI.

*¶ Generall medicines and receits for all the infirmities incident to the Feet, the Ankles, Joynts, and Sinews: Item, the remedies for those diseases which possesse and trouble the whole bodie. Of the hearbe Mirtbryda. Medicines for those that cannot sleepe: and for the palsie. Of cold fevers: and the ague that is incident to horses: of the Phrensie. Of the hearbs Walwort and Houfleeke. Last of all, of the Shingles or S. Antonies fire.*

**I**F the feet be swolne about the ankles, the mud that is found in the botome of waters wrought and concorporat together with oile, is of wonderfull operation to allay the same. For the pain in the joynts, or grieve of sinews, the juice drawne out of Centaurie is passing good: in like manner, the hearbe Centauris. As for Betonie, it is comfortable unto the nerves, which run and spread behind over the shoulder-blades, the shoulders, the backbone, the loins and hanches; if it be \*taken in drinke, after the manner as it was ordained for the liver. Cinquefoile, is soveraigne for the paine of the joynts, if it be applied outwardly: likewise the leaves of Mandragoras made into a pulteffe with parched barley meate; or the root it selfe newly drawn out of the ground and stamped with the wild cucumber; or else boiled in water: for the chaps that appeare in the feet or upon the elbows, the root of Polypodie is singular good: for the grieve of the joynts, the juice of Henbane reduced into an ointment with swines greafe, is a proper remedie: likewise the juice of the hearbe \*Amomum, together with the decoction: also Cotton-weed or Cudwort, boiled in water: or fresh gathered mosse foked in water and bound to the grieved place, and there kept fast without remooving, untill it be drie: as also the root of the Bur called Lappa Boaria, drunke in wine. Sow-bread sodden in water, cureth the elvish and angrie kibes beginning to rise upon the heels, and all other chilblanes and bloudy fals occasioned by cold. Semblably, Umbilicus Veneris applied with hogs greafe, healeth the foresaid kided heels: so doe Crowfoot leaves, and the juice of Epithimum. Ladanum made into a salve with Castoreum, and so applied, fetcheth out the core of agnels or corns by the roots: the like effect hath Vervaine, if it be laid too with wine.

\* Glader or  
Flags.  
\* i. Fleawort.

\* *Anagallidi*,  
*Dioscor.* faith  
*Galio*, i. Cheef-  
runnell.  
\* *Mollis*, so  
read: th *Do-*  
*doneis*,  
Sometime  
all these for  
Tazils.

\* *Pota*, other-  
wise *Pofia*,  
i. applied.

\* Rose of Ie-  
richo.

**A** wine. And now that I have run through those maladies which are offensive to every particular member, I purpose to write in the next place of such as occupie the whole bodie: and of the remedies common to them all, which I find to be these ensuing.

And first there presenteth it selfe unto me the noble hearb \*Dodecatheos, whereof I have spoken before as a soveraigne remedie for those univerfall diseases, if it be taken in drinke. Next to it are the roots of all kinds of the Panaces, which are thought to bee excellent, and principally for long and languishing maladies: like as their seed for the obstructions of the bowels and the inward accidents of the guts: for the paines generally of the whole bodie, the juice of Scordium is right commendable, and so is that of Betonie: which hearbe taken in drinke, hath a peculiar propertie to mend the wan and leaden hew of body, reducing it to a more fresh and pleasant colour.

**B** The hearbe \*Geranion, which some call Myrrhis, others Merthriss, is like unto Hemlocke, save that it hath smaller leaves, and a shorter stem, which also is round, of a sweet sent to the nose, and good favour in the mouth; for so we Latines doe describe it: but according to the description of the Greekes, the leaves rather resemble the Mallow, but that they are whiter somewhat, the stalks slender and hairie: \*it brancheth out big at the distance of every two handbreadths, howbeit, full of leaves betweene: and among the leaves are to be seene in the top of the braunches and sprigs little buttons or heads like unto Crane bills. Another kind there is of them leaved after the manner of passe-flowers or wind-flowers, but that they be entailed or endented deeper: and a round root it hath fashioned like an apple; which is sweet in tast, and is an excellent restorative for all such as have been weakened and decaied in nature by long sicknesse: And this I take to bee the

**C** true Geranion, which is a rare hearbe. A dram weight thereof drunke twice a day [first and last] in three cyaths of wine, is a singular medicine for the phthysick. And in that order it is good for ventrosities: and hath the same effect though it be taken raw. The juice of the root is soveraign for the infirmities of the eares. The seed given in drinke to the quantitie of foure drams with Pepper and Myrrhe, cureth the crampe which pulleth the head and bodie all backward. The juice of Plantain if it be drunke, or the hearbe it selfe boiled and so eaten, is holesome for those that be in a Phthisicke. Plantaine eaten with salt and oile in a morning, so soon as a man is awakened, is a great cooler. The same is an ordinarie medicine for those that mislike, and whose meat is not seene upon them, if they take it each other day. Of Betonie and honey there is a liquid confection or lohoch made, which being licked and let downe leasurely, to the quantitie at a time of a good big Bean,

**D** helpeth those that are in a phthysicke or consumption of the lungs. Also Agarick, if it be drunk to the weight of two oboli in wine cuit, is good in the like case: so is Daucum also taken in wine with Rhaponticke. For the hungrie wormes Phagedæna (a name in this place signifying an inordinat\* disposition, to be alwaies eating and never satisfied, although otherwise I use it for cankerous and corrodng ulcers) the Tithymals or Spurges taken inwardly with Sesama seeds, is counted soveraigne. Among the maladies which affect and infest the whole bodie, want of sleepe, or an indisposition thereto, is by most Physicians counted one: For which defect, they shew us these hearbes following, to wit, Panaces, water Betonie, and Aristolochia, which they prescribe unto the patient both for to smell too, and also to annoint his head all over withall. Likewise Houfleeke called Aeizoon and also Sedum, giving direction to wrap it within a blacke cloth, and so to lay it

**E** under the pillow or boulder of the sicke person, but in no wise to let him or her know so much. Likewise Oenothera, otherwise named Onuris, is effectuall for this purpose: an hearbe good also in wine to make the heart merrie. It groweth with leaves resembling those of the Almond tree, and beareth flowers like unto Roses. Store of braunches it putteth forth, and hath a long root, which being dried, senteth much of wine. Of such vertue is this hearbe, that if it be given in drinke to the wildest beast that is, it will tame the same and make it gentle. As for the crudities or raw humors lying in the stomacke, which cause loathing and abhorring of meat, Betonie is singular to digest them: the same drunke immediatly after supper, helpeth concoction, namely, if one dram weight of the hearbe be taken in three cyathis of Oxymell: and so it resolveth and scattereth the fumes arising up into the head, occasioned by strong wine. Of the same operation is Agaricke,

**F** drunke at the end of a meale in hore water. The foresaid Betonie hath the name of a speciall remedie for the palsie: so is Iberis also reputed, as I have shewed once before; the same hearbe reviveth the lims which are benumbed and in manner dead. And verely, Argemon is of that vertue, that it discufferth all those cold humors which mortifie any member, and put them in danger to be cut off or launced. The root of that Panaces which I named Heraclia, drunke with the ten-

So called, for that it representeth the maiestie of the twelve principall gods and goddesses, called Majorum genium, or Consentes, whom the Painims imagined to sit in counsell together with Iupiter their President: & these hath Ernius comprised in this Distichon. Juno, Vesta, Minerva, Ceres, Diana, Venus: Mars, Mercurius, Jovis, Neptunus, Vulcanus, Apollo. \* Hearbe Robart, as some thinke, or the first kind by Dodoneus. \* Doves foot, or Momordica.

The Carrot. \*βελιμορ.

net of a Seale, so as there bee in proportion three parts of the said root to one of the rennet, cureth the falling sicknesse. And of the same effect is Plantaine, taken in drinke. The said disease is healed by Betonie, if a dram thereof bee taken in Oxymell: by Agaricke also, to the quantitie of three oboli: and by a drinke made with Cinquefoile. Moreover, Brionium called likewise Archezostis, wariseth this infirmitie, but it must bee given in Amminean wine. Furthermore, the root of Baccharis dried and beaten into powder, taken with Coriander in three cyaths of hote water, is a soveraign meane to helpe that maladie. \*Cudweed made into powder, and taken with vinegre, honey, or hot water: Vervaine drunke in wine: three \*berries of Hyssope stamped and drunk in water for sixteen daies together: Harstrang, and the rennet in the maw of a Seale, of each a like quantitie taken in drinke: the leaves of Cinquefoile, if they bee stamped and drunke in wine for one and thirtie daies: the powder of Betonie, to the weight of three deniers, concorporat with one cyath of Squilliticke vinegre, and an ounce of Atticke honey: lastly, two obols of Scammone, with foure drams of Castor, be all appropriat medicines for the falling sicknesse.

In all \*cold agues, if the patient drinke Agaricke in hot water, the fits will be the lighter. And more particularly, the hearbe Sideritis drunke with oile, shorteneth the cold fit in a Tertian: so doth that \*Ladanum which groweth among corn, if it be stamped and so given. Likewise, Plantaine, if the patient drinke the weight of two drams in mead two houres before the fit; or the very juice of the root either after it hath lien a time infused, or simply stamped without any such preparation; yea, and the substance of the root reduced into powder, and given in a draught of water, made hot with a gad of steele quenched it. Some have appointed in this kind of ague three of those roots, and three cyaths of water precisely: and the same Physicians for a Quartane have prescribed foure of either: & by their saying, if when Borage beginneth to fade upon the ground, one take out the pith or marow within the stem, and whiles he is so doing, name withall the sicke partie, and say he doth it for to rid him or her from the ague; and withall bestow it in seven leaves neither more nor lesse of the said hearb, and hang all tied fast about the patient before the time that the fit should come, the fever will never returne againe. Also a dram of Betonie or Agaricke taken in three cyaths of mead, driveth away any intermittent ague, especially those that begin with \*quivering and quaking. Some are wont to give of Cinquefoile three leaves in a Tertian; and foure in a Quartane, and so rise to more according to the period or type of the \*rest: Others ordaine indifferently for all agues the weight of three oboli, with some pepper, in mead or honied water. Vervaine verely given in wine as a drench to horses, cureth them of their feavers: but in Tertians it must bee cut just above the third joint where it brancheth: but for Quartanes at the fourth. The seed of both kinds of Hypericon is good to be drunke in Quartans. And the powder of Betonie dried, is singular for the quaking fits: and in very deed the hearbe it selfe represseth all shivering and whatsoever proceeding of cold. In like manner, Panaces is of so hot a nature, that Physicians give direction to them who are to travell over high mountaines covered with snow, for to drinke it, and annoint their bodies all over with it. Semblably, Aristolochia doth withstand all chilling and through colds. The best cure of those who bee in a frensie, is by sleepe: and that may bee procured easily by the juice of Pucedanum and vinegre together infused upon the head by way of embrocation, or by rubbing the same with it: likewise with the juice of both the Pimpernels. Contrariwise, there is more adoe with those that are in a lethargie to awaken them & keepe them from drowinesse: and yet may that be affected some say by rubbing their nostrils with the juice of the said \*Harstrang in vinegre. For those that be out of their right wits or bestraight, Betonie is singular good to be given in drinke. Panaces breaketh the carbuncle. Also the powder of Betonie in water, healeth it: or the Colewort with Frankincense, if the patient drinke often thereof hote. Some take a burning coale of fire, and when it is extinguished or gone out in the presence of the patient, with their finger gather up the cindres or light ashes which settle thereupon, and applie them unto the carbuncle: others stampe Plantaine and lay it to the sore. The Tithymall called Characites, cureth the dropsie. Also Panaces and Plantaine taken as meat in bole, with this regard, That the patient have eaten some drie bread before, without any drinke at all. In which case Betonie likewise is singular, if two drams thereof bee given in as many cyaths of wine simply, or wine honied. Moreover, Agaricke, or the seed of Lonchitis, drunke to the quantitie of two Ligulæ or spoones full, in water. Flea-wort beeing used with wine: the juice of Pimpernels, both the red and the blew: the root of Vmbilicus Veneris in honied wine: the root of Walwort newly drawne out of the ground, so that the earth bee onely shaken off

without

\*Centunculus.  
\*Baccæ. Some  
read *fascies*,  
i. bunches: but  
in mine opini-  
on, *cymæ*, i. tops  
or spikes, agree  
best to the  
sence.

\* He meaneeth  
intermittent,  
such as begin  
with cold fits  
more or lesse.  
\* Taken for  
*Herba Iudaica*.

\* Horrore, as  
Quartanes.  
\* namely Quin-  
tans, Sextanes,  
Septimanes &  
Nonanes, &c.

Harstrang.

Or rather with  
Euphorbium,  
as some have  
corrected the  
place.

**A** without any washing at all; in case as much thereof as two fingers will comprehend, bee taken in one hemine of old wine hot: the root of Claver or Trefoile drunke in wine to the weight of two drams: Tithymall, named Platyphyllon: the seed of Hypericon, and namely that which otherwise is called Cotis: Chamaeacte, which some thinke to be Walwort, if either the root be beaten to powder and ministred in three cyaths of wine, so the patient have no fever hanging upon him; or the seed given in thicke red wine; bee appropriat remedies every one, for a dropsie. In like manner Vervaine, if a good handfull thereof bee boiled in water unto the consumption of the one halfe. But principally the juice of Walwort is thought to be the meetest medicine for to fit this maladie.

**B** For the bleach or breaking out in wheales, for small pockes, swine pockes, and such like eruptions of fleagmaticke humors, Plantaine is a proper remedie to rid them away: so is the root of Sowbread applied with honey. The leaves of Walwort or ground Elder stamped, incorporat in old wine and so laid too, doe heale the meazils, purples, or red blisters, which some call Boa. The juice of Nightshade or petie Morell, used as a liniment, killeth the itch. The shingles and such hot pimples called *S. Anthonies* fire, are cured by nothing better than by Housleek, by the leaves of Hemlocke stamped into an unguent, or the root of Mandragoras. Now the manner of preparing and ordering it thus: Take the said root, drie it abroad in the open aire, like as they doe Cucumbers; but principally let it hang first over new wine; afterwards in the smoake: this done, stampe it and temper it with wine or vinegre. Good it is also in this case to make a fomentation with wine of Myrtles, and therewith to bath the greeved place. Also take of Mints two ounces, of sulphur-vif one ounce, powder them both, and mingle them together with vinegre, use this mixture for the said *S. Anthonies* fire. And some take soot & vinegre tempered together for the same purpose. Now of this disease which wee tearme \* *S. Anthonies* fire, there bee many kinds, whereof there is one more daungerous than the rest, which is called \* *Zoster*, for that it coveteth to goe round about the middle of a man or woman in manner of a girdle; and in case both ends meet together indeed, it is deadly and incurable. To meet with it therefore by the way and to prevent this extremitie, Plantaine is thought to be a soveraigne remedie, if it be incorporat with Fullers earth. Also Vervaine alone by it selfe, and the root of the great Bur. Now for other corrosive ulcers and tettars, it is very good to use the root of *Vmbilicus veneris* with honied wine: Sengreen: the juice of Mercurie also with vinegre.

i. Broad leaved.

*Erysipelas.*

i. A girdle, and it is our shingles.

*Terra Cimolia.*

**D** C H A P. XII.

⚔ For dislocations or members out of joint. Against the Jaundise, fellons, hollow sores called fistulaes, tumors, burnes, and scaldings. Against other diseases. For to comfort the sinewes, and stanch blood.

**T**HERoot of Polypodium brought into a liniment, is a proper remedie for any dislocation. The seed of Fleawort: the leaves of Plantain punned with some few cornes of salt put thereto: the seed of Mullen boiled in wine, stamped and reduced into a cataplasme: Hemlocke, incorporat with hogs greafe. All these applied accordingly, doe assuage paine and bring downe any swelling, occasioned by dislocation. The leaves of Ephemeron brought into a liniment, are good for any bunches or tumors caused by those accidents, if they be taken betimes whiles they may be discuffed and resolved.

**E** As touching the Jaundise, I cannot but wonder at it, especially appearing as it dooth in the eyes; namely, how the gall should get under those fine membranes and tunicles, lying so close eouched as they doe. *Hippocrates* hath taught us a rule, That if the Jaundise shew in a feaver\* after the seventh day from the beginning thereof, it is a deadly signe. Howbeit, I my selfe have knowne some to have escaped and lived still, notwithstanding that desperat signe. But this is not alwaies a symptome incident to an ague, but happeneth otherwhiles without a feaver: and then a drinke made of the greater Centaurie, as I have before shewed, doth withstand and stay the course thereof. Also Betonie riddeth away the Jaundise, if the patient doe drinke three oboli thereof in one cyath of old wine. The leaves of Vervaine likewise have the like effect, if the same quantitie bee drunke foure daies together in one hemine of wine hote. But the speediest cure of this disease, is by Cinque-foile or five leaved grasse, if three cyaths of the juice bee taken with salt and honey in drinke. The root of Sowbread is a soveraigne medicine for this infirmitie, if the patient drinke

Some take it for the May Lillie or Lilly-Convalley.

\* Nay rather before the 7 day: for then it is Symptomatically, and signifieth irregular humors:

whereas upon the 7, 9, 11, and such Decretorie daies, it is criticall, and giveth hope of recoverie. As *Hippocrates* himselfe teacheth. *Aphorif.* 62 and 64, lib 4

the

the weight of three drams : but this care ought to be had, that the roume be hote, and so close **G** that no wind may come in, for feare of catching cold : and then it will drive out the jaundise by sweat, lustily. The leaves of Folefoot taken in water : the seed of Mercuries, both the male and female, if a cup of drinke be spiced therewith, or if it bee sodden with Wormewood or cich pease : the \*berries of Hyssope drunke with water : the hearbe Liverwort, so that the patient abstain from all worts or potheabes, so long as hee taketh it : Capillus veneris given in wine : and the Fullers hearbe in wine honied, be all of them good medicines for the jaundise.

As for the fores called Fellons or Cats-hairs, they will breed every where in any part of the bodie, and put folke to great anguish and trouble who have them, yea, and otherwhiles endauger their life, especially if they meet with leane and worne bodies. But what remedie ? Take the leaves of the hearbe Pycnocomos, let them be stamped and incorporat with fried Barley meale, and so applied, in case the said fellons are not drawne to a pointed or sharpe head. The leaves also of **H** \*Ephedros brought into a liniment and laid too, doe discusse and dissolve them, if they be taken in the beginning.

Moreover, you shall not see a part of the bodie but it is subject to the Fistulaes, which creepe inwardly and hollow as they goe : but especially, when by the unskilfull direction of Physicians, or the leaud hand of chyrurgians there bee an incision untowardly made in the bodie. The helpe **I** is to make tents of Centaurie the lesse, with honey boiled, and put them into the concavitie. Also to use an injection of Plantaine juice. To applie Cinquefoile with salt and honey. Ladanum also with Castoreum : to lay unto the fore, Vmbilicus veneris, with deere marow, especially of Stag or Hind, hot. The string or pith of a Mullen root fashioned slender to the forme of a tent put into the ulcer, or the root of Aristolochia in that manner used, or the juice of Tithymall conveyed into it, serve all to cure the Fistula.

All inflammations, biles, & impostumes, are healed by a liniment made of Argemonie leaves : So be all hard and schirous tumors, occasioned by the gathering of humors, with Vervaine or Cinquefoile sodden in vinegre : with the leaves and roots of Mullen : with Hyssope applied in wine : with the root of Acorus, so that there bee a fomentation withall made of the decoction of the said hearbe : and finally with Houfleeke. In like manner, these hearbs before rehearsed do heale bruises, hard tumors, or bunches and hollow fores. The leaves of \*Illecebra draw forth any arrow heads and whatsoever sticketh within the bodie : so doe the leaves of Folefoot : the Carot also, and the leaves of \*Lions paw, stamped and incorporat with fried Barley meale in water. The leaves of Pycnocomos punned, or the seed beaten to powder, and with Barly meale parched, and so reduced into a cataplasme, are good to be applied to biles and impostumes broken & running matter. In like manner the Ragworts are to be used. **K**

As touching the accidents that happen in the bones, the root of Saryrion if it be laid outwardly upon them, are thought to worke a most effectuell and speedie cure. All cankerous and eating fores, likewise impostumes growing to suppuration, are healed with the sea weeds, if they bee applied before they be dried and withered. Also the root of marsh Mallow, doth dissipate and scatter all gatherings of humors to an impostume, before it be come to an head and to suppurat.

Plantaine and the Clot But are singular for burnes or scalds, healing them up so cleane without a skar, that a man shall not perceive the place : The manner is to take the leaves, seeth them in water, stampe them into a liniment, and so to applie them. Likewise the roots of Sowbread, together with Houfleeke : the hearbe it selfe Hypericon, which I called before \*Corion, have the like effect. **L**

For the infirmities incident to sinewes and joints, Plantaine is a soveraigne hearb, if it be stamped with salt : so is Argemonia punned and incorporat with honey. The juice of Harstrang is singular to annoint those that bee sprained, such also as be stretched with an universall crampe as if they were all of a peece. For to mollifie the hardnesse of sinewes that be shrunke up, there is not a better thing than the juice of Ægilops. And to assuage their pain, a liniment made with Groundswell and vinegre, is excellent. For those that be sprained and troubled with that crampe which draweth their necke backward, it is good to rub and annoint them well with Epithymum ; with the seed of *S. Iohni* wort, which also is called Coris, and to drinke the same. As for the hearbe **M** Phrynion, they say it hath vertue to conglutinat and unite sinewes againe, if they were cut in sunder, if it be laid too presently, either stamped or chewed in the mouth. For such likewise as bee spasmaticke, plucked backward with the crampe ; or troubled with trembling and shaking of the lims, it is good to give them the root of the marsh Mallow to drinke in mead : And in that maner taken

Baccæ, rather  
cyme, i. the tops,  
as before.

Hippuris, Horf-  
taile.

A kind of Houf-  
leeke.

Our Ladies  
Mantle.

Or Coris.

Darnell, as  
some thinke.

**A** taken, it healeth those that be stiffe and starke for cold. Finally, the red seed of the hearbe Pæonie stancheth any flux of blood, the root thereof hath the like operation. As for Cyclaminos, that is to say Sowbread, it staieth any bleeding, whether it bee at the mouth raught up from out of the bodie, or at the nostrils, whether it run by the fundament, or gush from the matrice of women. Likewise Lysimachia stancheth blood either in drinke, liniment, or Errhine put up into the nose. The like effect hath Plantaine seed. Cinquefoile also both taken inwardly and applied outwardly. Moreover, if the nose bleed, take the seed of Hemlocke, beat it into powder, mix it with water, and so put it up handsomely into the nostrils. Also Sengreene and the root of Astragulus. To conclude, wild Hirse called in Greeke \*Ischæmon and Achillæa, doe stay any issue of blood.

\* i. Stanch-  
blood, a kind  
of Yarrow.

CHAP. XIII.

*Of the hearbe Equisetum: of Nenuphar, Harstrang, Sideritis, and many more effectuall to stanch blood. Of Stephanomelis and Erisihale. Also remedies against wormes and vermine.*

**H**orse-taile, named in Latine Equisetum, and by the Greekes Hippuris, an hearbe which heretofore I disallowed to grow in any meddowes (and it is esteemed the very haire, proceeding out of the earth, like for all the world to the haire of an Horsetaile) if it be boiled in a new earthen pot never occupied before, so as the pot be brim full when it is set on the fire and so to continue seething, untill a third part be consumed, doth wast the spleene of lackies & footmen, if for three daies together they drinke one hemine of the decoction at a time: and besides this charge they ought to have in any wise, to forbear all fat and oilie meats for foure and twenty houres before they begin this diet drinke. In describing of this hearbe, the Greekes do not agree, but are of divers opinions: Some give that name to a certain hearbe with blackish leaves resembling those of the Pine tree; and they report a wonderfull vertue thereof, namely, that if it do but touch a man, it will stanch any issue of blood. And as some name it Hippuris, so others call it \*Ephedros, and there be againe who give it the name Anabasis: because forsooth as they say, it climbeth upon trees, and hangeth downe from thence, with many blackish slender haire in manner of rushes, resembling horse tailes. Small branches it hath full of joints, and few leaves, which be also fine and small. The \* seed that it beareth is round, like unto Coriander; and the root, of a woodie substance: this kind they say groweth principally in thickets and groves. An astringent and binding power it hath. The juice if it bee conveighed up into the nostrils, stenteth bleeding at nose, though it gushed out from thence: it knitteth also the bellie, and stoppeth a laske. Taken in \*sweet wine to the quantitie of three cyaths, it helpeth the bloudie flux. Urine it provoketh, the cough it staieth, and cureth streightnesse of wind when the patient is forced to sit upright for to draw his breath. It healeth ruptures, and represseth those sores that love to spread and run over the bodie. The leaves are good to bee drunke for the infirmities that offend gurs and bladder. A speciall vertue it hath to cure those that be bursten bellied and have their guts slipped downe in the bag of their cods. The said Greeke writers describe also another horsetaile, by the name of Hippuris, with shorter, softer, and whiter haire than the former; and they commend it as a soveraigne hearbe for the Sciatica and for wounds, to bee applied unto the place with vinegre; and namely for to staunch blood: in which case the root of Nenuphar serveth very well, if it be stamped and laid upon a greene wound. If a man or woman void blood at the mouth, which doth rise from the parts below, there is not a better thing than Harstrang taken in drinke with the seed or berries of the Cypresse tree. And as for Sideritis the hearb, it is so powerfull that way, that it stancheth blood out of hand, if it be applied and kept fast to the wounds of these swordfencers that fight at sharpe, bleed they never so fresh: the which effect we may see in the ashes and coales of Fennell-geant: but the Toadstoles or Mushrooms growing about the root of the said plant, doth the feat more surely. In case the nose gush out with blood, Hemlocke seed also beaten to powder tempered with water and so put up, is counted very effectuall to stay the bleeding: In like manner

**F** \*Stephanomelis, if it bee applied with water. The powder of Betonic dried and drunke in Goats milke, stancheth blood issuing out of womens breasts by the neppils. The same dooth Plantaine bruised and laid too in a pulteffe. The juice of Plantaine is good to bee given them that vomite blood. For a blood that runneth up and downe, breaking out one while here and another while there, a liniment made of a Burre root and a little swines grease, is commended to be excellent.

Or rather  
Ephedros.

And that is  
iust none.

\* Dulci: rather  
austero; i. hard  
or green wine.

Which some  
take to be Ar-  
gentina, i. white  
Tansey.

For

For such as bee bursten or have any rupture within, bee plucked with convulsions, or have fallen from on high; Centaurie the greater, the root of Gentian being stamped into powder or boiled, the juice of Betonie, bee counted singular meanes to recover: and more than that, if a vaine bee broken by overmuch straining the voice, or the sides. Likewise, Panaces, Scordium, and Aristolochia taken in drinke, serve well for the same purpose. Moreover, if any bee bruised within the bodie, or have been overturned backward and throwne downe, it is good for them to drinke the weight of two oboli of Agaricke in three cyaths of honied wine; or in case an ague follow them withall, in honied water: for which purpose serveth also that kind of Verbascum or Mullen, the flower whereof resembleth gold: the root also of Acorus. All the kinds of Housleek, to wit, Prick-madame, Horse-taile, or Stone-crop: but indeed the juice of the biggest is most effectuall. In like manner the decoction of Comfrey root and Carot taken raw. There is an hearbe called Erisithales with a yellow flower, and leaved much after the maner of Brankursine: the same ought to be drunke in wine, as also Chamerops in the same case. As for Irio, it would be given in some supping: and Plantaine may bee used any way, it matters not how: which hearbe hath this good propertie over and besides, to cure the lowse disease, whereof *Scylla* the Dictatour died, who was eaten with lice. A wonderfull thing that in the very masse of bloud there should be engendred such creatures to consume mans bodie. But the juice of the wild Vine called \*Vva Taminia, as also of Ellebor, is soveraigne against this foule and filthie maladie, in case the bodie be annointed all over with a liniment made of it and oile together. As for the said Taminia, if it be boiled in vinegre, it killeth such vermine breeding in cloths or apparell, so they bee washed or rubbed therewith.

\*He meaneth *Staphisagre*, although he attribute unto it this wrong name.

CHAP. XIII.

For ulcers and wounds. To take away werts. Of the hearbe Polycnemom.

Ulcers as they be of many sorts, so they are cured after divers manners. If they bee such as run and yeeld filthie matter, a liniment or salve made of the root of all kinds of Panaces and wine together, are thought to bee a soveraigne meanes to heale them. But that Panaces, which they call Chironia, hath a singular propertie above the rest to drie up such sores. The same root beaten to powder and incorporat with honey, breaketh and openeth any swelling impostumes. This hearbe tempered with wine, it makes no matter whether you take flower, seed, or root, so it be applied with Verdegreece or the rust of brasse, healeth any sores, bee they never so desperat, and principally such ulcers as bee corrosive and eat as they goe. The same if it be mingled with fried Barley meale, is good for old festered ulcers. Also Heraclion, Siderion, Henbane, Fleawort, Tragacanth, and Scordotis, incorporat accordingly with honey, cleanse the said sores. As for this last named, the very powder of it alone strewed upon ulcers, eateth away the excrescence of proud flesh. \*Polemonia healeth those malignant sores which be called morimals, and are hard to bee cured. Centaurie the greater reduced either into a powder, and so cast upon the sore, or brought into a liniment and applied accordingly: the tops also of the lesse Centaurie either sodden or beaten to powder, doe mundifie and heale up all inveterat and cankered ulcers. The \*tender crops or huskes of \*Clymenos, are good to be laid unto fresh and greene wounds. Moreover, the root of Gentian either stamped or boiled in water to the consistence of honey, or the very juice thereof, serveth very well to bee applied unto corrosive and eating ulcers: like as a kind of Lycium made of it is as appropriat for wounds. Lyfimachia is an excellent wound-herb, & healeth wounds speedily, if they be taken while they be new. Plantaine is a great healer of any sore whatsoever, but principally of such ulcers as bee in the bodies of women, children, and old folke. If it be \*made soft and tender at the fire first, it doth the cure so much the better: and being incorporat in some ordinarie ceror, it mundifieth and cleanseth the thicke edges and swollen brims of any sore, and staieth the canker of corroding ulcers. But when Plantaine is thus reduced into a powder and strewed upon the sore, you must not forget to cover the same with the owne leaves. Moreover, Celendine is singular for all impostumes and botches, whether they be broken or no, yea, it mundifieth and drieth up hollow ulcers called Fistulaes: and for wounds it is such a singular desiccative, that Chyrurgians use it in stead of Spodium. The same being incorporat with Hogs greafe, is excellent to be applied unto them when they be in manner past cure and given over by the Chyrurgian. The hearbe Dictamnus taken in drinke, thrusteth out arrow-heads:

\*Sauge de bois.

\*Coliculi.  
\*Some take it for water Betonie.

\*Mollis. Why not *Melita*, [i. ground to powder against the fire] since that he useth farina so commonly for the powder of drie hearbes?

- A** heads: and in a liniment outwardly, draweth forth the ends of darts, and any spills whatsoever sticking within the bodie: for which effect, the leafe would be taken to the weight of one obolus in one cyath of water. Next to this in operation, is the other bastard kind thereof, called Pseudodictamnium: and there is neither of them both, but is good for to draw all biles & impostums that are broken and doe run matter. Moreover, Aristolochia is an excellent hearbe to eat and consume putrified ulcers full of dead flesh: it mundifieth also those that bee soule and filthie, if it be applyed with honey: yea and draweth out the vermin bred of the corruption within them: the callosities likewise and hard excrescences arising in sores, it fetcheth away: also it draweth forth any thing sticking in the flesh, especially arrows and the spills of broken and skaled bones; if it be laid too with rosin. Of it selfe alone without any thing els, it is a good incarnative and fil-
- B** leth up hollow ulcers with good flesh: but mixed with the powder of the Floure-de-lis root, and so incorporat with vinegre, it is singular for to heale up greene wounds. Moreover, for old sores, Vervaine and Cinquefoile medled together with salt and honey, do make a soveraigne salve. The roots of the great Clot-bur are good to be laid unto fresh wounds, made by the sword or any edged tools: but the leaves are better for old wounds, if the same be tempered with hoggs grease: howbeit this charge ought to bee given, That as well the one as the other, have a leafe of the owne laid over them to cover the whole place. As for \* Damasonium, it would be used in these cases, prepared in that manner as it is ordained for the kings evill. And the leaves of Mullen serve well for the same purpose, if they be applyed with vinegre or wine. Vervaine is a good hearbe for all sorts of wounds and sores, were they overgrowne with callosities and full of putrefaction. The
- C** root of Nymphæa Heraclia, healeth perfectly all running and filthie ulcers. In like manner, the root of Cyclamin, [i. Sowbread] either alone of it selfe, or incorporat with vinegre or honey. The same is singular good for those wens or impostumes that engender within them a certaine matter like unto \* fat or tallow. Like as Hyssope is an appropriat hearb for running ulcers. Sem-
- D** blably \* Peucedanum, which is of that efficacie for the healing of greene wounds, that it will draw corruption from the verie bone. The same effects have both the Pimpernels: and besides, they doe repress those cancerous sores that eat deepe: they stay also the flux of a rheume to any sore, which hindreth the healing thereof: they be good also for greene wounds, but especially in old bodies. The fresh leaves of Mandragoras newly gathered, incorporat with the masse of some cerot, are singular for impostumes and maligne ulcers: like as the root healeth wounds becing made into a plastre with honey, or oile. Likewise Hemlocke tempered with the floure of fine white wheat, and wrought into a past with wine. Housleeke cureth shingles, ringwormes, and such like wild-fires, yea if they grow to be Wolves, and begin to putrifie: like as Groundswell healeth those ulcers which be given to engender vermin: but the roots of the mountaine Cich, or pease earth-nut, are soveraigne for greene wounds: and both kinds of Hypocisthis, doe mundifie inveterat ulcers. The seed of Pied-de-lion, stamped with water, and reduced into a liniment with parched barley groats concorporat all together, draweth forth arrow heads: so doth the seed of Pycnocomon, in the same sort used and applyed. The juice of the Spurge called Tithymalus Characias, healeth gangrens, cankers, and putrified sores tending to mortification. The decoction also of the branches, sodden in oile, with fried barley meale. As for \* Ragworts, they
- E** cure morimals also, either drie or greene, so they be applyed with vinegre and honey: and Oenothera by it selfe, healeth those untoward and fretting ulcers, which are the worse and more angrie for the handling. The Scythians are wont to heale wounds with their hearbe Scythica. And for cancerous sores, the hearbe Argemonia incorporat with honey, is knowne to be most effectuall. When any wound or sore is \* over healed, an Asphodill root boiled, as I said before, then stamped together with parched barley, and so applyed, is singular good to rectifie that default: but for any sore or wound whatsoever, Henbane leaves be singular. The root of Altragus beaten into powder, are soveraigne for such ulcers as doe water much, and be alwaies moist: likewise the common \* Maidenhaire boiled in water: but more particularly, if the skin be newly fretted off by wearing some uneasie shoes, there is not a better thing to heale and skin the place,
- F** than a salve made with Vervaine: also with hearbe Willow stamped; or Nenuphar dried, made into powder, and so strewed upon the gall. As for the other Maidenhaire, it is counted better to heale the same raw excoriations, if they have continued some time, and are growne to be exulcerat. There is an hearb named Polynemon, like unto wild Origan, howsoever the seed resemble that of Peniroyall: it shooteth forth many branches, and those knotted and joynted in di-

\* *Fistula pastoris*, or, water Plantaine.

\* *Stearomata*,  
\* Harstrange.

\* *Orechis*.

\* *Sanatis*, that is to say, when the skar riseth above the flesh & is not even with the rest of the skin: or, if you read *Præsanatis* skinned too soon, & healed onely in shew and apparence outwardly.

\* *Calitrix*, which is *Trichomanes*, or *Capillus Veneris*.

vers places: it beareth in the head certain berries as it were in bunches and clusters odoriferous, and as they sent somewhat strong and hot, so the smell is not unpleasent: take this hearbe, chew it with your teeth, and then lay it to any wounds made by the edge of the sword or such like weapon, and so let it lie and remoove it not untill the fifth day, you shall see it to heale excellent well. Camfrey applied unto a greene wound, skinneth it most speedily: so doth Sideritis; as for this hearbe, it should be applied with honey. The seed and leaves of Mullen, sodden in wine & stamped to the forme of a cataplasme, draweth foorth all thorns, spills, and arrow heads, which sticke within the bodie. The like effect worke the leaves of Mandragoras, incorporat with parched barley meale; and Sowbread roots stamped and mixed with honey. The leaves of Germander punned with oile, are excellent to be applied unto those ulcers which doe corrode the flesh under them and eat forward: like as the Reiks or Sea-weeds. Betonie is a soveraigne hearb for cancerous ulcers: also for the blacke sploches that have continued a long time upon the skin, if there be salt put thereto. Argemonia tempered with vinegre, taketh away werts: so doth the root of Crowfoot, which also is singular good to fetch off with ease, the ragged and fretted nails that be offensive. The leaves of Mercurie, the male and female both, or the juice thereof brought into a liniment, have the like operation. All the sorts of the Tithymals take away any werts whatsoever: so doe they rid the troublesome risings and impostumations like whitflaws about the naile roots, and all flecks, spots, whelks, and specks whatsoever. Ladanum reduceth any skars to looke faire and fresh coloured againe.

## CHAP. XV.

*Many experiments and approved receipts, for the provoking or staying of womens monethly tearms: for curing the diseases of their matrice: for sending out the birth, or retaining the same within the bodie the full time. Also sundrie devises for to amend the faults that blemish the skin of the face: to colour the haire of the head, or to fetch it off. Last of all, divers medicines for the farcins or scab in foure-footed beasts.*

**I**T is said, That if a travailer or wayfaring man weare fast tied about him, Mugwort or Sauge, he shall never be wearie nor thinke his journey long. But to come now unto the infirmities of women: The blacke seed of the hearbe Paxonie, is generally good for all their \*maladies, if it be taken in mead: the root also is of the same operation, and besides provoketh the ordinary course of their months. The seed of Panaces drunke with wormwood, mooveth their fleurs, and procurereth them to sweat: the like effect hath Scordotis either in drink or liniment. A dram of Betonie given to women in three cyaths of wine, helpeth all the maladies incident to their naturall parts, \*but specially those that ensue upon their deliverie of childbirth. Achillæa being applied accordingly, staiteth the excessive flux of their monethly tearms: for which purpose also, it is good for them to sit in a bath made with the decoction of the said hearb: and in this case, to their breasts or paps, \*there would be laid a plastre of Henbane seed tempered with wine: the root also applied in manner of a cataplasme to their secret parts, is counted soveraigne for that infirmitie: like as Celendine the greater laid unto the foresaid breasts. If the after-birth, when the child is borne, be loth to come away; or if the infant be dead within the mothers wombe, the roots of Panaces applied accordingly to the privie parts, fetch forth both the one and the other. The verie hearbe it selfe Panaces drunke in wine, or outwardly used to the region of the matrice, \*cleanseth the same. Sauge de bois taken with wine, expelleth the after-birth; and by a suffumigation, mundifieth the matrice. The juice of Centaurie the lesse, bringeth women to their desired sicknesse, if they drinke it, or foment the parts beneath, therewith. Likewise the root of the bigger Centaurie used after the same manner, appeaseth the pains of the mother. If the same be scraped smooth, and put up into the right place as a pessarie, it draweth away the dead child within her bodie. For the griefe and anguish which women feele in their wombe, there is no better thing than to apply the juice of Plantaine in a locke of wooll: and in daunger of suffocation by rising of the mother, to give it in drinke. But Dictamnus is soveraigne and hath no peere: it provoketh monthly fleurs: it sendeth out the dead child, yea though it lay overthwart and stucke crosse in the birth: for which purpose, the woman must drinke to the weight of one obolus, in water: And verely of such power is this hearbe in such cases, that so long as women goe with child, it must not come within the chamber where they are, for feare it put them to travaile before their time. And not onely in drinke

\* In their matrice, as namely, the rising of the mother, &c.

\* To wit, the stay of the after-burden, after throwes, suppression of their purgatiõ, or immoderat shiftes, &c.  
\* Swelled and hard.

\* Purgat, some read better (in mine opiniõ) corrigir, a. reduceth it into the right place being unsetled and perverted.

- A** drinke is it thus effectually, but also in liniment; yea and the verie perfume and smoke thereof received in the bodie, will doe the deed. Next to it, there is not a more soveraigne hearbe than the bastard Dictamne, called Pseudodictamnus: but it must bee boiled to the weight of one denier, with pure wine and strong of the grape, and then taken in drinke, it provoketh womens desired sicknesse. And yet Aristolochia is many waies good for the infirmities of women: for if there be myrthe and pepper put thereto, and then either taken in drinke or put in a pessarie, it draweth downe their fleurs, bringeth forth the after-birth, and fetcheth away the dead infant: it keepeth up and stayeth the matrice readie to fall and slip out of the body, either in fomentation, perfume, or pessarie, especially the \* small kind thereof. But in case a woman be in daunger of suffocation by the ascent of the mother, or otherwise diseased for want of her monethly purgation, let her
- B** drinke Agaricke to the weight of three oboli in one cyath of old wine: make a pessarie of Vervaine incorporat with fresh hogs lard, and apply Calves-snout, otherwise called Snap-dragon with oile rosat and honey, she shall have ease and be cured speedily. Semblably the root of Nepuphar, especially that which groweth \* in Thessalie, applied unto the naturall parts of women, easeth the paines thereof: and if it be drunke in grosse red wine, it staieth their shifts or immoderat flux of the moneths. Contrariwise, the Sowbread root, both taken in drinke and also outwardly used, provoketh the same if they doe stay upon a woman. Also a decoction thereof, if a woman doe sit therein, helpeth the accidents of the bladder. Cissanthenos taken in drinke, sendeth out the after-birth, and healeth the maladies of the matrice. The upper root of the Flag or Glader, drunke in vinegre to the weight of one dram, bringeth women to the ordinarie course of their fleurs. The fume of Harstrang burnt, fetcheth women againe when they lie as it were strangled and dead in a fit of the mother. Flea-woort taken to the weight of a dram in three cyaths of honied water, provoketh their monethly tearms, but especially it maketh them soluble if they were coltife. The seed of Mandragoras cleanseth the matrice, if a woman take it in her drinke: the juice whereof applied to the naturall parts, provoketh her months and fetcheth away the dead child within her bodie. Againe, the seed taken with wine and brimstone, staieth the immoderat flux of the monthly terms. Crowfoot either drunke or eaten with meat, knitteth the bellie and stoppeth a laske: an hearbe otherwise (as I have said) of a causticke and burning nature, if it be used raw; but certainly, beeing boiled with salt, oile, and cumin, a commendable meat. Yellow Carots taken in drinke, doe exclude the after-birth, and provoke womens fleurs with exceeding great facilitie. A perfume of Ladanum, setteth streight the matrice when it is out of the right place, and turned to a side: and for the paine and exulceration thereof, it is of great force either applied outwardly or injected inwardly. Scammonie, either in drinke or cataplasme, sendeth forth of the bodie the dead fruit of the wombe. Both kinds of *S. Johns wort*, stirreth the issue of womens fleurs, onely by an outward application. But above all (in the judgement of *Hippocrates*) \* Crethmos passeth for that, if either the seed or the root be taken in wine. As for the pill or rind thereof, it fetcheth away the after-birth also: and drunke in water, it helpeth the suffocation occasioned by the rising of the mother. The root of \* Geranium likewise more particularly, is a verie convenient remedie for to bring away the after-birth, and to cure the inflammation of the matrice. Horsetaile hath a secret vertue to mundifie the naturall parts of women, either drunke, or applyed outwardly. Knotgrasse given in drinke, \* staieth the inordinat and excessive voidance of the fleurs: so doth the root of marsh Mallow. The leaves of Plantaine, \* drive downe the same: so likewise Agaricke in honeyed water. Mugwort stamped and incorporat with oile of Ireos, Figs, and Myrrhe, hath the same effect, if it bee applied accordingly: The root of which hearbe, if a woman take in drinke, is so purgative and will bring her to such a laske, that she shall withall exclude the dead infant within her bodie. A decoction made with the branches of Mugwoort, bringeth downe womens monethly sicknesse, and fetcheth away the after-birth, if they sit therein: and a dram weight of the leaves taken in drinke, is of the like vertue and operation: if they bee but laid unto the belly in manner of a cataplasme, especially with barley meale, they will doe as much. Moreover, Acoron, both the kinds of Conyza, as also
- F** Sampier, are singular good for all the inward griefes and maladies whatsoever of women. Also both kinds of Anthyllis drunke in wine, are soveraigne for the accidents of the matrice, namely to assuage the throws and wrings thereof, and to bring away the after-birth when it staieth behind. A fomentation made with Maidenhaire, is comfortable to the naturall parts of women: like as it hath vertue to cleanse the scurse and dandruffe, to rid away the white patches appearing

\* Clematis.

\* With the yellow flour.

\* Sampier, or Crestmarine.

\* Herb Roberts.

\* Siftie.

\* I marvelle how that should be, considering they are astringent; unlesse we have recourse ad cœcā proprietatem, i. to some secret vertue.

in the skin or haire, and to colour the same blacke, if it bee brought into powder, and with oile made into a liniment. Hearbe Robert drunke in white wine, and Hyocisthis in red, doe stay the flux of reds or whites. Hyssope is a soveraigne hearbe to open and relax the obstructions of the matrice causing suffocation. The root of Vervaine taken inwardly with water, is the best thing in the world for all the maladies incident to women, either in their travaile or after their deliverance. To which effect, some there be, who together with Harstrang mix the graines of the Cypress tree beaten to powder, and give it to drinke in grosse red wine. For the seed of Fleawoort, boiled in water, and laid too warme, doth moderat and qualifie all the violent fluxes of the matrice. Camfrey stamped and given in grosse wine or allegant, bringeth downe the sicknesse of women when it staieth upon them. The juice of Scordotistaken to the quantitie of one dram in foure cyaths of honyed water, giveth women speedie deliverance in childbirth: and for that purpose, the leaves of Dictamnus are excellent, if they be taken in water: And knowne it is for certaine, that the weight of one obolus of those leaves given to a woman in hard travaile; will presently cause her to be delivered with ease, yea though the infant were dead in the belly. The like operation hath the bastard Dictamnus, but that it worketh more slowly: and in this case, they use to tie the root of Cyclamin about the woman in labour; to cause her also to drinke Cissanthemos; yea and the powder of Betonic in honyed water. As for Arsenogonon & Thelygonon, they be two hearbs, bearing certaine grapes or berries like to olive blossoms, but that they be more pale; and white seeds or kernels within, resembling those of white Poppie. If a woman drinke Thelygonum, some say, shee will thereupon conceive a maid-child. Arsenogonon differeth from the other in nothing but in the seed, which commeth neare unto that of the Olive: and (forsooth) if she take this hearbe in drinke, shee shall have a man-child; beleeve it who that list. Others there be, who say, that both the one and the other be like unto Basill; and that Arsenogonon carieth a double seed knit together like as they were two genetoirs.

That kind of Housleeke which I called Digitellus, is singular for the diseases incident to womens breasts. Groundswell bringeth abundance of milke into womens paps, if they drinke it in wine cuit: so doth Sowthistle sodden in frumentie. The grape called Bumastos, taketh away the \* haire about the nipples of nources breasts, which spring sometime after they have once borne children: which also otherwise is very good to cleanse the skales, and scurse in the face, and to scoure away other spots and pimples arising upon the skin. Gentian, and Nymphæa called Heraclea, the root also of Cyclamin, riddeth all such cutanean specks and blemishes. The graines of wild Carawaies, called Cacalia, incorporat in wax melted or made liquid, lay the skin of the face plaine and even, and smooth all wrinkles. The root of Acorum, serveth likewise to purifie the skin from all outward deformities. Hearbe Willow giveth the haire of the head a yellow colour. Hypericon, which also is named Corion, dieth it blacke: likewise doth Ophrys, an hearbe growing with two leaves and no more, like unto jagged Beets or Coleworts. Also Polemonia setteth a blacke colour upon haire, if it be boiled in oile. As for depilatorie medicines, which are to take away the haire from any part, the proper place to treat of them is indeed among those that pertaine especially to women: but now adays men also are come to it, and use such devises as well as women. The most effectuall of all others be they accepted, that are made of the hearbe Archezostis. The juice of Tithymall is likewise verie good to fetch off haire: and yet there be some, who pluck them out first with pinfers, and then with the said juice incorporat with oile, rub the place often in the hot sun. Finally, Hyssope tempered with oile into a liniment, is excellent to heale the mange or scab in four-footed beasts: and Sideriris hath a peculiar vertue for to cure swine of their squinies or strangles. Now is it time to pursue all other kinds of hearbs which remaine behind.

\* Some thinke this is meant of hairs which in the paps, which should be swallowed downe by chace in a cup of drinke, and so ranke in the breast, &c. a disease called by Aristotle, Trichia. And Rondeletius is of an opinion, that some such thing resembling an haire may breed within the breast, of putrified humours or corrupt milke. But it seemeth by that which followeth, that Plinie meant no such matter, but rather some outward eye-sore.



B

THE XXVII. BOOKE OF  
THE HISTORIE OF NATURE,  
WRITTEN BY C. PLINIUS  
SECUNDVS.

*The Proöme.*

CHAP. I.



Ertes, the farther that I proceed in this discourse and history of mine, the more am I forced to admite our fore-fathers and men of old time: for, considering as I doe, what a number of Simples there yet remaine behind to be written of; I cannot sufficiently adore either their carefull industrie, in searching and finding them out; or their liberall bountie, in imparting them so friendly to posteritie. And verely, if this knowledge of Hearbs had proceeded from mans invention, doubtlesse I must needs have thought, that the munificense of those our auncestors had surpassed the goodnesse of Nature her selfe. But now apparent and well knowne it is, That the gods were authors of that skill and cunning, or at leastwise there was some divinitie and heavenly instinct therein, even when it seemed to come from the brain and head of man: and to say a truth, confesse we must, That Nature (the mother and nource of all things) both in bringing forth these Simples, and also in revealing them with their vertues to mankind, hath shewed her admirable power as much as in any other worke of hers whatsoever. The hearbe Scythica is brought hither at this day out of the great fenns and meers of Mœotis, where it groweth: Euphorbia commeth from the mountaine Atlas, farre beyond *Hercules* pillars and the streights of Gibraltar, and those are the very utmost bounds of the earth: From another coast also, the herb Britannica we have, transported unto us out of Britaine, and the Islands lying without the continent, and divided from the rest of the world; like as *Æthiopia* out as far as *Æthiopia*, a climat directly under the Sun, and burnt with continuall heat thereof: Besides other plants and drugs necessarie for the life and health of man, for which merchants passe from all parts too and fro, and by reciprocall commerce, impart them to the whole world; and all by the meanes of that happie peace which (through the infinit majestie of the Romane Empire) the earth enjoyeth: in such sort, as not onely people of sundrie lands and nations have recourse one unto another in their trafficke and mutuall trade, but high mountains also and the cliffes surpassing the verie clouds, meet as it were together, and have means to communicat the commodities, even the verie hearbs which they yeeld, one to the benefit of another: Long may this blessing hold, I pray the gods, yea and continue world without end: for surely it is their heavenly gifts, that the Romans as a second Sun should give light and shine to the whole world.

CHAP. II.

*Of the poison Aconite, and the Panther which is killed thereby.*

F

A Conite alone, if there were nothing els, is sufficient to induce any man to an endlessse admiration and reverence of that infinit care and diligence which our auncients employed in searching out the secrets of Nature; considering how by their means we know there is no poison in the world so quicke in operation as it, in so much as if the shap or nature of any living creature

creature of female sex be but touched therewith, it will not live after it one day to an end. This was that poison wherewith *Calphurnius Bestis* killed two of his wives lying asleepe by his side, as appeareth by that challenge and declaration which *M. Caelius* his accuser framed against him. And hereupon it was, that in the end of his accusatorie invective, he concluded with this bitter speech, That his wives died upon his finger. The Poëts have feigned a tale, That this herb should be engendred first, of the fume that the dog *Cerberus* let fall upon the ground, frothing so as hee did at the mouth for anger when *Hercules* pluckt him out of hell: and therefore it is forsooth, that about Heraclea in Pontus (where is to be seen that hole which leadeth into hell) there groweth Aconit in great plenty. Howbeit, as deadly a bane as it is, our forefathers have devised means to use it for good, and even to save the life of man: found they have by experience, that beeing given in hot wine, it is a countrepoison against the sting of scorpions: for of this nature it is, that if it meet not with some poison or other in mens bodies for to kill, it presently setteth upon them and soone brings them to their end: But if it encountre any such, it wrestleth with it alone, as having found within, a fit match to deale with: neither entreth it into this fight, unlesse it find this enemy possessed already of some noble and principall part of the bodie; and then beginneth the combat: A wonderfull thing to observe, that two poisons, both of them deadly of themselves and their own nature, should die one upon another within the bodie, and the man by that mean only escape with life. Our auncestors in times past, stayed not thus, but found out and delivered unto us proper remedies also for wild beasts; and not so contented, have shewed meanes how those creatures should bee healed which are venomous unto other: for who knoweth not, that scorpions if they be but touched with Aconite, presently become pale, benumbed, astonied, and bound, confessing (as it were) themselves to bee vanquished and prisoners: contrariwise, let them but touch the white Ellebore, they are unbound and at libertie againe; they recover (I say) their former vigor and vertue: whereby we may see, that the Aconite also giveth the bucklers to enemies twaine, pernicious poisons both; the one, to it selfe, and the other to all the world. Now if haply any man should say, That the wit and head of man alone could possibly compasse the knowledge of these things; surely hee should shew therein his ingratitude and impietie unto the gods, in not acknowledging their beneficence. The people about Heraclea, for to kill the Panthers which breed in those parts, use to rub with Aconite certaine gobbets of flesh, which they doe lay about the mountains as a bait and bane for them: and unlesse by this means they did destroy them, no doubt they would fill the whole countrey; which is the cause that some call it *Pardalianches*, *i. Libard-bane*. But they again on the other side, presently have recourse to the excrements of a man, as I have before declared, the only countrepoison wherby they save themselves. Who doubteth now, but the knowledge of this secret came first to them by meer chance? and considering that it is not possible to render a reason of the nature and usage of such wild beasts (and whensoever we see the like to fall out, wee count it still a new and straunge accident) we must needs attribute the finding out thereof, to Fortune.

## CHAP. III.

¶ That of all Creatures and Inventions in this life, the Author is a God.

THIS Chance and Fortune then, by means whereof we attaine to so many inventions that we have, is a divine power, and no lesse indeed than a God: by which name also we understand and call that great mother and mistresse of all things, dame Nature: and surely, considering that conjecturall it is and doubtfull, Whether these wild beasts come by this knowledge day by day at a venture, or were endued naturally at the first with that perceivance? wee have as great reason to attribute a divinitie and godhead to the one, as the other. Well, be it Chance, or be it Nature, that hath thus ordered the matter, certes a great shame it had been, that all other creatures should have knowne thus (as they doe) what is good and profitable for them, and man onely remaine ignorant. But such was the industrie and goodnesse of those auncestors of ours in times past, that they not only devised means but also delivered to posteritie, how this venomous hearbe *Aconitum* might be most safely and commodiously mingled in those collyries and medicines which be ordained for the eyes: An evident argument and plaine prooffe, I assure you, that there is nothing so bad but it hath some goodnesse in it, and may be used well. And therefore dispensed withall I looke to be, if I who hitherto have written of no poisons, put downe the description

**A** scription thereof; to the end that a man may know it, and by knowing, take heed and beware. This hearb hath leaves, resembling Cyclamin or the Cucumber, in number no more than four, and those toward the root in some sort rough and hairie. The root but small, and the same like unto a sea crabfish: And therefore some have named it Cammaron: whereas others, for the reason before shewed, call it \*Thelyphonon. And for that the root doth turne and crooke inward in manner of a Scorpions taile, there be that give it the name Scorpion. There wanted not others who chose rather to call it \*Myoctonon, because with the very sent it is able to kill mice and rats a great way off. It groweth naturally upon bare and naked rockes, which the Greekes call \*Aconas: which is the reason (as some have said) why it was named Aconitum. And for that in the place where it groweth or neare unto it, there is no mould, nor so much as any dust found for to give it nourishment, some have thought it tooke the name thereupon. Yet there bee others who

**B** assigne another cause of that denomination, to wit, for that it is as forcible and as speedie in working the death of those whome it toucheth, as the hard stone or ragg in turning or wearing the edge of any yron toole; for no sooner commeth it near unto the bodie and is applied unto it, but the quicke operation is sensibly found.

\*i. Femalebane  
\*or Myophanon  
\*Aba, privati-  
va particula, &  
xoris, i. dust:  
wherupō bare  
stones without  
anymould upō  
them, be also  
called in Greek  
ἀκόνιτις: and so be  
hard wher  
stoneslikewise:  
Yet Theophrast.  
is of opinion,  
That it tooke  
the name A-  
conitū of Aco-  
niz, a certaine  
town, near un-  
to which it  
groweth abun-  
dantly.

CHAP. IIIII.

Of Æthiopis, Ageraton, Aloë, Alcea, Alypon, Alfina, Androsace, An. trosemon, Ambrosia, Anonis, Anagyron, and Anonymon.

**C** The leaves of Æthiopis are great and many in number, hairie also neare unto the root, and otherwise correspondent to those of Mullen. It riseth up with a foure-cornered stem, rough in handling, and after the manner of the maine stalke of the Clot-Bur, having many concavities or holes like arme-pits in the grafting of the branches to the said stem. It beareth seeds like unto Ervile, which ordinarily grow double two by two, and are white. The roots be many, and those long, full and well nourished, soft, and clammy in tast: being dried, they wax blacke. and grow hard withall, in such sort, as a man would take them for horns. They grow ordinarily in Æthyopia, also upon the mountaine Ida in the region of Troas, and in Messenia. The right season to gather these roots, is in Autumne; and then they ought to be laid a drying in the Sun for certaine daies together, to keepe them from moulding. Being taken in white wine, they helpe the infirmities of the matrice: And the decoction thereof drunke, is good for the Sciatica, the pleurisie, and the hoarsenesse in the throat. But that which commeth out of Æthyopia is counted best and hath no fellow, for it worketh presently.

**D**

As for Ageraton, it is an hearbe of the Ferula kind, growing up to the height of two spans, like unto Origanum, but that the flowers resemble buttons or brooches of gold. The fume of this hearbe when it burneth, provoketh urine and mundifieth the matrice, especially if a woman sit in a bath thereof, and do foment the naturall parts therewith. The reason of the name Ageraton, is this, because the flowers continue very long before they seeme to fade and wither.

Ab e. steretica,  
& xoris, old  
age.

Aloë is an hearbe which hath the resemblance of the sea-onion, but that it is bigger and the leaves be more grosse and fat, chamfered or channelled bias all along: the stem that it beareth, is tender, red in the middest; not unlike to Anthericon: one root it hath and no more, which runneth directly deepe into the ground in manner of a big stake: strong it is to smell unto, and bitter in tast. The best Aloe is brought out of India: but there groweth good store thereof in Asia, howbeit of no use, but that they lay the leaves fresh unto greene wounds; for they doe incarnat and heale wonderfully, like as their juice also. And for that it is such an excellent woundhearb, folke use to set and sow it in barrels or pipes pointed beneath and broad above, like as they do the greater Housleeke. Some there bee who for to draw a juice or liquor out of it, stay not untill the seed be ripe, but cut the stem for that purpose: others make incision also in the leaves. Moreover, there is otherwhiles found in Aloë a certaine liquid gum issuing of it selfe, and sticking fast to the stem thereof: and therefore they hold it good to pave or ram the ground hard all about the

**E**

\*Petronius Nis-  
ger, as Dioscori-  
des saith in his  
præface.

place where Aloe groweth, that the earth should not drinke up the liquor which distilleth from it. \*Some have written that in Iurie above Ierusalem, higher into the countrey, there is a certaine minerall Aloe to be found, growing in manner of a metall within the ground: but there is none worse than it, neither is there any blacker or moister. If you would know the \*best, chuse that which is fat and cleare, of a red colour, brittle and apt to crumble, close compact in manner of

**F**

\*It seemeth  
that he means  
here the con-  
creted juice  
thereof, which  
we also do call  
Aloe.

a liver,

a liver, easie also to melt and resolve. If you see any that is blacke, hard, sandie, or grittie (a thing G which may soone bee knowne betweene the teeth in tasting of it) the same is to bee rejected for naught. Many there be who do sophisticat it with other gums and the juice Acacia. Aloë is of an astringent nature, serving to make thicke, to close fast, and genily to heat any part of the bodie. Much use there is of it in many cases, but principally to loosen the bellie: being the only purgative medicine that is comfortable to the stomacke, and strengtheneth it, so farre is it from offending the same by that laxative vertue or any contrarie qualitie that it hath: And for this purpose the ordinarie dose to bee given in drinke, is one dram. But when the stomacke is feeble and will keepe nothing, the manner is to take the quantitie of one spoonefull thereof, in two cyaths of water either warme or cold, twice or thrice in a day by turns, pausing some space between as need requireth, and as the patient shall find expedient. Moreover, if occasion bee to purge the bodie H throughly, Physicians use to give three drams thereof, and not above. And the better will it work if it be taken presently before meat. If the head be rubbed or annointed therewith and some austere or astringent wine, against the haire and in the Sunne, it retaineth the haire that is readie to fall. A liniment made of it together with vinegre and oile Rosat, applied unto the forehead & temples in manner of a frontale, easeth the headach: so doth it also, if by way of embrochation it be distilled from aloft upon the head in a more thin and liquid substance. A very convenient & singular medicine it is to heale all the diseases incident to the eyes, but especially for the itch and skab rising in the eyelids. Also when the skin looketh black and blew under the eyes, or otherwise be marked by occasion of some bruise, it taketh them all away, if it be applied thereto with hony: and namely that which commeth out of Pontus. It is a proper remedie for the amygdales, the I gums, and all the ulcers of the mouth. Taken to the weight of a dram in water, it staieth the spitting and voiding of bloud upward, if it be not excessive: but in case it be violent and immoderat, it ought to be drunke in vinegre. The flux of bloud in wounds, or the bleeding in any part whatsoever it stancheth, either applied by it self alone or els with vinegre. In other respects also it is right soveraigne for wounds, a great healer, and that which uniteth and skinneth quickly. A singular remedie it is to be either cast upon the ulcers of a mans yard, the swelling piles, the rifts & chaps of the seat; in plaine drie powder by it self alone, or els to be applied thereto with wine or with cuit, according as the greese requireth to bee mitigated or repressed. Moreover, it gently staieth the immoderat flux of bloud by the Hæmorrhoids. And in a clyster it is excellent for to heale K the exulceration of the guts in the bloudie flix. Also it is very good and wholesome for those who hardly digest their meat, to drinke it a prettie while after supper. And for the laundise it is singular to take the weight of three oboli thereof in water. It is good to swallow pills of Aloë either with boiled Hony or Turpentine for to purge the guts and inward bowels. And a salve made therewith, taketh away the whitflawes and impostumations about the naile roots. For eye-salves and other ocularie medicines, it ought to be washed, that the most sandie and grosse parts thereof may settle to the bottome and be separated from the purer substance: or els it ought to be torrefied in an earthen vessell, and plied continually with stirring with a quill or feather, that it may be burnt and calcined equally.

Touching Alcæa, it is an hearbe bearing leaves like unto Vervaine, which also is called Peristereon, rising up with three or foure stems, well garnished with leaves, and carying flowers in L manner of Roses: it putteth forth for the most part six white roots, and those a cubit long, not directly, but crooked and bending bias. It groweth ordinarily in battle grounds, and such as stand somewhat upon water. The roots principally doe serve in Physicke, which being taken with wine or water, doe cure the dysenteric or bloudie flix, stop a laske, and knit those that are burst inwardly upon some violent straine or convulsion.

As for Alypon, a prettie hearbe it is, shooting up with a slender stem adorned with litle soft and tender heads, not unlike to the Beet, quicke and sharpe in tast, biting exceedingly and burning, howbeit clammy to the tongue. Taken in mead with a litle salt, it maketh the bodie soluble. The least dose that is given therof is two drams, from which they arise to four, which is counted a reasonable and indifferent potion: but never exceed the weight of six. And ordinarily this M purgation is taken by them that have occasion to use it, in the broth of a Cock, Capon, or Puller.

\* Chickweed.  
\* A Mouse ear.  
\* A Moor, a grove.

\* Alsine, which some call \*Myofoton, is an hearbe growing among \*groves, whereupon it rooke that name Alsine. It begins to put forth and appeare above ground about midwinter, and by midsummer it is dried away: when it traileth and creepeth upon the ground, the leaves doe represent

**A** represent the eares of little mice. But another hearbe there is, as I will shew hereafter, which more fitly and properly in that regard may be called \*Myosotis. Surely this might bee taken well ynough for \*Helxine; but that the leaves be smaller, and those lesse hairie. It groweth usually in gardens, and most of all upon walls: When it is stamped or bruised; it senteth of a Cucumber. Commonly used it is in cataplasmes for to be applied unto impostumes and inflammations: and employed it may be in all those cases whereunto Parietarie serveth. For the same effect they have both, but that Chickweed is weaker in operation. And this particular propertie it hath by it selfe besides, to stay the flux of waterie humors into the eyes: also to heale all ulcers, and those especially which are in the privie parts, being applied thereto in a pulstesse with Barley meale. The juice thereof is good to be dropped or poured into the eares.

\*The right  
Mouſe-care.  
\*Parietarie of  
the wall.

**B** Androsaces is a \*white hearbe, bitter in tast, without any leaves, but in stead thereof it hath certaine little huskes or cods hanging by small bents, and those containing seed within them. It groweth along the sea side, and most of all upon the coasts of Syria. The cods being stamped or boiled in water, vinegre, or wine, are good to be given (to the weight of two drams) unto them that are in a dropsie, for they provoke urine mightily. It serveth also in the cure of the gout, either taken by the mouth, or applied outwardly in a liniment. Of the same operation is the seed also.

\*Alba. Haply  
Plinie hath  
translated *ανδροσακες*  
for *ανδροσακος* in  
Dioscor. which  
is, having slender  
stalkes like  
rushes.

Androsæmon, or as some call it Ascyron, is not unlike to Hypericon, whereof I have already spoken: but that the stalkes be bigger, stand thicker together, and are more enclining to red: the leaves bee white or grey, fashioned like unto those of Rue: and the seed resembleth that of blacke Poppie: crush or bruise the upmost crops or heads thereof, they yeeld from them a bloudie juice: in smell it senteth like unto rosin: and is found ordinarily growing in vineyards. The proper time to gather this hearbe is in mid Autumne, and so to hang it up a drying. The maner is to stampe the hearbe, seed and all, for to purge the bellie: wherof they drinke either first in the morning or last after supper, the weight of two drams in mead, wine, or sheere water, so that the whole draught of the potion be a full sextar and not above. Properly it doth evacuat choller: and is principally good for the Sciatica: but the morrow after the patient ought to swallow downe a dram weight of the Capers root mixed with rosin: and then after pausing foure daies between; to doe the like again: After which course of purging, if the patient be of a strong complexion, he may drinke wine; otherwise, those of a weaker constitution ought to forbear, and drinke water. Excellent good it is for all gouts of the feet, and for burnes, if it be applied unto the place; and a

**C** good vulnerarie hearbe besides, and stancheth the bleeding of wounds.

**D** Ambrosia is a name that keepeth not to any one hearbe, but is common to many. Howbeit, the true Ambrosia runneth up from the root into one small stem, which notwithstanding brancheth thicke, riseth to the height of three spans or thereabout, and ordinarily is one third part, shorter than the root: & the leaves be like Rue. Toward the foot of the said stem it bringeth forth certaine little grapes with graine or seeds within, and those have a sent of wine, and hang downe from the branches of the said hearb: for which cause some there be who call it Botrys, although others give it the name Artemisia. The people of Cappadocia use therewith to make themselves chaplets to weare upon their heads. This hearbe is much used in those accidents that require to be dissolved and sent out by the pores of the skin.

**E** Anonis (which some chuse rather to call Ononis) is an hearbe full of branches like unto Fenigreeke, but that it springeth thicker from the root, brancheth more, and is more hairie: of a pleasant smell and prickie, after the Spring. Many use to keepe it condite in pickle. Being applied to any ulcer whiles it is fresh and Greene, it eateth away and consumeth the excrescence of proud flesh in the brims or edges thereof. The root is good for the paine of the teeth, if it bee sodden in vinegre and water mingled together, and the mouth washed withall: the same taken in drink with honey, expelleth gravell and stone: boiled in Oxy mell to the consumption of the one halfe, it is a singular drinke for the falling sicknesse.

*Rest-boris.*  
Rest-harrow.  
or petite Whin.

Anagyros, which some call Acopos, is an hearbe which brancheth thicke, of a strong and stinking smell: it beareth flowers like unto those of Beets: in certaine cods like hornes, which bee of a good length, it bringeth foorth seed resembling kidneies in shape, the which in harvest time becommeth hard. The leaves are singular good to be laid upon in postumat swellings: they serve also for women which be in hard travell with child; to be hanged or tied fast about them; with this charge, that presently they be removed after they are delivered. But if the child be dead & sticke still in the matrice, or in case the afterbirth remaine behind, and will not come away after the infant

**F**

fant

fant is borne: or if a woman desire to see her monthly sicknesse, it is good to drink a dram weight of the leaves in wine cuit. And in that manner they are given to those who bee short winded: but in old wine against the sting of the venomous spiders Phalangia. The root is singular to be put to those plasters which either doe resolve or maturat any impostumed place. The seed chewed, staiteth immoderat vomits.

\*Some take it for Bugle or Selse-heale.  
\*Namelesse.

\*Anonymos, finding no name to be called by, got therupon the name \*Anonymos. A plant this is brought out of Scythia unto us; highly commended by *Hicesius* a Physician of great name and authoritie, also by *Aristogiton*, for an excellent vulnerarie, if it be bruised or stamped in water and so applied: but taken inwardly in drinke, it is good for womens breasts and the precordiall parts about the heart, if they have gotten a stripe, or be bruised: also for such as reach up blood. Some have ordained a vulnerarie drinke to be made therof for those that be wounded. But what is said moreover as touching this hearbe, I hold meere fabulous: and namely, that if two peeces of yron or brasse bee put into the fire and burne together with this hearbe, fresh and new gathered, they will foudre and joine againe.

CHAP. V.

¶ Of *Erith* or *Goose grasse*. Of the *Clot-Bur*. Of \**Ceterach*. Of *Asclepias* and *Aster* or *Bubonium*. Of *Ascyrum* or *Ascyroides*. Of *Aphace*, *Alcibium*, and *Alectorolophus*.

\*or *Scolopendrium*.

**E**Rith is by some called in Greek *Aparine*, by others *Omphalocarpos* and *Philanthropos*. An hearbe given to be full of branches, rough and prickly, carying five or six leaves growing round together about the said branches in order like a starre, and a pretie distance there is betweene every of these roundles. The seed is round, hard, hollow, and sweetish. It groweth in corne fields, in gardens, and meddowes: rough it is, that it is readie to catch hold of folks cloths as they passe by, and to sticke unto them. An effectuall hearbe against serpents, if a dram of the seed be drunk in wine: also for them who are pricked with the spiders Phalangia. The leaves have a singular vertue to repress the abundant flux of bloud out of wounds, if they be outwardly applied: like as the juice hath a speciall propertie to helpe the infirmities of the eares, beeing dropped or poured into them.

\* Whereupon they cal it *Philanthropos*, i. a lover of man.

*Arction*, which some rather name *Arcturus*, is like in lease to the great Mullen or Taperwort, but that it is more rough: the stem tall and soft, and the seed resembling Cumin. It groweth ordinarily in stony grounds with a root tender, soft, & sweet. Being sodden in wine, it easeeth the tooth-ach, so that the patient hold the decoction in his mouth. For the *Sciatica* & *strangurie* it is good to be taken at the mouth in wine: and outwardly applied, it healeth burns and cureth kibed heels: In which cases the root is much commended, if together with the seed it bee stamped with wine, and a fomentation made with the decoction thereof.

As touching *Asplenium*, some there be who call it *Hemionion*: an hearb putting forth many leaves \*four inches long: the root is given to have cranks and holes, and those full of mud or durt: much what doe the leaves grow like to *Fearne*: the root is white and rough. It beareth neither stalke, stem, nor seed. It delighteth to grow among rockes and stones, upon wals standing in the shade, and in moist grounds. The best is that which we have out of *Candie*. It is commonly said, that if the decoction of the leaves boiled in vinegrebe drunke fortie daies together, it wasteth the swelled spleene. The same may be applied in a liniment for that purpose, and so also they do stay the excessive yex or hocket. This hearbe would not be given to women, for it causeth them to be barren.

\* *Trientalibus*.

*Asclepias* beareth leaves resembling *Ivie*, long branches, many small roots, and those odoriferous: howbeit the flowers have a strong and rank stinking smell with them, the seed much like to the *Axvitch*. It loveth to grow upon mountaines. The roots of this hearbe not only taken inwardly in drinke, but also applied outwardly in a liniment, doe ease the wrings of the bellie, and resist the sting of serpents. *Aster*, is by some named *Bubonium*, for that it is a present remedie for the tumours rising in the share. This hearbe putteth up a small stem, with two or three leaves somewhat long. In the top thereof it beareth certaine little heads environned with spokie leaves, and those disposed round in manner of a starre. Taken in drinke, it is thought to bee a preservative against the venome of serpents. But to make a medicine for the share before named,

**A** it must (they say) be gathered with the left hand : and then kept fast bound neare unto the middle or girding place of the patient. And surely it helpeth the Sciatica, in case it be tied sure to the affected place.

**B** Ascyron and Ascyroides, be hearbs resembling one another, and both like unto Hypericon : howbeit that which is named Ascyroides, hath the bigger branches, and those streight and direct, much after the manner of Fennell and such like, red throughout : and in the top thereof appeare little heads or knobs, of a yellow colour. The seed contained in certain pretie cups, is smal, blacke, and gummie : bruise the said tops or knobs betweene your fingers, they seeme to staine them with blood; which is the cause that some call this hearb \*Androsæmon. The seed is singular, <sup>\*. Mans blood</sup> for the Sciatica, namely if the patient drinke two drams weight thereof in a sextar of Hydromel, that is to say, mead or honied water : for it looseth the bellie and purgeth choller. A liniment made therewith, is much commended for a burne.

Apace is an hearbe which hath very fine and small leaves : and a little taller it is than the Lentill : but larger cods it beareth, wherein lie three or foure seeds, blacker, moister, and smaller than the grains of the said Lentill. It groweth upon corne lands. More astringent it is by nature than the Lentill, and bindeth stronger ; for all other matters it worketh the same effects. The seed boiled, staieth vomits and laskes.

**C** Touching \*Alcibion, what manner of hearbe it should be, I never could yet find in any writer. But they give direction to stampe the roots and leaves thereof, and so in a cataplasme to applye them unto any place stung with serpents, and to drinke them also. Now they prescribe for the drink, To take of the leaves one good handfull, and to stampe them, and so to give them in three cyaths of meere winefull of the grape : or of the root three drams weight, with the like measure of wine.

**D** Alectorolophos in Greeke, called by us in Latine Crista Galli, *.i.* Cocks-combe, hath leaves for all the world resembling the crest or combe of a Cocke, and those in number many: a slender stem and blacke seed, enclosed within certain cods. A soveraign hearb it is for them that cough, if it be boiled with bruised beanes, and taken in manner of an electuarie with honey. It scattereth the cloudie filmes that trouble the eyesight ; and the manner is to take the seed whole and sound as it is, and to put it into the eye : it is nothing offensive nor troubleth that part one whit, but gathereth to it selfe all those grosse humors which impeached the sight. And in very truth, this seed while it is within the eye chaungeth colour, and being blacke before, beginneth to wax white ; it swelleth withall, and in the end commeth out of the eye by the owne accord.

\*Plinie hath forgotten himselfe. considering that in the 22 booke and 21 chapter, he describeth it ( according to Dioscorides ) to be like in root and leaf to Orchanet, &c. and there he nameth it Alcibion.

CHAP. VI.

Of Alum.

**T**He hearbe which we name in Latine Alum, the Greekes call Symphytum Petræum, as if one would say, Comfrey of the rock: And very like it is to wild Origan. The leaves be small, and three or foure branches spring immediatly from the root : the tops whereof resemble those of Thyme. Much branched it is otherwise, odoriferous in smell, and sweet in tast: it draweth downe water into the mouth and causeth spitting. The root which it putteth forth is long & red. **E** This hearbe taketh pleasure to grow in stonie places among rockes: in which regard it tooke the addition of the name Petræum. Singular good it is for the sides and flankes, the spleene, reines, and wrings of the bellie : for the breast, the lights, for such as reject or cast up blood, and are troubled with the asperitie and hoarsenesse in the throat: For which infirmities, the root is to be stampled, boiled in wine, and so drunke: yea, and otherwhiles to bee reduced into a liniment, and so applied. Moreover the chewing of it onely, quencheth thirst, and hath a principall vertue to coole the lungs. Being applied outwardly in the forme of a cataplasme, it knitteth dislocations, helpeth convulsions, is comfortable to the spleen, and the bowels or guts, if they be fallen by any rupture. The same root roasted or baked under the ashes, staieth a laske, in case it be first shrigged from the hairie strings thereof and pilled ; and then after it is beaten into powder, be drunke in water with nine Pepper-corns. And for healing of wounds, so soveraigne it is, that if it bee put into the pot and sodden with peeces of flesh, it will soulder and rejoin them, whereupon the Greekes imposed upon it the name Symphytum. **F** Finally, it serveth to unite againe broken bones.

*Of Reits or sea-grasse, and Wallwort. Of the wild Vine, and Wormewood.*

**T**He sea-weed that looketh red, named in Latine Alga, is very proper for the pricke and sting of Scorpions.

Touching Wallwort, it hath leaves carying a strong and stinking smell with them : the stems be rough and parted into joints : the seed blacke like to that of the Ivie, save that the berries containing the same be soft. This hearbe delighteth in shadie, coole, rough, and waterie places. Being given to the full quantitie of one Acetabulum, it is singular for the inward maladies which be proper to women.

The wild Vine, called by the Greekes Ampe los-Agria, is an hearbe (as I have sufficiently described already in my Treatise of Vines planted and well ordered by mans hand) which putteth forth hard leaves of Ash-colour, long braunches and winding rods clad with a thicke skin, and the same bee red, resembling the flower Phlox, which in the chapter and discourse of Violets, I called Iovis Flamma; and a seed it beareth much like unto the graines within a Pomegranat. The root boiled in three cyaths of water and two cyaths of the wine coming out of the Island Coos, is a gentle emollitive of the bellie, and maketh the bodie soluble, in which regard it is given with good successe to such as be in a dropsie: A very good hearbe for women, as well to rectifie the infirmities of the matrice, as also to scoure and beautifie the skin of their face. Moreover, for the Sciatica it is good to stamp it leafe and all, and to annoint the greaved place with the juice thereof.

As for Wormewood, there be many kinds thereof. One is named Santonicum of a cittie in Fraunce called Saints : another, to wit Ponticum, taketh that name of the kingdome Pontus; where the sheepe feed fat with it, which is the cause that they bee found without gall : neither is there a better Wormewood than it : much bitterer than that of Italie, & yet the marrow or pith within of that Ponticke Wormewood, is sweet to ours. Meet and requisit it is that I should set downe the vertues and properties thereof, an hearbe (I must needs say) as common as any, and most readie at hand, howbeit, few or none so good and wholesome : to say nothing of the especiall account which the people of Rome maketh of it about their holy sacrifices and solemnities : for in those feastivall holydaies named Latinæ, at what time as there is held a great running with chariots for the best game, hee that first attaineth to the goale and winneth the prise, hath a draught of Wormewood presented unto him. And I beleve verely, that our forefathers and auncestours devised this honourable reward, for the good health of that victorious chariotier, as judging him worthie to live still. And in truth, a right comfortable hearbe it is for the stomacke, and doth mightily strengthen it: In which regard, there is an artificiall wine that carrieth the strength and tast thereof, named Absinthites, according as I have shewed heretofore. Moreover, there is an ordinarie drinke made of the decoction of Wormewood boiled in water: For the right making whereof, take six drams weight of the leaves and sprigs together, seeth them in three sextars of rainewater, and in the end put thereto a small quantitie of salt; which done, the liquor ought to stand a day and a night afterwards to coole in the open aire, and then is it to be used: Certes, there is not a decoction of any hearbe of \*so great antiquities as it, and knowne to have beene used so long. Moreover, the infusion of Wormewood is in great request, and a common drinke: for so we use to call the liquor wherein it lay steeped a certaine time. Now this would be considered, that be the proportion of water what it will, the said infusion ought to stand close covered for three daies together. Seldome or never is there any use of Wormewood beaten to powder, ne yet of the juice drawne by way of expression. And yet those that presse forth a juice, take the Wormewood when the seed upon it beginneth to swell and wax full, and being newly gathered, let it lie soaking in water three daies together: but if it were drie before, to steep it a whole seven-night: which done, they set it over the fire in a brasen pan, with this proportion, namely, ten hemines of the hearbe, to five and fortie sextars of water, and suffer it to boile untill a third part of the liquor be consumed: after this the decoction must run through a strainer, with hearbe and all well pressed: then ought it to be set upon the fire againe, and suffered to seeth gently and leisurely to the height of consistence of honey, much after the order of the syrrop made of Centaurie the lesse. But when all is done, this juleb or syrrop of Wormewood

\*Vetusissime in usu est. Some read Vetus sine usu est, that is, If this drinke be stale, and not used presently, it is good for nothing.

**A** wood, is offensive to the stomacke and head both; whereas that decoction first above named, is most wholesome: for astringent though it be, and binding the mouth of the stomacke aloft, yet it doth evacuate choller downward, it provoketh urine, keepeth the bodie soluble, and the belly in good temper, yea and if it be pained, giveth great ease: the wormes engendred therein, it expelleth: and being taken with Sefeli, and Celticke nard, so there be a little vinegre put thereto, it dispatcheth all ventosities in the stomacke, and cureth women with child of that mordinat desire and strange longing of theirs: it cleanseth the stomacke of those humors which cause loathing of meat, bringeth the appetit againe and helpeth concoction: if it bee drunke with rue, pepper, and salt, it purgeth it of raw humors and crudities occasioned by want of digestion. In old time, Physicians gave wormewood for a purgative; but then they tooke a sextar of sea water that had been kept long, six drams of the seed, with three drams of salt, and one cyath of honey: and the better will this purgation worke, in case the poise of salt be doubled; but it would be pulverized as fine as possibly may be, to the end that it might passe away the sooner, and work more easily. Some used to give the weight before said in a grewell of barley groats, with an addition of Peniroyall: others against the pallie: and others againe had a devise to put the leaves of wormewood in figgs, and make little children to eat them so, that they might not tast their bitterness. Wormewood being taken with the root of Floure-de-lis, dischargeth the brest of tough steame, and cleanseth the pipes. For the jaundise, it would be given in drinke raw, with \* Persley or Maidenhaire. Supped hot by little and little in water, it breaketh wind and resolveth ventosities: and together with French Spikenard, it cureth the infirmities of the liver: and taken with vinegre, or some grewell, or els in figgs, it helpeth the splene: given in vinegre, it helpeth those that have eaten venomous mushrooms, or be poisoned with the gum of Chamæleon called Ixia. In wine if it be taken, it saveth those who have drunke Hemlocke: it resisteth the poison inflicted by the sting of the hardishrow, the sea-dragon, and scorpions. It is holden to be singular for the clarifying of the sight: if the eyes be given to watering, it represseth the rheume or flux of humors thither, so it bee applied with wine cuit: and laid unto contusions, and the skin blacke and blew under the eies, with honey, it reduceth the place to the native colour againe. The vapour or fume of the decoction of wormewood received into the eares, assuageth their paine: or if they run with corrupt matter, it is good to apply the same, reduced into powder and incorporat in honey. Take three or foure sprigs of wormewood, one root of Nardus Gallicus, boile them in six cyaths of water, it is a soveraigne medicine to drinke for to provoke urine, and bring down the desired sickness of women: or being taken simply alone with honey, and withall put up in a pessarie made with a Locke of wooll, it is of special operation to procure their monthly terms: with hony and sal-nitre, it is singular for the squinancie: it healeth <sup>the sores</sup> ~~the sores~~ <sup>in the</sup> ~~in the~~ <sup>feet</sup> ~~feet~~, if they be bathed with the decoction thereof in water: applied unto fresh or green wounds in a cataplasme, before any cold water come unto them, it healeth them: and besides, in that manner, it cureth the scalls in the head: being incorporat with \* Cyprian wax or figgs, and so applied to the flanks or hypochondriall parts, it hath a particular vertue by it selfe to helpe their griefes. Moreover, it killeth any itch. Howbeit, this would be noted, that wormewood in no case must be given to those that have an ague. Let a man or woman use to drinke wormewood, they shall not be sea-sicke nor given to heaving, as commonly they bee that are at sea. If wormewood be worne in a trusse to the bottoome of the belly, it allayeth the swelling in the share. The smell of wormewood procureth sleepe; or if it be laid under the pillow or bolster, provided alwaies that the Patient be not ware of it. Either basted within cloaths, or strewed upon them, it keepeth away the moth. If one rub his bodie therewith and oile together, it driveth gnats away: so doth the smoke thereof also when it burneth. If writing inke bee tempered with the infusion of wormewood, it preserveth letters and bookes written therewith, from being gnawne by myce. The ashes of wormewood burnt, and incorporat with oile rosar to an ointment, coloureth the haire of the head blacke. There is yet another kind of Sea wormewood, which some call Seriphium: and excellent good is that which groweth about the citie \* Taphosiris in Ægypt. Of this wormewood it is, that the priests of Isis in their solemne marches and processions, use to beare braunches before them. The leaves bee somewhat narrower than those of the former, and the bitterness not altogether so much. An enemy it is to the stomacke: howbeit, the belle it looseth, and chaseth wormes out of the guts: for which purpose, it is good to drinke it with oile and salt: or else the infusion thereof in a \* supping or grewell made with the floure of the three-month come. To make the de-

\* Cum apio, not apio.

\* Or the cerot Cyprice, after Dioscorides.

\* So called, because Olyris was entered, and his sepulchre renewed there.

\* Or rather, a kind of sweet cuit called Hepjema by Diosc. which significth also a watergruell.

coction of wormewood well, there would be taken a good handfull of wormewood, and sodden G  
in a sextar of water to the consumption of the one halfe.

## CHAP. VIII.

Of stinking Horehound: of Mille-graine, or Oke of Ierusalem: of Brabyla, Bryon,  
Bupleuros, Catanance: of Calla, Circaea, and Cirsium: of Crataegonon and  
Thelygonum: of Crocodilium and Cynoforchis: of Chrysol-  
chanon, Cucubalon, and Conserua.

**S**Tinking Horehound, which some Greeks call Ballote, others Melamprasion, Blacke Hore-  
hound, is an hearbe tufted full of braunches: the stems be blacke and cornered; the leaves  
wherewith they bee clad and garnished, are somewhar hairie, resembling those of sweet or  
white \* Horehound, but that they bee bigger, blacker, and of a stinking favour: but the leaves  
stamped and applied with salt, be verie effectually against the biting of a mad dog: also, if they be  
wrapped in a Colewort or Beet leafe, and so roasted under the embres, they are commended for  
the swelling piles in the fundement. This Horehound made into a salve with honey, cleanseth  
filthie ulcers.

\* Porri: but it  
should be *mar-  
rubij*, accor-  
ding to the  
Greeke word  
*μαρτίς* not  
*μαργα*.

Botrys is an hearbe full of braunches, and those of a yellowish colour, and beset round with  
seed: the leaves resemble Cichorie. Found it is commonly growing about the banks of brookes  
and riverets. Good it is for them that be straight-winded and cannot draw their breath but sitting  
upright. The Cappadocians call it Ambrosia, others Artemisia.

As for \* Brabyla, they be astringent in manner of Quinces. More than so, I find not any au-  
thor to write thereof.

\* Some take  
them for Da-  
mascen plums,  
or rather for  
Bullois, Skegs,  
or such like  
wild plumbs.

Bryon no doubt is a Sea-hearbe, like in leaves to Lettuce, but that they be riveled and wrin-  
kled as if they were drawne together in a purse: no stem it hath, and the leaves come forth at the  
bottom, from the root: it groweth ordinarily upon rocks bearing out of the sea: and yee shall  
find it also sticking to the shells of certaine fishes, especially such as have gathered any mud or  
earth about them. The hearbe is exceeding astringent and desiccative, by vertue whereof it is a  
singular repercussive in all impostumes and inflammations of the gout especially, and such as re-  
quire to be repressed or cooled.

Touching Bupleuros, I read that the seed thereof is given against the sting of serpents: and  
that the wounds inflicted by them, are to be washed or fomented with the decoction of the herb,  
putting thereto the leaves of the Mulberrie tree, or Origan.

Catanance is a meere Thessalian hearbe, and growing no where else but in Thessalie; and  
for as much as it is used onely in amatorious matters, and for to spice love drinks withall, I meane  
not to busie my selfe in the description thereof: howbeit, thus much it would not bee amisse to  
note, for to detect and lay open the folly and vanities of Magicians, namely, that they went by  
this conjecture only, that it should be of power to win the love of women, because forsooth when  
it is withered, it draweth it selfe inward \* like a dead Kites foot. For the same reason also, I will hold  
my tongue and say never a word of the hearbe \* Cemos.

\* As if it would  
catch women  
and hold them  
fast perforce.

\* *αμαρτίς* or *μαρτίς*  
in Greeke sig-  
nifieth a bridel  
or bit: and it  
is thought to  
be *Leontopo-  
dium*, *Discoer*.  
though others  
take it for  
Doder.

\* Or rather,  
*Calix*.

\* Rather *Omo-  
cleia*, out of  
*Discoerides*.

\* Cala is of two sorts: the one like to Aron, which loveth to grow in toiled and ploughed  
grounds: the time to gather this hearbe is before it begin to wither: the same operation it hath  
that Aron, and is used to the like purposes: the root thereof is commended to be given in drinke  
for a purgation of the belly, and to provoke the monethly terms of women: the stalkes boiled  
leafe and all together with some pulle or other into a pottage, and so taken, cure the inordinat  
provocations to the stoole, and streinings thereupon without doing any thing. The second kind  
some call Anchusa, others \* Rhinochisia: the leaves resemble Lettuce, but that they be longer,  
full of plume or downe: the root red, which being applied with the floure of barley groats, hea-  
leth shingles, or any other kind of *S. Anthonies* fire, but drunke in white wine, cureth the infir-  
mities of the liver.

Circæum is an hearb like to winter Cherrie or Alkakengi, but for the flours which are black: M  
the seed small, as the graine of Millet, and the same groweth in huskes or bladders resembling  
little horns: the root is halfe a foot long, forked for the most part into three or foure grains or  
braunches: the same is white, odoriferous and hot in the mouth: it loveth to grow upon rocks  
and stonie grounds lying pleasantly upon the Sun. The infusion of this root in wine, is good to  
be

**A** be drunke for the paine and other diseases of the matrice: but of the said root there ought to bee taken three ounces stamped, and the same to steepe a day and night in three sextars of wine, for to make the infusion above-named. This potion also serveth to send downe the after-birth, if it stay behind. The seed of this hearbe drieth up milke, if it be drunke in wine or mead.

Cirsion commeth up with a slender stalke two cubits high, and seemeth to be made three cornered triangle-wise: the same is beset round about with prickie leaves: howbeit, the said pricks are but tender and soft. The leaves in forme resemble an ox tongue or the hearbe \*Langue-de-boeufe, but that they be smaller and somewhat white; in the top whereof there put fourth purple buttons or little heads, which in the end turne to a plume like thistle downe. Some writers hold, that this hearbe or the root onely, bound unto the swelling veines called Varices, doth allay the

\* Or Borages called in Greeke *Bunglossus*.

**B** paine thereof.

**C** *Cratægonos* spindleth in the head like unto the eare of wheat, and out of one single root yee shall have many shoots to spring and rise up into blade and straw, and those also full of joynts. It gladly groweth in coole and shadowie places: the seed resembleth the graine of the Miller, which is verie sharpe and biting at the tongues end. If a man and his wife before they companie together carnally, drinke before supper for fortie daies together the weight of three oboli of this seed, either in wine, or as many cyaths of water, they shall have a man-child betweene them, as some say. There is another \**Cratægonos*, called also *Thelygonos*; and the difference from the other may soone be knowne by the mildnesse in tast. Some authors affirme, that if women use to drinke the flours of *Cratægonos*, they shall within fortie daies conceive with child. But as well

\* Some take this for our *Persicorie*, or *Arimert*.

the one as the other applied with honey, doe heale old ulcers: they incarnat and fill up the hollow concavities of fistulous sores: and such parts as do mislike and want nourishment, they cause to gather flesh and fill the skin againe: foule and filthie ulcers they mundifie, the flat biles, and risings called *Pani* they rarifie and discusse: goutts of the feet they mitigat; and generally all impostumations, in womens breasts especially, they resolve and assuage. *Theophrastus* would have a kind of tree to be called *Cratægonos* or *Cratægon*, which here in Italie they call \**Aquifolia*.

\* i. Holly or Hulver: nay rather, *Aquifolia* is *Agria* in Greeke: and the *Cratægonus* of *Theophrastus*, which he meaneth here, is a kind of Cervoise tree, now called *Terminalis*.

**D** *Crocodilion* doth in shape resemble the thistly hearbe or *Arrichoke* called the blacke *Chamaeleon*: the root is long and thicke in all parts alike, of an hard and unpleasant smell: it groweth ordinarily in sandie or gravelly grounds. If one drinke of it (they say) it will set the nose a bleeding, and send out a deale of thick and grosse bloud, that the spleen will diminish and weare away by the means.

**E** Astouching *Testiculus Canis* or *Dogs-stones*, which the Greeks call *Cynosorchis*, & others simply *Orchis*, it hath leaves like unto those of the Olive; soft and tender they are, and about halfe a foot long, and therefore no marveile if they lie spred upon the ground: the root is bulbous and growing long-wise, in a double ranke, or two together; the one above, which is the harder, the other under it, and that is the softer: when they be foddens, folke use to eat them after the manner of other bulbs: and lightly a man shall find them growing in vineyards. Of these two roots, if a man eat the bigger, it is said, that hee shall beget boies; and if the woman eat the smaller, shee shall conceive a maiden-child. In *Thessalie*, men use for to drinke in goats milke, the softer of these roots, to make themselves lustie for the act of generation; but the harder, when they would coole the heat of lust: whereby wee may see, that they be contrarie, and one hindreth the operation of the other.

**F** *Chrysolachanon* commeth up like a Lettuce, and commonly groweth in plots of ground set with Pines: the vertue of this hearbe is to heale wounds of the sinews though they were cut quite asunder, if it bee presently laid too. There is another kind of \**Chrysolachanon*, bearing flours of a golden colour, and leaved like unto the Beet: when it is boiled, folke use to eat it in stead of meat, and it loosneth the belly as well as Beets, Coleworts, and such like: and if it bee true that is reported, whosoever beare this hearbe tied fast about any place of their bodies which is ever in their eye, so as they may see the same continually, it will cure them of the jaundise. Touching this hearbe *Chrysolachanon*, well I wot that I have not written sufficiently, that men might know it by this description, and yet could I never meet with any authour who hath said more, or described it better. This verely hath been the fault and oversight even of our moderne Herbarists of late daies, To write slightly of those hearbs and simples which they themselves knew and were acquainted with, as if forsooth they had been knowne to everie man; setting downe onely their names and no more: which is even as much as to tell us a tale and say,

\* I thinke hee meaneth *Orach*.

\* *Coagulo ser. ae.* Some thinke this place unperfite; but I guesse rather, that *Pliny* here in glanceth at the obscuritie of their writings in those daies of Simples, who put downe that hearbe many times, which no man can make any sense of no more than of *Coagulum terræ.*  
\* *à conferrumimando.*

that with the \* rennet or rundles of the earth, one might stay a laske, or give free passage to the urine in the strangurie, so it be drunke in wine or water. G

As for Cucubalum, they write of it, That if the leaves be stamped with vinegre, they heale the sting of serpents and scorpions. Some of them call this hearbe by another name, Strumus, and others give it the Greeke name Strychnos: and blacke berries (they say) it hath. The juice thereof taken to the quantitie of one cyath, with twice as much honeyed wine, is soveraigne for the loins or small of the backe: likewise it easeth the head-ach, if togiether with oile of roses it be distilled upon the head by way of embrochation. The hearbe it selfe in substance made into a liniment, healeth the wens called the Kings evill.

Concerning the fresh water Sponge (for so I may more truly tearme it, than either mosse or hearbe, so thicke of shag haire it is and fistulous withall) it groweth ordinarily within the rivers that issue from the foot of the Alps, and is named in Latin \* *Conserua*, for that it is so good to conglutinat, in manner of a soudor. Certes, I my selfe knew a poore labourer, who as he was lopping of a tall tree, fell from the top downe to the ground, and was so piteously bruised thereby, that unneeth he had any found bone in all his bodie that was unbroken: and in verie truth, lapped hee was all over with this mosse or sponge (call it whether you will) and the same was kept evermore moist and wet with sprinkling his owne water upon it, whensoever it began to drie upon him with the heat of his bodie: seldome was it undone or remooved, and never but when of necessitie for very chaunge fresh was laid too for default of the other: and by this manner of cure and no other, the poore wretch recovered perfidly, in so small a time, that it was wonderfull and almost incredible. H

#### CHAP. IX.

*Of the berrie called Coccum Gnidium. Of the Tazill, and Oke ferne. Of Dryophonon, and Elatine. Of Empetrum, otherwise named Calcifraga. Of Epipædis, or Elleborine. Of Epimedium, Enneaphyllon, and Ferne. Of the hearbe named Oxe-thigh. Of Galeopsis, otherwise Galeobdolon. Of Glaux or Eugalastrum.*

The berrie Coccum Gnidium, in colour resembleth the Scarlet graine; in quantitie a pepper corne, but that it is bigger: of an ardent and causticke qualitie it is, and therefore they use to lap it in the soft crum or pith of a loafe of bread, and so swallow it, for feare it should burne the throate as it passeth down. A present remedie this is for those who are empoisoned with Hemlocke; and it hath a good propertie to stop a laske. K

The Tazill, called in Greeke \* *Dipsacos*, hath leaves much resembling Lettuce, saving that in the mids of the backpart, there are to be seene certaine bubbles as it were, or risings, & those be prickly: the maine stem which it beareth, is two cubits high, and the same armed with pricks: at every joynt and knot whereof, it putteth forth two leaves which doe compasse and enclose the same round about in manner of wings, making thereby a certain \* concavitie or hollow receptacle, wherein alwaies there standeth a \* saltish dew or water. In the top of this maine stem and other braunches proceeding from it, it beareth certaine burrie heads, beset all over with sharpe pricks like those of an Vrchin: and it loveth to grow in waterie places. This hearb closeth up and skinneeth the fissures or chaps in the fundament: also the root boiled in wine, healeth fistuloes; but the same ought to be so tender sodden, as it may be wrought like wax, that a colyrie or tent made of it may be put into the concavitie of the sore. Moreover, it cureth werts of all sorts: and some there be, who to take away werts, wash them with the liquor found in the hollow pith of the foresaid wings. The Oke ferne named in Greeke *Dryopteris*, is like unto other ferne, and groweth upon trees, having leaves finely slit, and those somewhat sweet in tast: the root is rough and hairie: Of a causticke and fierie nature is this hearbe; and therefore the root being punned, is a depilatorie and fetcheth off haire: for which purpose, the manner is to applie it manner of a liniment, untill it procure swear: which course would bee reiterated twice or thrice, during which time the sweat must not be wiped away. L

Dryophonon is an hearbe much like to *Dryopteris*: the stems whereof be small, yet growing to the length of a cubit, and those be environed on both sides <sup>with leaues</sup> an inch broad: in shape much like unto *Bruscus* or Butchers-broome, named in Greeke *Oxymyrine*, but that they be whiter and softer, M

\* *Virgapastris.*

\* Thereupon it is called *Labrum Veneris*, i. *Veneris* laver.  
\* This water is not saltish: but because the name *Dipsacos* in Greeke alludeth to thirst, & salt things cause thirstinesse, *Plinie* guessest this humor to be salush.

**A** softer, bearing a white floure likewise in manner of the Elder. The young crops and tendrils of this herb, may be eaten when they are sodden: and the seed is commonly used in stead of pepper.

Running Buckewheat or Bindweed, named in Greeke Elatine, putteth forth small leaves, round and hairie, much like unto those of Parietarie of the wall; and immediatly from the root there spring five or six pretie braunches halfe a foot long, furnished well with leaves. This hearbe groweth among corne: soure it is and harsh in tast, whereupon it is taken to be very effectuaill to repressse the flux of humors which cause watering eyes, if the leaves be stamped with barley groats; and applied with a fine linnen cloath underneath. The same boiled together with Lineseed, cureth the bloudie flux, in case the Patient drinke the broth or decoction thereof.

**B** As for Empetron, which our countrey men in Latine name Calcifraga, it groweth upon mountains regarding the sea, and commonly upon rocks and stonie cliffs: the nearer it is to the sea, the saltier tast it hath, by which means if it be taken in drinke, it purgeth cholier and steame: the farther off that it groweth from the sea, and the more terrene and earthly substance that it hath, the bitterer is it found to bee, and this doth evacuat waterish humors: but the manner of taking it, is in some potage, or els in mead. Beeing long kept, it looseth the force: if it be fresh and new gathered, and then either sodden or stamped, it is diureticall and breaketh the stone. And verely they that promise thus much in the leafe of Empetron, and would seeme to justifie and make good their word, doe affirme for the better credit thereof, That if stones doe boile with it in the same pan, they will burst in peeces.

\* This Empetron is thought to be our Saxifrage.

**C** Epipactis, named by some Elleborine, is a little hearbe bearing small leaves: soveraigne for the diseases of the liver, and against all poisons, if it be taken in drinke.

Epimenidion putteth forth no great stem, beating ten or twelve leaves resembling the Ivie, but it never sheweth floure: the root is small, black, and of a strong and stinking smell: it groweth upon moist grounds: of an astringent nature it is, and cooleth mightily: an hearbe that women \* must beware of. The leaves stamped and applied to the paps of maidens, keepe them down that they shall not grow.

\* For it hindreth conception.

Enneaphyllon hath long leaves, in number nine neither fewer nor more, and those be of a burning or causticke nature: a singular hearbe for the paines of loines, and the Sciatica, but it ought to be applied enwrapped well in wooll, for feare least it burne the flanks, for presently it raiseth blisters.

**D** Of Ferne be two kinds, and they beare neither floure nor seed. Some of the Greeks call the one Pteris, others Blechnon: from one root whereof there spring many braunches representing wings; and those exceed two cubits in length, yeelding \* no unpleasant savour; and this they suppose to be the male. The second kind, the said Greekes some call Thelypteris, others Nymphæa Pteris: this groweth single, and brancheth not into many stems; shorter it is than the former, softer also, and thicker of leaves, and those toward the root guttered and somewhat hollow: there is neither of them both, but their roots will feed swine fat: and the leaves of the one as well as the other, are disposed on both sides so, as they doe represent birds wings, whereupon the Greeks gave them the name \* Pteris. The roots of both Ferns be long, and those growing byas: in colour blacke, especially when they bee drie: and dried they ought to be in the Sun. Ferne

\* Non gravi odore: Dioscor. saith, Sub graves odore, somewhat unpleasant in smell.

**E** groweth everie where, but their most delight is in a cold soile. The due time of digging them up, is about the setting of the star Vergiliæ. There is no use in Physicke of their roots, but when they be just two yeers old; for both before and after that time, they serve for no purpose. Taken in this their season, they doe expell all kind of vermin out of the guts; with honey, if they be broad and flat worms; but in some sweet wine, for all the rest, whether they bee round or small, so that the Patient continue this drinke three daies together. Neither of them both, but are very contrarie and offensive to the stomacke: howbeit, they purge the belly, and first evacuat cholier, then soon after, waterish humors: but the better doe they chase the foresaid flat worms out of the bodie, in case they bee quickened with the like quantitie of Scammonie. The root of Ferne taken to the weight of two oboli in water, cureth all rheums; but the Patient ought to fast one whole day before, and likewise eat a little honey somewhat before that he take the said drinke. As for women, neither the male nor the female Ferne would be given unto them; for if they be with child, it will drive them to travaile before their time, and slip an untimely birth; and if they be cleare, it hindreth conception and causeth them to be barraine. The powder of Ferne roots, is singular to be strewed or cast upon maligne ulcers; yea and the farcins or sores in horse necks. The leaves of

\* And in Colymbella, Filix is called Avia.

Ferne kill punaises or wallice, and a serpent. they will not harbour: and therefore it is good for **G** those who are to lie in suspected places, to make them pallets of Ferne leaves, or at leastwise to lay them under their beds. The verie smoke also of them when they be burned, doe chase away serpents. Moreover, Physicians have made some difference and choise even in this herb also; for the best is counted that of Macedonie: & the next to it in goodnesse, commeth from Cassiope.

As touching the hearbe called in Latine Femur bubulum, that is to say, Ox-thigh, it is verie good for the finews, if being new gathered, it be stamped and incorporat in vinegre and salt.

\*Many take it  
for Archan-  
gell.

\* Galeopsis, otherwise called by some Galeobdolon or Galion, hath a stem and leaves like unto the nettle, but that they are more smooth and mild in hand; which if they be bruised or stamped, yeeld a stinking smell; and it beareth a purple floure: it groweth every where about hedges and path-waies. The leaves and stalks both, stamped and applied with vinegre, heale all hard tumors and cancerous sores: likewise the wens called the Kings evill: they resolve flat impostumes, and the swellings behind the ears: now the manner is to foment the said infirmities with their decoction. Being laid too with salt, they heale ulcers tending to putrifaction, and gangrens. **H**

As touching Glaux, in old time called Eugalacton, it is an hearbe in leafe resembling Tree-trifolie, and the Lentill, but that the backe-part of the leafe in Glaux is whiter. The braunches, which be in number five or six, and those springing directly from the root, verie small, doe creepe along the ground: the floures which it putteth forth be of a purple colour: And this hearbe is found growing ordinarily neare the sea side. Being boiled in a grewell made of fine wheat floure, it causeth nources that drinke it, to have plentie of milke in their breasts; but then they must presently goeto a baine or hot-house. **I**

#### CHAP. X.

☞ *Of Glaucion. Of Paonie, and Cudweed or Cottonwort, called also Chamazelon.  
Of Galedragon, Holcus, Hyosiris, Helosteon, and Hippophaston.*

**G**laucion groweth naturally in Syria and Parthia: a low hearbe, tufted thicke with leaves, much like unto Poppie, but that they be smaller and looke more foule and greasie; of an unpleasent and stinking smell; bitter also in tast, stypticke, and astringent: grains it beareth of a saffron colour, whereout is drawne the juice Meimithra, called by the Greeks Glaucium also, as well as the hearbe. Now for to get this juice, they use to cover the graines in mud or clay, and put them in an earthen pot which they set in an oven; where, after they are well heat, they use to presse out of it the foresaid juice. And not onely it, but the leaves also if they be stamped, are much used for the flux of humours to the eies, especially such as fall together all at once in great violence. And of this hearbe or juice there is a certaine collytie compounded, which the Physicians call Diaglaucion: a good medicine also for nources to drinke in water, if they have lost their milke and would recover it againe. **K**

Pionie, which some in Greeke call Glycyside, others Pæonia, or Pentorobos, hath one main stem two cubits high, and the same accompanied with two or three more lesse stalks of a reddish colour, and the rind resembleth that of a Bay tree: the leaves be verie like unto Woad, were they not fatter, rounder, and smaller: seed it beareth in certaine huskes like grains, and those be partly red and partly blacke. Of Pæonie there bee two kinds: The female is that thought to be, to the root whereof there sticke eight long bulbs commonly, or six at least: The male hath more of them hanging to it, by reason it standeth not upon one single and entire root onely, but of many, and those run downe a span deepe, and bee white withall. These roots are found to be astringent and stypticke at the tongues end. As for the female, the leaves thereof doe sent of myrrhe, and grow somewhat thicker than those of the male. They love both, to grow in woods. It is commonly said, That the roots must bee digged up in the night season, for feare that the Wood-speight or Hickway should see them: for in the day time the said bird would flie in their faces that carie it away, and be ready to job out their eyes. In the very drawing also of those roots out of the ground, there is some daunger, least their fundament or tiwill fall out of their bodies who are employed about that businesse. But I suppose all this to bee but a fabulous and vaine invention, devised onely to make folke beleve it is an hearbe of wonderfull operation. Moreover, the graines are diversly used: for the red, being taken to the number of fifteene or thereabout, in some grosse or hard wine, doe stay the monethly flux of the reds in women: whereas the blacke drunke **L** **M**



## CHAP. XI.

Of Hypoglossa and Hypocoon, Idæa, Isopyron, Lathyris, Leontopetalon, Lycopsis, Lithospermon. The vulgar stone. Of Limeum, Leuce, and Leucographis.

*Bistlingua.* Hors-toung, or Double tongue.

**H**ypoglossa hath leaves fashioned like unto Butchers broome, and those turning hollow, and prickie: within which concavities there come forth certaine little leaves resembling tongues. A guirland or chaplet made of these leaves, and set upon the head, easeth the paine thereof.

Hypocoon groweth amongst corne, and is leaved like unto Rue. It hath the same nature and properties that Opium or the juice of Poppie.

As for the hearbe Idæa, the leaves thereof resemble those of ground-Myrtle or Butchers broome: unto which there grow close certaine tendrils, and those carrie flowers. It stoppeth a laske, staieth the immoderat flux of womens moneths, and stauncheth all unmeasurable bleeding: for by nature astringent it is and repercussive.

Isopyron, some there be who call it Phasiolum, because the leafe (otherwise like unto Annise) dooth turne and wryth like unto the tendrils of Phasils. In the top of the stem it beareth small heads or buttons full of seed, resembling Nigella Romana. A soveraigne hearbe, taken either in honey or mead, against the cough and other infirmities of the breast: likewise for the accidents of the liver.

\* Lathyris.  
\* For the milkie juice haply. For *Dioscorides* saith *amygdale*, i. of the Almed tree.  
\* *Purgata facilia* Some think gentle purgatives.

\* Spurge hath many leaves resembling \* Lectuce: besides which it putteth forth as many other slender and small branches, containing in little tunicles or huskes certaine seeds in manner of capers: which beeing dried and taken forth, resemble for bignesse cornes of Pepper, white in colour, sweet in tast, and easie\* to be cleansed from their huske. Twenty of these seeds drunk either in cleare water or mead, do cure the dropsie: besides waterish humors, they evacuat choller. They that desire to be thoroughly purged and would have them to work strongly, use to take them husk and all; but certainly so taken, they hurt the stomach: and therefore there is a devise of late found out to give them either with fish, or els in some broth of a cocke or capon.

Leontopetalon, which some call Rhapeion, carrieth leaves like unto Coleworts, and a stalke halfe a foot high, garnished with many branches resembling wings: and seed it beareth in the head contained within cods, after the manner of ciches. The root is made much after the fashion of a rape or turnep, big and blacke withall. This hearbe groweth in corne grounds. The root is a singular counterpoyson to be given in wine against the sting or vemin of any serpents; and verely there is not in the world a more speedie remedie. Very good also it is for the Sciatica.

\* Some take it for a kind of Orchanet, others for Hounds-toung

\* Lycopsis hath leaves like unto Lectuce, but that they bee longer and thicker: it riseth up with a long stem, and the same hairie, with many branches growing thereto of a cubit in length; and beareth little flowers of purple colour. It loveth to grow upon champion plaines. A liniment made with it and Barley meale, is good for the shingles and *S. Antonies fire*. In agues it procurereth sweat, so that the patient drinke the juice thereof mingled with hot water.

\* *Quincuncialis fere*: others read *Quinque canibus fere*, i. commonly it beareth five stalkes.  
\* This some take to bee meant of that *Greimile*, called *Jobs teares*.

But of all hearbs that be, there is none more wonderfull than Greimile: some call it in Greek Lithospermon, others *Ægonychon*, some *Diospyron*, and others *Heracleos*. It groweth ordinarily \* five inches high: and the leaves betwice as big as those of Rue. The foresaid stalkes or stems be no thicker than bents or rushes, and the same garnished with small and slender branches. It bringeth forth close joining to the leaves, certain little beards one by one, and in the top of them little stones white and round in manner of pearls, as big as cich pease, but as hard as very stones. Toward that side where they hang to their steles or railes, they have certaine holes or \* concavities containing seed within. This hearb groweth in Italie: but the best in the Island Candie. And verely of all the plants that ever I saw, I never wondered at any more: So sightly it groweth, as if some artificiall goldsmith had set in an alternative course & order, these pretie beads like orient pearles among the leaves: and so rare a thing it is and difficult to bee conceived, that a very hard stone should grow out of an hearbe. The Herbarists who have written thereof, doe say that it lieth along and creepeth by the ground: for mine owne part, I never saw it growing in the plant: but shewed it was unto me plucked out of the ground. This is for certaine knowne, that these little stones called *Greimil seed*, drunke to the weight of ons dram in white wine, breake the stone, expell

**A** expell the same by gravell, and dispatch those causes that bee occasions of strangurie. Certes, a man no sooner seeth this hearbe, but he may presently know the vertues thereof, and for what it serveth in Physicke; a thing that he shall not observe againe in any other whatsoever: for at the very first sight of those little stones, his eye will tell him what it is good for, without information from any person at all. There be common stones found about rivers, bearing a certaine drie hoarie mofse upon them. Rub one of these stones against another, having spit first thereupon, and then therewith touch the tetar or ringworme in any part of the bodie, it will kill the same: but the partie must as he toucheth it, utter this charme following:

\* *φείνε τῆ Κανθαρίδης, λύκος ἀγρίος ὑμῶν δῶνδ.*

\* He tearmeth tetrars or ring-wormes Cantharides, and the said stone, the wild Wolf.

That is to say,

*Cantharides, flie apace: for a wild Wolfe followeth in chase.*

The Frenchmen have a certaine hearbe which they call Limeum, out of which they draw a venomous juice, named by them Stags-poyson, wherewith they use to envenome their arrow heads when they goe to hunt the red Deere: Take of this as much as goeth to the poysoning of one arrow, and put it in three measures or modij of a mash wherewith they use to drench cattell: and make sops thereof, and conveigh them downe the throat of sicke oxen or kine, it will recover them. But presently after the receipt of this medicine, they must be tied up sure unto their bouzies, untill the medicine have done purging: for the beasts commonly fare all the while that it is in working, as if they were wood. In case they fall a sweating upon it, they must be washed all over with cold water.

\* Leuce is an hearbe like unto Mercurie; but it tooke that name by reason of a certain white strake or line that runneth crosse through the mids of the leafe, for which cause some call it Mesoleucas. The juice of this hearbe healeth fistuloes: and the substance of the hearb it selfe stamped, cureth cancerous sores. It may be peradventure the same hearbe which is named Leucas, that is so effectually against all venomous stings proceeding from any sea-fishes. The Herbarists have not described this hearbe otherwise than thus, That the wild kind thereof with the broader leafe, is more effectually in the leaves; and that the seed of the garden kind, hath more acrimonie than the other.

\* *Mentha Sarcococcolica.*

**D** Touching Leucographis, what manner of hearbe it should be, I have not found in any writer: and I wonder thereat the rather, because it is reported to be so good for them that void & reach bloud upward, namely, if it be taken to the weight of three oboli with Saffron. Likewise stamped with water and so applied, it is singular good against those fluxes which proceed from the imbecillitie of the stomacke: soveraigne also for to stay the immoderat flux of womens tearmes. And it entreth into those medicines which are appropriat for the eyes, yea and into incarnatives, such especially as be fit to incarnat those ulcers which are in the most tender and delicat parts of the bodie.

CHAP. XII.

**E** *Of Medium, Myosota, Myagros, Nigina, Natrix, Odontitis, Othonne, Omosma, Onopordos, Osyris, Oxys, Batrachion, Polygonon, Pancration, Peplos, Perichlymenos, Leucanthemon, Phyteuma, Phyllon, Phellandrion, Phalaris, Polyrhizon, and Proserpinaca: of Rhacoma, Reseda, and Stachas.*

**M** Edion hath leaves like unto \*garden Floure-de-lis. A stem three foot \*high, garnished with faire large flowers, of purple colour, and round in forme: the seed is small, and the root halfe a foot long: it groweth willingly upon stonie grounds lying in the shade. The root taken in a liquid electuarie or lohoch made with honey to the quantitie of two drams, for certaine daies together, staieth the immoderat flux of womens monthly termes. The seed also reduced into powder and drunke in wine, represseth their extraordinarie shifts.

\* *Fridis sativa*: others read *Sesividis*, i. Endive. \* *Tripedalem*. But *Dioscorides* saith *Tricubitalis*, i. three cubits high.

**F** \*Myosota, otherwise called Myosotis, is a smooth hearbe, shooting forth many stems from one single root, and those in some sort of a reddish colour, and hollow: garnished with leaves, which toward the root be narrow, long, and blackish, having their backe part sharpe and edged: which leaves grow along the stems two by two together: and out of the concaviues or armpits

\* *Moufe-care.*

betweene the stalke and them, there put forth other small branches with a blew flower. The root is of the thicknesse of a mans finger, bearded with many small strings resembling hairs. This root is of a corrosive nature, fretting and exulcerating any place whereunto it is applied: in which regard it healeth up the fistulous ulcers called *Ægilops*, growing betweene the nose and angles of the eyes. The *Ægyptians* are of opinion, That if upon the seven and twentieth day of that month which they call *Thiatis* (and which answereth very neare to our month *August*) a man or woman doe annoint themselves with the juice of this hearbe in a morning before they have spoken one word, he or she shall not be troubled with bleared eyes all that yeare long. G

*Myagros* is an hearbe growing up with stems in manner of *Fennell-geant*, in leaves resembling *Madder*, and riseth to the height of three foot. The seed which it beareth is oleous, and out of it there is an oile drawne, which is good for the sores in the mouth, if they be annointed therewith. H

The hearbe called *Nigina*, hath three long leaves like unto those of *Succorie*: wherewith if skars (remaining after ulcers and wounds) be rubbed, it will reduce them to the naturall colour of the other skin.

There is an hearbe, which in Latine is named *Natrix*, the root whereof being pulled out of the ground, hath a ranke smell like unto a *Goat*; with this hearbe they use in the *Picene* countrey to drive away those hob-goblins which they have a marvellous opinion to be spirits, called *Fatui*: but for mine owne part, I am verely perswaded they bee nothing els but fantastick illusions of such as bee troubled in mind and bestraught, the which may bee chased and rid away by the use of this medicinable hearbe.

*Odontitis* may be reckoned among the kinds of *hey-grasse*, putting forth many small stems growing thicke together from one root, and those knotted and full of joints, triangled and blackish withall: in every joint small leaves it hath, resembling those of *knot-grasse*, howbeit somewhat longer: in the concavities betweene the said leaves and the stem there is contained a seed like unto *Barley cornes*: the flower is of a purple colour, and very small. It groweth ordinarily in meddow grounds. The decoction of the braunches and tender stalkes of this hearbe, to the quantity of one handfull, boiled in some astringent wine, cureth the toothach, if the patient hold the same in the mouth. I

*Othonne* groweth plenteously in *Scythia*, like unto *Rocket*: the leaves bee full of holes, and the flower resemblerh *Saffron*: which is the cause that some have called it *Anemone*. The juice of this hearbe entreteth very well into those medicines which are appropriat to the eyes; for it is somewhat mordicative, and heareth gently: besides exiccative it is, and by that meanes astringent. It cleanseth the eyes of those filmes and clouds which darken the sight, and removeth whatsoever hindereth the same. Some ordaine for this purpose that it should be washed first, and after it is dried againe made into certaine bals or trochisks. K

*Onosma* beareth leaves well neare three fingers long, and those lying flat upon the ground: three in number, and indented or cut after the manner of *Orchaner*, without stem, without flour, without seed. If a woman with child eat thereof, or doe but step over it, she shall cast her untimely birth out of her wombe.

As for *Onopordon*, they say if *Asses* eat thereof, they will fall a fizzeling and farting. Howbeit of vertue it is to provoke urine, and the monthly sicknesse of women: to stop a laske, to dis-cusse and resolve impostumes, and to heale them when they be broken and doe run. L

\**Osyris* putteth forth small branches of a browne colour, slender, pliable, and easie to wind; the same bee garnished with leaves \*resembling those of *Line* or *Flax*, of a darke and duskyish greene at first, but afterwards changing colour, and enclining to a red colour, and the seed is contained in those braunches. Of these leaves are made certaine washing bals, to scoure womens skin, and make them looke faire. The decoction of the root beeing drunke, cureth those that have the jaundise. The same roots, gathered before the seed bee ripe, cut into roundles, and dried in the Sunne, doe stop the laske: but drawne after that the seed is ripe, they repress all catarthes and fluxes of the bellie, if the patient drinke the supping wherein they are boiled. Also stamped simply, and so given in raine water, they have the same effect. M

\**Oxys* beareth three leaves and no more. This hearbe is singular to be given for a feeble stomacke which hath lost all appetite to meat. They also who have a rupture, and whose guts be fallen downe, eat thereof to very good successe.

*Polyanthemum*, which some call *Batrachion*, hath a causticke qualitie, whereby it dooth blister

\**Linaria* or  
Toads-flax.  
\* According  
to *Dioscorides*.

\**Cuckbws*  
meat, or  
Wood-forell.

**A**fter any unseemly skars, by meanes wherof, reduceth them to their fresh and former colour. The same also applied, scoureth away the morpew, and bringeth the skin to the native hue, answerable to the rest of the bodie.

**K**not-grasse is that hearbe, which the Greekes name Polygonon; and we in Latine, Sanguinaria: in leafe it resembleth Rue, in seed common quich grasse; and riseth not from the ground but creepeth along. The juice of this hearbe conveighed up into the nostrils, stauncheth bleeding at the nose. They who set downe many kinds of Polygonon, doe hold that this is to be taken for the male, and by reason of the multitude of seed which it beareth is called \*Polygonon: or for that it groweth so thicke in tufts, Calligonon. Others name it \*Polygonaton, for the number of \*knots or knees which it carieth. There be againe who give it the name Theuthalis: some

*\*Of many and good seeds.*

*\*And yet Scribonius saith it is called Polygonon, because it groweth every where so common.*

*\*For γινω signifieth a knee or knot.*

*\*Alvum solvunt, If the place be not corrupt, as I doubt it is.*

**B** call it Carcinetron, others Clema, and many Myrtopetalon. And yet I meet with some writers, who say that this is the female knot grasse: and that the male is the greater, and not altogether so darke of colour, growing also thicker with knots, & swelling with seed under every leafe. Well, howsoever it is, the propertie of them both, the one as well as the other, is to bind and coole: and yet their seed \*doth loosen the bellie; which if it be taken in any great quantitie, is diureticall and represseth any rheums, provided alwaies that the patient be troubled therewith, otherwise it doth no good. The leaves are singular good to be applied unto the stomacke, for to assuage the heat thereof: in a liniment they mitigat the greefe of the bladder, and stop the course of shingles and such like wild fires. The juice is soveraigne to be dropped alone by it selfe into the eares that run, and into the eyes to abate their paine. It is usually given to the quantitie of two eyaths in Tertian

**C** agues, and Quartanes especially, before the fit commeth: likewise for the feebleness of the stomacke when it will keepe nothing: for the bloudie flix, and the rage of chollericke humours both upward and downward. A third kind there is, which they call \*Oreon, growing upon the mountaines, resembling a tender reed: rising up in one single stem, but full of little knees or knots; and those \*couched and thrust together. Leafed it is like the Pitch tree: the root needlesse, and of no use: and generally the whole hearbe of lesse strength and operation than the former. Howbeit, this singular property hath it, to help the sciatica. A fourth Polygonum there is, called the Wild; and this busheth like a shrub or a pretie tree rather: the root is of a woodie substance, & the stock or plant of a reddish colour, resembling the Cedar: it beareth branches much like to Spart or Spanish broome, two spans long, jointed into three or four knots, and those of a blackish colour.

*\*Oreon, ab ὄρεσιν a mountaine.*

*Some read ὄρεον, i. faire: others ὄρεον, for that it groweth like to an horsetaile, or the hearbs Hippuris.*

*\*In sefarctis.*

**D** This also hath an astringent nature, and tasteth in the mouth like unto a Quince. The decoction thereof in water, untill the third part bee consumed, or the powder of it dried, is commended for the sores in the mouth, and for any part that is fretted and galled. And the very substance thereof is good to be chewed, in case the gums be sore. It represseth the malignitie of eating corrosive ulcers and cankers: and in one word, staieth the mallice of all sores that run on end, and be untoward for to be healed: but a peculiar propertie it hath by it selfe to cure any ulcer occasioned by the Snow. Our Herbarists use this kind much for the Squinancie: and to ease the headach, make a guirland thereof, appointing it to be set upon the head: but to repress any violent catarrhes, they prescribe to wear it about the necke. In Tertian agues, some give direction to plucke it out of the ground with the left hand, and then to tie it to the arme or other part of the patient. And

**E** there is not an hearbe or plant that they be more carefull to keepe drie and to have alwaies ready at hand, than Polygonon; for to stanch any issue or flix of bloud whatsoever.

Pancration, which some chuse rather to call the little Squilla or sea-onion, beareth leaves resembling the white Lillie, but that they be longer and thicker; with a great bulbous root, and the same in colour red. The juice of it taken with the flower of Ervile, maketh the bellie laxative: and outwardly applied, mundifieth ulcers. For the dropsie and hardnesse of the spleene, it is given with honey in manner of a syrrop. Some take the root and boile it in water untill the liquor bee sweet, which they poure forth; and then stampe the said root, and reduce it into bals or trofches, which they lay to drie in the Sunne: and use them afterwards as occasion serveth for the skals or ulcers of the head, and all other sores that require mundification. Semblably, they give thereof

**F** as much as one may take up with three fingers in wine, for the cough, and in a liquid electuarie or lohoch for the pleurisie and peripnewmonie. They prescribe it likewise to bee drunke in wine for the Sciatica: to allay also the gripes and wrings of the bellie, and to procure the monethly tearmes of women.

\*Peplos, called by some Syce, by others Meconion \*Aphrodes, from one small root busheth

*\*A kind of*

*Efula.*

*\*i. Frothie*

*into Poppie.*

into many branchies: the leaves bee like unto Rue, but that they bee somewhat broader: the seed appeareth under the leaves round, & (but that they be smaller) not unlike to the white Poppie. Ordinarily it is found among Vines, and they gather it in harvest tyme. They hang it forth seed and all together a drying, setting water underneath, that the said seed or fruit may fall down into it. If it be taken in drinke, it purgeth the bellie, and doth evacuate both choller and fleagme. The measure of one acetable is counted an ordinarie and indifferent pouison to be drunk in three hemines of mead or honied water. With this seed they use to powder meats and viands, thereby to keepe the bodie soluble.

\*Wood-bind. \*Periclymenos is also a bushie plant, and loveth to branch much, it beareth whitish and soft leaves, disposed two by two at certaine spaces and distances very orderly. In the top of the branchies it beareth hard seeds betweene the leaves, which hardly may be plucked off. It groweth in tilled corne fields and hedges; winding about every thing that it can catch hold of, for to support and beare it up. The seed after it is dried in the shade, folke use to pun in a mortar, and so to make it up into trochisks. In case that the spleene bee swollen or hard, they take of these troches, and after they be dissolved, give thereof a sufficient quantitie in three cyaths of white wine for thrie daies together: which drinke is of such operation, that it will wast and spend the spleene partly by urine, which will appeare bloudie, and partly also by seage: and this will be perceived sensibly by the tenth day of the cure. The leaves also bee diureticall, and a decoction made with them, provoketh urine. The same likewise are good for those that cannot draw their wind, but sitting with their bodie upright. Being drunke in like manner, they helpe women who are in fore travell, to speedie deliverance, and fetch away the after-birth.

\*Some take it for Scirrhacea. \*Axfitch. As touching \*Pelecium, it groweth as I said before among corne, branching thicke, and garnished with leaves like unto the cich peafe. It beareth seed in certaine cods, which crooke in manner of little hornes, and those be foure or five in number together. The said seed resembleth Gith, so farre as ever I could see, and is bitter, but good for the stomacke: one of the ingredients that goe into antidots and preservatives against poyson.

Polygala reacheth up with a stem a span high, in the top wherof it beareth leaves resembling the Lentils, of an astringent tast, which being drunke, causeth nourses to have plentie of milke in their breasts.

Poterion, or as some call it, Phrynon or Neurada, brancheth and spreadeth much: armed it is with sharpe prickes, and besides, full of a kind of thicke downe: the leaves be small & round: the branches slender, long, soft, and pliable: the flower in forme long, of a grasse green colour. The seed is of no use in Physicke, but of a quicke and sharpe tast, odoriferous also, and pleasant to the smell. It is found growing as well in waterie places, as also upon little hills. Two or three roots it hath; which run downe two cubits deepe into the ground full of cords or sinewes, white, and of a firme and hard substance. About Autumne they use to dig round about it, having before cut the plant it selfe above ground, which yeeldeth thereby a juice like unto a gum. The root is (by report) of wonderfull operation in healing wounds; and especially of sinewes cut in sunder, if it be applied thereto in a liniment. Also the decoction thereof drunke with honey in manner of a syrrop, helpeth the feebleness and dissolution of the sinewes, and namely, when they be wounded and cut.

Phalangites by some is called Phalangion, by others Leucantheumon, or, as I find in some copies, Leucacantha. Little branchies it putteth forth, never fewer than twaine, and those tending directly a contrarie way. The flowers white, fashioned like the red Lillie: the seed blacke, broad, and flat, shaped after the manner of halfe a Lentill, but much lesse: and the root is of a greenish colour. The leafe, flower, and seed of this hearbe is a singular remedie against the venomous sting of scorpions, the spiders Phalangia, and serpents; also for the wringing torments of the bellie.

As for Phyteuma, somewhat else I have to doe rather than to describe it, considering there is no use of it but in amatorious medicines to procure womens love.

There is an hearbe called by the Greekes Phyllon, growing upon stonie mountaines standing much upon a rocke. The female of this kind is of a deepe greene colour, the stem is slender, the root small, the seed round, and like to that of Poppie. This hearbe serveth for the getting and conceiving either of boies or girles, according as the male or or the female is used: which differ only in seed or fruit, which in the male resembleth an Olive that is new come forth

and

**A** and beginneth onely to shew. But both of them are for the said purpose to be drunke in wine:

Phellandriion groweth in moorie grounds, and in lease commeth neare unto garden Persley: the seed thereof is good to be drunke for the stone, and the infirmities incident to the bladder.

As for Phalaris, it hath a long slender stem like unto a reed, in the top whereof it beareth a floure bending downward; and the seed resembleth that of Sefama: and this also breaketh the stone, if it be drunke in wine or vinegre, or otherwise with milke and honey. The same cureth the accidents of the bladder.

Polyrrhizon is leaved like unto the Myrtle, and hath many roots, which being bruised, are given in wine against the poison of serpents; not onely if men but also if foure-footed beaſts be ſtung by them.

**B** \* Proserpinaca likewise, being otherwise a common hearbe, is counted a soveraigne remedie against scorpions: the same stamped and incorporat with fish-pickle and oile, is (by report) a singular medicine against the pricke of scorpions. Over and besides, it is said, that if it bee but held under the tongue, it refresheth those who be over-travailed or any waies wearied, so as they have lost their speech with verie faintnesse: but in case it bee swallowed downe the throat, it procureth vomit, which alwaies is good and holesome for the Patient.

\* Thought to be the same that Poligonis or Knotgrasse above-named.

As touching Rhacoma, it is brought unto us out of those countries which are beyond the kingdome of Pontus: a root it is much resembling the blacke Costus, but that it is smaller and somewhat redder; also without any sinell; hot at the tongues end and astringent: being punned, it is of a wine colour inclining to saffron: a liniment made of this root, doth mitigat all impostumes and inflammations; healeth wounds, and appeaseth the violence of any rheums taking a

**C** course to the eyes, especially if it be applied with cuit: all marks remaining after stripes, & other places of the skin blacke and blew, it taketh away, if they bee annointed with it and vinegre together: the powder therof is good to be cast upon old morimals and ulcers untoward to be healed: and being to the weight of one dram taken in water, it is singular for them that cast up blood: moreover, in case of the dysenterie and the flux proceeding from imbecillitie of the stomacke, it is an excellent medicine to be taken in wine, if the Patient be free of the ague; otherwise, it would be given in water. For to pun or stampe this root more easily, it had need to lie and soke in water over night: the decoction thereof is given to drinke, in double measure or quantitie for those that be plucked with the cramp, bursen, and bruised; or to such as have tumbled downe from

**D** some high loft. In pains of the brest, there had need some pepper and myrrhe to be put thereto: in case the stomacke be feeble and cleane done, it ought to be taken in cold water: and whether it be given inwardly or applied outwardly, it helpeth all those that void up filthie matter from the parts beneath: likewise it cureth such as have weake livers, hard or swelled splenes, and the Sciatica: it healeth the infirmities of the kidnies, shortnesse of wind, & streightnesse of breath, namely, when a man is driven to sit upright for it. The hoarsenesse and roughnesse of the throat it cureth, if either the powder be taken to the quantitie of three oboli in cuit, or the decoction drunke.

The filthy retrars called Lichenes it scoureth away, applied unto them in a liniment with vinegre. In drinke, it dissolveth ventosities, riddeth away through colds, and namely the shiverings and shakings in cold agues: it represseth the yex or hicquet, appeaseth the wrings of the bellie, cleareth the windpipes, dispatcheth the pose, the murre, and heavinesse of the head; stilleth the dizziness of the head and turning of the braine occasioned by melancholly humors: and finally assuageth all painfull lassitudes, and is singular good for cramps or convulsions.

**E** About the towne Ariminum there groweth an hearbe commonly knowne by the name of Reseda: it resolvet and discusseth all impostumes: it reduceth also into temperature any inflammation. But they that use to cure with this hearbe, must when they lay it to the place, say with all these words following; *Reseda, morbos Reseda, scisne scisne, quis hic pullos egerit? Radices nec caput nec pedes habeant.* That is to say, *Reseda, cause these maladies to cease: knowest thou, knowest thou, who hath driven these pullets here? Let the roots have neither head nor foot.* This charme (I say) they must pronounce three times over, and spit upon the ground as often.

**F** To conclude, Stoechas groweth in those Islands onely which carrie that name and be called Stoechades: an odoriferous hearbe it is, bearing leaves like unto hyssope, and is bitter in tast: taken in drinke, it procureth womens moneths, and doth mitigat the pains of the brest. Also it is one of the species or ingredients entring into the preservative compositions called Antidots.

## CHAP. XIII.

¶ Of Nightshade : of *Smyrniūm*, and *Telephium*. Of *Trichomanes*, *Thalietrum*, and *Thlaspi*. Of *Tragonia*, *Tragonis*, *Tragum*, *Tragopogon*, and *Spondylis*. Also, that some diseases are not incident to certaine countries.

**N**ightshade, called in Latine *Solanum*, the Greeks name *Strychnos*, as saith *Cornelius Celsus*: an hearbe this is which hath a vertue repercussive and refrigerative.

Loveach, named otherwise *Smyrniūm*, hath a stem like unto Parsley, and the leaves be larger: it putteth forth many sions or imps from about the stem: and out of their concavities there spring certaine fattie leaves, and those hanging as if they were broken, toward the ground; having an aromaticall smell, joynd with a certaine acrimonie which is not unpleasent: of a colour enclining to a weake and faint yellow. The stem beareth in the head certaine round spokie tufts in manner of Dill. The seed round and blacke, which waxeth to bee drie in the beginning of summer. The root is likewise redolent; but in tast quicke and biting, full of juice, soft and tender: the rind of which root, is blacke without, but pale within: the odour which it hath, testifieth the qualitie of myrthe, whereupon it tooke the name \* *Smyrniūm*. This hearbe groweth upon hills, as well such as be rockie as those that bee altogether earthie. The nature of it generally, is to heat and extenuat. The leaves and root both provoke urine, and the monethly terms of women. The seed knitteth the belly, and staieth a laske. The root used in a liniment, discusseth all impostumes, as well broken as not broken, so that they bee not inveterat and of long continuance: and in one word, resolvethe all hardnesse in the flesh. Sovereigne it is against the pricke of the venomous spiders *Phalangia*, and the sting of serpents, being drunke in wine with *Cachrys*, *Polium*, or *Baulme*; with this charge, That it be taken peecemeale: for if it were taken entire and whole, it would provoke vomit: and for this cause otherwhiles it is given with rue. The seed or root, chuse whether you will, cureth the cough and difficultie of breath, when the Patient cannot take his breath but sitting upright. In like manner, it helpeth those who are diseased in the chest, spleene, reines, and bladder. The root hath a particular propertie to heale ruptures and convulsions: the same giveth speedie deliverance to women in travaile of child, and expelleth the after-birth: also for the *Sciatica* it is given in wine together with *Crestmarine*, otherwise called *Sampier*: it procuteth sweat, breaketh wind upward, and causeth rising; whereby it riddeth the stomacke of the ventosities that trouble it: it healeth wounds and bringeth them to cicatrize or skin againe. Out of the root there is a juice also pressed, good in womens infirmities, and in the maladies incident to the chest and precordiall parts; for it cleanseth, encreaseth naturall heat, and helpeth digestion. The seed hath a speciall operation to cure them that have a dropsie; given in drinke; like as the juice also applied in a liniment; and the rind of the foresaid root drie, incorporat in an emollitive cataplasme. Moreover, it is much used in meats together with honnyed wine, oile, fish-sauce named *Garum*, but principally if flesh meats be boiled together therewith. It helpeth concoction in the stomacke, as having a savour and tast much like unto pepper. The same is right effectuall to allay the paine of the said stomacke.

As touching \* *Telephium*, it is an hearbe in leafe and stem resembling *Purcellane*: immediatly from the root there spring seven or eight small shoots or braunches, and those garnished with grosse and fleshie leaves. It loveth to grow in toiled grounds, but principally among vines: whiles it is greene, it serveth in a liniment to fetch out spots and freckles in the visage: for which purpose also, it is good drie, beeing brought into powder: it mundifieth the skin also from the morpiew, so that the place be annointed therewith every day or night six houres together, for the space of three moneths, and afterwards well rubbed with barley meale. It healeth wounds besides and cureth fistuloes.

The Maidenhaire called in Greeke *Trichomanes*; is like unto *Adiantum*, only it is more slender and blacker: the leaves grow thicke in manner of Lentils, one over-against another, and the same be bitter in tast. The decoction of this hearbe sodden in white wine, and so drunke with wine or rusticke cumin, cureth the strangurie: the juice keepeth the haire on the head, which is readie to fall off; or if it be shed already, causeth new to come up againe in the place. The same beeing beaten to powder and incorporat with oile into a liniment, maketh the haire to grow thicke,

\* For *Smyrniūm* in Greeke is myrthe.

\* O pine.

**A** thicke, where it is thin by occasion of the infirmitie Alopecia. If it be tasted at the tongues end, it provoketh sneezing.

Thaliotrum [otherwise named Thalictrum] hath leaves made like unto Coriander, save that they be somewhat fattier, and in the stem resembleth Poppie: it liketh any ground, but loveth especially to grow upon plains: the leaves incorporat with honey, heale any ulcers:

Thlaspi or Thlaspe, is of two kinds: The one with narrow leaves, a finger long, and as broad as a finger breadth: the same grow inclining toward the ground, and in the head divided or slit: the stem is but slender and halfe a foot high, howbeit not altogether naked and without braunches. In forme, the fruit or cod resembleth a buckler, enclosing seed within not unlike in shape to Lentils, but that it seemeth crusht and broken, whereupon the plant tooke the name Thlaspi:

**B** the floure which it beareth, is whitish. This hearb groweth ordinarily about common foot-paths and in hedges. The seed in tast is hot and unpleasant, working upon choller and fleame, which humours it doth evacuat upward and downward: the right dose whereof is the measure of one acetable for a potion. Good it is also for the Sciatica, being ministred in a clystire untill it bring away bloud. Moreover, it procureth women their desired sicknesse; but if they bee with child, it killeth that which they goe withall. The second Thlaspi, which some call the Persian \* Napi, \* Or rather S-napi, Senic. hath broad leaves and great roots: this hearbe also is good to be clysterized for the Sciatica: and as well the one as the other is soveraigne for the tumors or risings in the share: but the partie who gathereth it must have in charge to plucke it up with one hand, and say withall, That hee taketh it for the botches in the share, for all impostumes and wounds.

**C** As for Trachinia, I find not in any writer what manner of hearbe it should be: and verely, I cannot beleve that *Democritus* reporteth trully of it as he doth: for monstrous it is and incredible which he promiseth of it, namely, That in three daies it will wast the splene, if the Patient do but weare it tied to any part of the bodie.

Tragonus or Tragion groweth upon the sea-coasts of the Island Candie onely: an hearbe in seed, leafe, and braunch, verie like vnto the Juniper: a juice or liquor it yeeldeth resembling milke, which gathering thicke to the consistence of a gum, with once laying too, draweth forth arrow heads, thorns, or whatsoever sticking within the flesh: for which purpose, it ought to bee stamped greene, and so made into a liniment with wine; or else the powder of it drie, must be incorporat with honey. The same causeth nourses to have good store of milke in their breasts, and is besides an excellent medicine for the sores and diseases incident to that part.

**D** There is another hearbe called Tragos, which some name also Scorpion: it groweth halfe a foot high, putting forth many shoots and braunches, but without leaves; in stead whereof you shall see prettie little berries or grapes (as it were) of a ruddie colour, of the bignesse of wheat corns, and pointed sharpe in the head. This hearbe likewise groweth by the sea side. Of these berries, ten or twelve kernels dried and beaten into powder, and so taken in wine, doe helpe the flux proceeding from a weake and feeble stomacke; in like manner those also that have a bloudie flux, and that reach up bloud. They cure likewise women of the extraordinarie shifts of their monethly fleurs.

**E** Moreover, there is an hearbe called Tragopogon, which others name Come: the stem thereof is small, the leaves like unto those of Saffron, the root long and sweet; bearing aloft upon the top of the stem a certaine cup, which is broad and large, with blacke seed within it. In rough piaces it groweth commonly, among greeves and bushes; but goodnesse there is little or none at all in it.

Thus much verely as touching Hearbs, I thought memorable and worth the writing, which either I have seen my selfe, or learned from others: howbeit, for a farewell to this treatise, I thinke it not amisse to advertise the reader thus much more concerning Hearbs, That some of them keepe their strength and vertue longer than others: for, as I have before noted, Elaterium continueth a world of yeers: the blacke Chamæleon lasteth fortie yeers good: but Centaurie will not endure above twelve: Harstrang, Aristolochia, and the wild vine, may be preserved sound one yeere in the shade. Moreover, this would be observed, That of the hearbs above-named, there is not a living creature whatsoever will touch the roots, unlesse it be Spondylis (and that is a kind of serpent) which indeed spareth none.

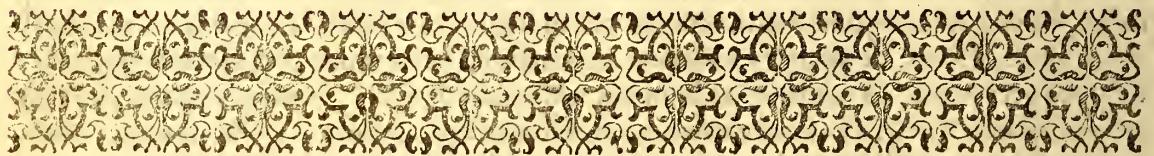
**F** As for this one point, namely, that the roots of hearbs bee lesse in force and of weaker operation, in case the seed be suffered to ripen upon the plant, no man maketh any doubt: as also

that their seeds be nothing so effectually, if incision were made in the roots for to draw juice out of them, before the said seed is fully ripe. G

Furthermore, this is knowne and found by experience, That the ordinarie use of all Simples doth alter their properties and diminish their strength; inso much, as whosoever is daily accustomed unto them, shall not find when need requires, their vertue powerfull at all, either to doe good or to worke harme, as others shall who seldome or never were acquainted with them.

Over and besides, all hearbs be more forcible in their operations, which grow in cold parts, exposed to the Northeast winds, likewise in drie places, than in the contrarie.

Also there is no small difference to be considered between nation and nation: for, as I have heard them say who are of good credit, as touching worms and such like vermin, the people of Ægypt, Arabia, Syria, and Cilicia, be troubled and infested with them: whereas contrariwise, some Græcians and Phrygians have none at all breeding among them. But lesse marvaile there is of that, considering how among the Thebans and Boeotians (who confine upon Attica) such vermin is rife and common; and yet the Atheniens are not given at all to engender and breed them: the speculation whereof, carrieth me away againe unto a new discourse of living creatures, and their natures; and namely, to fetch from thence the medicines which Nature hath imprinted in them, of greater prooffe and certaintie than any other for the remedie of all diseases. Certes, this great Mother of all things, entended not that any living creature should serve either to feed it selfe onely, or to be food for to satisfie others; but her will was and shee thought it good, to insert and engraffe in their inward bowels, hole some medicines for mans health, to countrepoise those medicinable vertues which shee had engraven and bestowed upon those surd and senselesse hearbs: nay her providence was such, that the soveraigne and excellent means for maintenance of our life, should bee had from those creatures which are endued with life: the contemplation of which divine mysterie, surpasseth all others, and is most admirable. H



THE XXVIII. BOOKE OF  
THE HISTORIE OF NATURE,  
WRITTEN BY C. PLINIUS  
SECVNDVS. K

CHAP. I. L

*¶ The medicinable vertues of living creatures.*



Having discovered as well all those things which are engendred between Heaven and Earth, as also their natures; there remained nothing for me to discourse of, save onely the Minerals digged out of the ground: but that this late Treatise of mine, as touching the medicinable properties of Hearbs, Trees, and other plants, draweth me quite aside from my purpose, and haleth me backe againe, to consider the foresaid living creatures themselves (even the subject matter of Physicke) in regard of greater meanes found out even in them, to advance Physicke and cure diseases. For, to say a truth, since I have described and pourtraied both Herbs & Flowers, since I have discovered many other things, rare and difficult to be found out; should I conceale such meanes for the health of man, as are to bee found in man himselfe? or should I suppress other kind of remedies which are to bee had from creatures living amongst us, as wee doe, if they may benefit us? especially seeing that our verie life is no better than torment and miserie, unlesse M

**A** we be free from paine and sicknesse? No verely; and far be it from me that I should so doe. But on the contrarie side, I will doe my best endeavour to persourme and finish this taske also, how long and tedious soever it may seeme to bee: for my full intent and resolution is, so I may benefit posteritie and doe good to the common life of man, the lesse to respect the pleasing of fine ears, or to expect thanks from any person. And to bring this my purpose about, I meane to search into the customs of forreine countries, yea and to lay abroad the rites and fashions of barbarous nations, referring the readers who shall make scruple to beleieve my words, unto those authours whome I alledge for my warrant. And yet herein, this care I have ever had, To make choise in my reports of such things as have been held and in manner adjudged true, by a generall consent and approbation of all writers; as coveting to stand more upon the choise substance, than the

**B** varietie and plentie of matter. But before I enter into this argument, I thinke it verie necessaric to advertise the reader thus much, That whatsoever I have heretofore written of living creatures, concerneth the instinct of Nature wherewith they be endued, and certaine simples wherof they have given us the knowledge (for surely, as much good have they done unto us by the medicinale hearbs by them found out, as possibly they can by the remedies which themselves doe affourd from their owne bodies: ) But now it remaineth, to shew simply the medicinale & helpfull properties in themselves, which notwithstanding in the former treatise were not altogether left out and passed over. And therefore this my present discourse of those creatures, howsoever it is in nature different, yet it dependeth of the other. Begin then I will at Man himselfe, to see what

**C** Physick there may be found in him to helpe his neighbour. In which first entrance of mine, there presenteth it selfe unto mine eye, one object that troubleth and offendeth my mind exceeding much. For now adaies you shall see them that are subject to the falling evill, for to drinke the verie blood of Fencers and Sword-plaiers as out of living cups: a thing, that when we behold within the same shew-place, even the tygres, lyons, and other wild beasts to doe, we have it in horroure as a most fearfull and odious spectacle. And these monstrous minded persons are of opinion, That the said blood forsooth is most effectuall for the cure of that disease, if they may sucke it breathing warme out of the man himselfe; if they may set their mouth (I say) close to the veine, to draw thereby the very heart blood, life and all: how unnaturall soever otherwise it bee holden for a man to put his lips so much as to the wounds of wild beasts, for to drinke their blood. Nay, there be others that lay for the marow-bones, the very braine also of young infants, and never

**D** make straunge to find some good meat and medicine therein. Yee shall find moreover among the Greeke writers not a few, who have desciphered distinctly the severall tast as well of every inward part, as outward member of mans bodie; and so neare they have gone, that they left not out the paring of the verie nails, but they could picke out of them some fine Physick: as if health consisted in this, That a man should become as bloudie as a savadge beast; or that be counted a remedie, which in deed is cause of a mischief and maladie. And well deserve such blood-suckers and cruell leeches to be frustrat of their cure, and thereby to worke their owne bane and destruction: for if it be held unlawfull and abominable to prie and looke into the entrails and bowels of a mans bodie, what is it then to chew and eat them? But what monster was hee, who first broched this geare, and devised such accursed drugs! Ah wicked wretch, the inventer and artificer

**E** of these monstrosities; thou that hast overthrowne all law of humanitie; for with thee will I have to doe, against thee will I whet my tongue and turne the edge of my style, who first didst bring up this brutish leechcraft, for no other purpose but to bee spoken of another day, and that the world might never forget thy wicked inventions. What direction had he who thus began to devoure mans bodie lim by lim? nay, what conjecture or guesse moved him so to doe? what might the originall and foundation be, whereupon this devilish Physicke was grounded? what should he be that bare men in hand, and would persuade the world, That the thing which is used as a poison in witchcraft and sorcerie, should availle more to the health of man, than other knowne and approved remedies? Set case that some barbarous people used so to doe: say that strange nations and far remooved from all civilitie, had these manners among them, must the Greekes

**F** take up those fashions also, yea & credit them so much as to reduce them into a method, among other their goodly arts? And yet see what *Democritus* one of them hath done? there be extant at this day books of his enditing and penning, wherein you shall read, That the scull of a wicked malefactor, is in some cases better than that of an honest person; and in other, That of a friend and guest, preferred before a stranger. As for *Apollonius*, another of that brood, hee hath writ-

ten, That if the gums be scarrified with the tooth of a man violently slaine, it is a most effectuall G and present remedie for the tooth-ach. *Artemon* had no better receipt for the falling sicknesse, than to draw up water out of a fountaine in the night season, and to give the same unto the Patient to drinke in the brain-pan of a man who died some violent death, so he were not burnt. And *Anthens* tooke the scull of one that had been hanged, and made pills thereof, which hee ministred unto those who were bitten by a mad dog, for a soveraigne remedie. Moreover, these writers not content to use these forceries about men, employed the medicines also of the parts of man to the cure of foure-footed beasts; and namely, if kine or oxen were dew-blowne or otherwise puffed up, they were wont to bore holes through their horns, and so to inlay or interlard them (as it were) with mens bones: finally, when swine were diseased, they tooke the fine white wheat *Siligo*, being permitted to lie one whole night in the very place where some men were killed or burnt, and gave it them to eat. As for mee, and all us that are Latin writers, God forbid we should defile our papers with such filthinesse: Our intention is to put downe in writing, those good and holesome medicines which man may affourd unto man, and not to set abroad any such detestable and heinous forceries: As for example, to shew what medicinable vertue there may be in breast-milke of women newly delivered; what healthfull operation there is in our [fasting] spittle; or what the touching of a man or womans bodie may availe in the cure of any maladie; and many other semblable things arising from naturall causes. For mine owne part verely, I am of this mind, That we ought not so much to make of our health or life, as to maintain and preserve the same by any indirect course and unlawfull means: And thou, whosoever thou be, that doest addict thy selfe to such villanies whiles thou livest, shalt die in the end a death answerable to thy beastly and execrable life. To conclude therefore, let every man for to comfort his heart, and to cure the maladies of his mind, set this principle before his eies, That of all those good gifts which Nature hath bestowed upon man, there is none better than to die in a fit and seasonable time: And in so doing, this is simply the best, \*That in his power it is, and the means he hath, to chuse what death hee list.

\* Looke for no better divinitie in *Panie*, a meere Pagan, *Epicurca*, and professed Atheist.

### CHAP. III.

Whether Words, Spels, or Charmes, are available in Physicke. Also whither wonders and strange prodigies may be either wrought and procured, or put by and avoided by them, or no.

THE first point, concerning the remedies medicinable drawne from out of man, which moveth the greatest question, and the same as yet not decided and resolved, is this, Whether bare Words, Charmes, and Enchauntments, be of any power or no? If it be granted Yea, then no doubt ought wee to ascribe that vertue unto man. But the wisest Philosophers and greatest Doctors, take them one by one, doubt thereof, and give no credit at all thereto. And yet goe by the common voice of the whole world, you shall find it a generall beleefe, and a blind opinion alwaies received, whereof there is no reason or certaine experience to ground upon. For first and foremost we see, that if any beast be killed for sacrifice without a sett forme of praier, it is to no purpose, and held unlawfull: semblably, if these invocations bee omitted, when as men seeke to any Oracles, and would be directed in the will of gods by beasts bowels or otherwise, all booteth not, but the gods seeme displeased thereby. Moreover, the words used in craving, to obtaine any thing at their hands, run in one forme; and the exorcismes in diverting their ire, & turning away some imminent plagues, are framed after another sort: also there bee proper tearmes serving for meditation onely and contemplation. Nay, we have seene and observed, how men have come to make suit and tender petitions to the soveraigne and highest magistrats, with a preamble of certaine set praiers. Certes, so strict and precise men are in this point about devine service, that for fear least some words should be either left out, or pronounced out of order, there is one appointed of purpose as a prompter to read the same before the priest, out of a written booke, that hee misse not in a tittle; another also set neare at his elbow, as a keeper to observe and marke, that he faile not in any ceremonie or circumstance; and a third ordained to goe before and make silence, saying thus to the whole assembly and congregation, *Favete linguis*, [i. spare your tongues and be silent:] and then the fluits and haut-bois begin to sound and play, to the end that no other thing bee heard for to trouble his mind or interrupt him the while. And verely, there have been

- A** been memorable examples knowne of strange accidents ensuing both waies, namely, as often as either the unluckie foules by their untoward noise \* have disturbed and done hurt, or if at any time there have been error committed in the prescript praier & exorcisme: for by this meanes it falleth out oftentimes, that all on a suddaine as the beast standeth there in place to be sacrificed, the maister veine in the liver, named the head thereof, is found missing among other entrailles, and the heart likewise wanting: or contrariwise, both these to bee double and appeare twaine for one. And even at this day there remaineth a most notable precedent and example to all posteritie, in that prescript forme of exorcisme, whereby the two *Decij*, both the father and sonne, betooke themselves to all the hellish furies and fiends infernall: Moreover, the imprecation of the vestall Nun *Tuccia*, when shee was put to proove her virginitie, continueth extant upon record; by vertue of which charme shee carried water in a sieve without shedding one drop: which happened in the yeare after the foundation of Rome citie 609. And verely, no longer agoe than of late time in our owne age, wee saw two Grecians, to wit a man and a woman, yea, and some of other nations, with whome in those daies wee maintained warres, buried quicke within the beast market in Rome: in which manner of sacrifice, whosoever readeth the praier or exorcisme that is used, and which the Warden or principall of the Colledge of the *Quindecimvirs* is wont to read & pronounce to the exorcist; he would no doubt confesse, that such charmes & execrations be of great importance: and namely, seeing they have ben all approved and found effectually by the experience and events observed for the space of \* eight hundred and thirtie yeares. As for our vestall virgins in these our daies, wee are certainly perswaded and beleeve, that by the vertue of certaine spels and charmes which they have, they be able to arrest and stay any fugitive slaves for running one foot farther, provided alwaies, that they be not gone alreadie without the pourprise and precinct of the citie walls. Now if this be received once as an undoubted and confessed truth, and if we admit that the gods doe heare some praiers, or be moved by any words; then surely we may resolve at once of these conjectures, and conclude affirmatively of the maine question. Certes, our auncestours from time to time have evermore beleeved and delivered such principles, yea, and that which of all other seemeth most incredible, they have affirmed constantly, That by the power of such charms and conjurations, thunder and lightening might bee fetched downe from above (according as I have shewed in place convenient.) *L. Piso* reporteth in the first booke of his *Annales* or yearly *Chronicles*, that *Tullus Hostilius* king of Rome, was stricken dead with lightening, for that when hee went in hand to call *Jupiter* downe out of heaven, by vertue of a sacrifice which king *Numa* was wont to use in that case, hee had not observed exactly all the exorcismes and ceremoniall words contained in those books of king *Numa*, but swerved somewhat from them. And many other writers doe testifie, that by the power of words and offes, the destinies and prodigies of great importance presaged to one place, have bene cleane altered and transferred to another: as it was like to have happened to the Romanes, at what time as they laid the foundation of *Jupiters* temple upon the mount or rock *Tarpeius*. For when they digged there for the foundation of the said temple, and chanced to find within the ground a mans head; the Senat of Rome sent certain embassadours of purpose to the Sages and Wisards of *Tuscane*, to know the signification of this straunge sight and miraculous occurrent. Whereof *Olenus Calenus* (who was reputed the most famous devinor and prophet of all the *Tuscans*) having some intelligence, and foreseeing the great felicitie and happinesse that it imported and presaged, intended by a subtile interrogative to translate the benefit thereof to his owne native countrey of *Tuscane*. Having therefore first with a staffe set out and described (as it were) the modell and form of a temple, upon the ground which lay before him; he came about the Romane embassadours before said, and questioned with them in this wilie manner: Is it so Romanes as you say? And are these your words indeed? There must be a temple here of *Jupiter* that most gracious and mightie god: We have light here upon a mans head. Vnto which interrogation of his, the said Roman embassadours according to the instructions which they had received beforehand from the Wisard or Divinors sonne, answered in this manner: No, not here in this very place, but at Rome (we say) the head was found. And verely, our auncient *Chronicles* doe all of them most constantly affirme, that had they not been thus forewarned and taught what to say, but had simply answered Yea, here we have found a head, &c. The fortune of the Romane State and Empire had gone quite away to the *Tuscans*, and been established among them. The same had like to have happened a second time, as wee may see in the records and monuments of old date,

\*Which is called *Obnuntiatio dicarum*, as wee may read in *M. Tull. de Divinatione. 1.*

\*In which yeare it seemeth *Plinie* wrote this worke.

date, when as a certaine chariot with foure horses, made of cley, and prepared for to be set upon the loyer or lanterne of the said temple, chaunced as it lay baking in the furnace to grow into an extraordinary bignesse. For the foresaid Wise men of Tuscan being asked what the said prodigie should betoken, practised the like, as *Olenus* did: but the Romanes being wise and warie in their words, saved and retained the same fortune still for the behoofe of Rome, which was presaged unto them by that happie foretoken. These examples may suffice to shew & proove evidently, that the vertues and significations of these signes and presages doe lie in our owne power: and are no otherwise of force and effect, but according as every one of them is so taken \* and accepted. True it is, and held for an undoubted principle in the Augures discipline and learning, That neither cursed execrations, ominous and unluckie birds, nor any other presage by their flight singing and feeding, can touch those persons who take no heed of them, and doe protest plainly, that they regard them not, what businesse soever they goe about and be entring into: A greater gift than which, and testimonie of the divine indulgence and favour of the gods unto us, we cannot have, thus to subject their secrets to our puissance. Moreover, in the lawes and ordinances of the twelve tables here at Rome, are not in one place these very words to be found, *Qui fruges occensasit*, [*i. Whosoever shall enchaunt or forespeake any corne or fruits of the earth:*] and in another place, *Qui malum carmen incantassit*, [*i. What person soever useth pernicious charmes to the hurt or mischeefe of any creature?*] Over and besides, *Verrius Flaccus* doth affirme upon the credit of certaine authors which he alledgeth and beleeveth, That the first thing which the ancient Romans were wont to doe at the siege and assault of any towne or citie, was by their priests to conjure and call forth that god or goddesse which was the parron or patrones thereof; and withall to promise unto the said god or goddesse, either the same place againe, or else a greater and more spacious seat; yea, and the like divine worship, or better, among the Romanes: and even at this day our Pontifics or Bishops have the charge of this sacred ceremonie among other functions belonging to their ministerie. And hereupon well knowne it is, that for this cause and nothing else, it was never divulged abroad, what god was the protector and patron of Rome cittie, for fear least some of our enemies should assay to conjure him forth, and deale by us as wee doe by them. Furthermore, who is ther that is not afraid of all maledictions and cursed execrations; and especially when the \*names of the infernall fiends or unluckie foules are used in such bannings? For feare likewise of some harime, see wee not that it is an usuall thing to \*crush and breake both egge and fish shels, so soone as ever the meat is supped and eaten out of them; or else to bore the same through with a spoone stele or bodkin? From hence came those amatorious eidyals and eclogues of *Theocritus* among Greeke Poets, of *Catullus* and *Virgil* among us, full of amorous charmes, in imitation of such exorcismes and conjurations indeed. I assure you many folke there be of this beleefe, That by certain spels and words, in manner of charmes, all the pots and vessels of earth baking in a furnace, may bee cracked and broken, without touching them at all. And there are not a few who are perswaded for certaine, that even the very serpents as they may bee burst by enchauntment, so they can unwitch themselves: and that as brutish otherwise and earthly as they be, yet in this one thing they have a quicke sence and understanding, insomuch, as at the charmes of the Marsians they will shrinke from them and draw in their bodies round into a knot, though it were in the night season when they lie asleepe. Some there be also that when a skarefire hath taken an house, write certaine \*words upon the walls, and thereby limit and confine the fire, that it shall goe no farther. Certes, I am not able to say, whether straunge, forain, and ineffable words hard to bee pronounced, are more availeable to the effecting of these incredible things, or our Latin words, comming out at a venture unlooked for and spoken at randon: which must needs seem ridiculous in our judgement, seeing that the spirit and mind of man, expecteth alwaies some great and mightie matter in these conjurations and exorcismes, which may carie a majestic therewith to encline and move the gods to mercie and favour, or rather indeed to commaund their heavenly power perforce. But to proceed, *Homer* the Poet hath written, that prince \**Vlyxes* being wounded in the thigh, staunched the blood with a charme. And *Theophrastus* testifieth, that there be proper spels to cure the Sciatica. *Cato* hath left in writing, that there is a speciall charme for dislocations, whereby any bone put out of joint may be set againe. And *M. Varro* reporteth the like vertue of certaine good words for the gout. As for *Cesar* the Dictatour, it is commonly said of him, that having beene once endaugered with the fall or overthrow of his coach wherein he rode, would never afterwards ride in coach againe, unlesse so soone as ever hee had

\* Whereupon it was thought materiall to speake in this manner *Accipio omen*. For otherwise it availed not.

\* As in saying thus, The Devil take thee, or, The Ravens peck out thine eyes, or I had rather see thee Pie peck: and such like.

\* Because afterwards no witches might prick them with a needle in the name and behalfe of those whom they would hurt and mischeefe, according to the practise of pricking the images of any person in wax; used in the witchcraft of these daies.

\* That is to say *Arsè verse*, out of *Africanus*, as *Plinius* noteth, which in the old Tuscan language signifieth *Averne gneumi*. Put backe the fire. or rather the onnes of *Aurilius*, in his *Odyssey*.

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**A** had taken his place, and before that he set forward upon his way, hee had pronounced a certaine charme that he had in store : and perswaded he was, that if hee said it over three times together; he should come by no mischaunce in his journey, but travell in securitie. A thing that I know many now adaies to practise ordinarily as well as he. But for farther prooffe and confirmation of this opinion, I report mee to every mans conscience and knowledge; to that (I say) which there is not one but knoweth : What is the cause I pray you, that the \*first day of every yeare wee salute one another for lucke sake, with wishing a good new yeare? What is the reason, tell me, that in all our publicke processions and generall solemnitie every fift yeare for the health and good estate of the cittie, they \*made choise of such persons for to lead the beasts appointed to sacrifice, whose \*names were good and fortunat? Or how commeth it about, that for to prevent or divert witchcraft and forcerie, we observe a peculiar adoration, and invocat upon the Greekish [goddesse of vengeance] *Nemesis*; in which regard onely, wee have her statue or image set up in the Capitoll, notwithstanding wee know not yet what name in Latine to give her? How is it, that in making mention of those that be dead, we speake with reverence and protest that we have no meaning to disquiet their ghosts thereby, or to say ought prejudiciall to their good name and memoriall? If there be nothing in words, how happeneth it I would faine know, that wee have such an opinion of odde numbers, beleving that they be more effectuell in all things than the even? A matter I may tell you of great consequence, if we doe but observe the criticall daies in fevers. Also, in the gathering of our first fruits, be they Peares, Apples, Figges, &c. wherefore use we to say, These be old, God send us new? What moveth us to wish health and say, God helpe, or blesse, when one sneezeth? for even *Tiberius Caesar*, who otherwise was knowne for a grim sir, and the most unfociable and melancholicke man in the world, required in that manner to bee salved and wished well unto, whensoever he sneezed, though he were mounted in his chariot. And some there be who in this case ceremoniously doe salute the partie by name, and thinke there is a great point of religion lies in that. Moreover, is not this an opinion generally received, That when our ears do glow and tingle, some there be that in our absence doe talke of us? *Attalus* avoucheth for a certaintie, that if a man chauce to espie a scorpion, and doe no more but say this one word \*Duo, the serpent will be still and quiet, and never shoot forth his sting. And now seeing by occasion of mentioning a scorpion, I am put in mind of *Affricke*, you shall understand thus much; that throughout all that countrey there is not one goeth about to doe any thing, but before he begins he saith this word \*Africa. As for other nations, in every enterprife that men take in hand, they use the name of their gods, and pray ordinarily, that it would please them to give a grace and blessing to their attempts. As for this ceremonie, namely, when the table is spread & furnished with viands, to lay a ring from the finger upon it, wee see it commonly and orderly practised; and that it is of force to put by many scrupules and religious doubts it is very evident. You shall see some men to take the spittle out of their mouths, and conveigh it with their fingers end behind the eare, for to rejoyce the heart and drive away all pensivenesse and melancholicke fancies that trouble the mind. And to bend or bow downe the thumbes when wee give assent unto a thing, or doe favour any person, is so usuall, that it is growne into a proverbiall speech, to bid a man put downe his thumbe in token of approbation. In adoring the gods and doing reverence to their images, wee use to \*kisse our right hand and turne about with our whole bodie: in which gesture the \*French observe to turne toward the left hand; and they beleeve that they shew more devotion in so doing. As touching the manner of worshipping and adoring flashes of lightening, all nations with one accord and conformitie doe it with a kind of \*whistling or chirping with the lips. If there bee mention made of skarefires at the table as we sit at meat, we hold it ominous, but wee turne away the perilous presage thereof, by spilling and casting water under the bourd. When one riseth from his meat and is readie to depart, if they of the house goe in hand presently for to sweep the floore and make all cleane: as also to take away dishes, trenchers, &c. upon the bourd; or to remoove the cupbourd of plate, & liverie table, whiles one of the guests is a drinking, are thought to be most unfortunat tokens, and to presage much harme. *Servius Sulpitius* a principall person of our cittie, hath written a treatise of this argument, wherein hee giveth a reason why we should not leave or thift our trenchers at every course or change of dishes; for in those daies there were no more allowed than there sat guests at the tables, and those were served but once for all. If one chauce to sneese after repast, the order is to call for a dish of meat and a trencher againe to be set upon the bourd: and in case he tast not of somewhat afterward, it is thought a most fearefull

\*. The first of March.

\* *Dicitur causa, i. pro forma.*  
\* As *Valesius, Lucius, Salvius, Statorius, &c.* which are significant, and import by the very letter some happiness and prosperitie.

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\*. Two.

\*. Affricke.

\* Which fashion was afterwards taken up in doing reverence to princes and great persons. \* Whereas other nations observed to turne to the right hand, as appeareth by *Pianus, Quome veriam nescio, P. Si deos salutes Dextrisum censeo.* \* *Poppysius*. in setting our lips close together, and drawing the breath inward, as our manner is in playing with a tame Sparrow, or chearing up and making much of an horse

and

\*Of the speciall providence of God: *Plinie* speaketh like himselfe, a Heathenish infidell.

\**Fame labor est.*

\*Which answered to our R. and A.

and cursed presage on his behalfe: like as to sit at the table and eat nothing at all. \*See how ceremonious those men were, and what precise ordinances they instituted, who were of beleeft, that in all our affaires and actions, and at all times, the divine power of God was present: and that by these meanes they left them pacified for all our finnes and vices. Neither is there an end heere: for over and besides it hath bene marked, that many times all the table is hush't, and ther is not a word heard from one end to the other: but this is noted never to happen but when the guests make a just even number. But what doth this silence presage? Surely, every one of them \*shall be in daunger to loose or empaire his credit, good name, and reputation. Moreover, if a peece of meat chanced to fall out of the hand downe to the floore, it was taken up and delivered upon the bourd againe, where it passed from one to another, and went through the table: but in anie wise they were forbidden to blow ther upon, for to cleanse it from the dust or filth that it caught. Furthermore, they have proceeded thus farre, as to gather presages from such things as happen just at the time whiles one either speaketh or thinketh of the same. But of all others this was counted a most execrable token, in case it chanced that the Pontife or high Priest, sitting at the table *pro forma*, and for order sake at any solemne feast or sacrifice, let fall a morcell of meat: but if the same were laid upon the bourd againe, and afterwards burnt and sacrificed to the familiar gods of the house *Lares*, it was thought a sufficient expiatorie satisfaction. Semblably, men are of opinion, That if any medicines purgative or others, fortune to be set upon a table before they bee given to the patient for to drinke, they will doe no good at all, but loose their operation. Also there is a superstitious ceremonie in paring the nails of the fingers, during the market daies held at Rome, with this charge, that the partie hold his tongue and bee silent all the while, and begin at the forefinger: and this forsooth concerneth the money of many a man. Likewise, as great a matter as that, lieth in stroking or handling the haire of the head, either upon the seventeenth day after the change of the Moone, or the nine and twentieth; for a speciall meanes this is to keepe the haire on, which is given to fall, as also to ease the head-ach. Moreover, the peasants in the countrey observe this custome in many mannors and farmes of Italie, to forbid their wives and women to spin as they walke up and downe abroad in the street or any common way of passage, or to carie their rockes and distaves undizened or bare: for this opinion they have, that in so doing they prejudice the hope of all fruits, and the corne especially growing in the field for that year. Not long since, *M. Servilius Nonianus* (who in his time was a principall citizen of Rome) to prevent the blearednesse of his eyes which he feared, before that either any man else foretold him of that disease, or himselfe once named it, tooke a little peece of paper, and wrote therein these two capitall Greeke letters P and A, which he lapped round & fast tied with a linnen thred, and so wore it hanging at a lace about his necke under his throat. *Mutianus* (who had been thrice Consull of Rome) observed the same effect by wearing a flie alive within a little rag of white fine linnen cloth: and both of them did highly commend these medicines of theirs, reporting that by those meanes they were free from bleared eyes. Finally, wee read of certaine charms and spels against stormes of haile: against sundrie sorts of diseases, and namely for any part that is burnt or scalded, and verely some of them have ben proved by experience to be effectuall. But for mine owne part abashed I am and ashamed to put them down in writing, considering how diversly men are affected in mind. And therefore to conclude this matter, I leave every man to himselfe to give credit or otherwise unto them at his owne pleasure and discretion.

### CHAP. III.

#### Remedies proceeding from man, for the cure of diseases.

IN my former Treatise as touching straunge and woonderfull nations, I spake of certaine races of men which were of a monstrous nature, and caried a venomous regard and looke in their very eyes: besides many other properties of beasts, which here to repeat were needlesse. Howbeit, in this place I thinke it not amisse to note, that some people there be whose bodies bee from top to toe all medicinable and holesome unto others. As for example, the men of those families which doe terrifie serpents, and drive them away with their very presence: who also are of this nature, that they be able to cure and ease such as are stung already either by touching onely, or else by a medicinable sucking of the place: Of which kind are the *Psylli* and *Marfi*: those also in the Island \**Cyprus*, whom they call *Ophugenes*: and of this race and house there came an Embas-

\*or *Paros*.

adour

A Sidor out of the said Island, whose name was \**Exagon*, who by the commandement of the Consul was put into a great tun or pipe wherein were many serpents, for to make an experiment and triall of the truth: And in very deed the said serpents licked his body in all parts gently with their tongues, as if they had been little dogs, to the great wonder of them who beheld the manner of it. A man shall know those of this familie (if any of them remaine at this day) by this signe, that they breath a strong and stinking sent from them, especially in the Spring season. Now, these people beforenamed had not onely a gift to cure folke with their spittle, but their very sweat also had a medicinable vertue against the sting of serpents. For as touching those men who are born and bred in Tentyrus (an Island lying within the river Nilus) so terrible they be unto the Crocodiles, that they will not abide so much as their voice, but flie from them so soone as they heare it.

B Moreover, it is knowne for certaine, that all the sort of these people, who have their bodies thus priviledged by that secret antipathie in nature betweene them & serpents, are able to ease those who are stung, if they doe but come in place where they be: like as a wound will bee more angry and sore, if they come neare who at any time before have been hurt by sting of serpent or tooth of mad dog: such also carrie about with them in their bodies so venomous a qualitie, that their onely presence is ynough to marre the eggs that a brood-hen sits upon, and make them all addle, yea, and to drive ewes and other cattaile to cast their young before the time: such a virulent propertie remaineth still behind in their bodies who have beene once stung and bitten, that notwithstanding they be cured thereof, yet venomous they are now and hurtfull to others, who beforetime were poysoned themselves. But the onely way to remedie this inconvenience, is to cause

C them to wash their hands before they enter into the roume where the patients lie, and with the same water to be sprinkle and wash them who are to be cured. Again, this is to be observed, that whosoever at any time have been pricked with a scorpion, shall never afterwards be stung by hornets, wespes, or bees. A straunge thing this is no doubt, howbeit, no great wonder to them who know, that a garment or cloth which had been used at funerals, will never bee afterwards moth-eaten: and how that serpents hardly can bee plucked out of their holes, unlesse it bee by the left hand.

## CHAP. IIII.

Of certaine Sorceries: and the properties of a mans spittle. Also against Magicians.

D

THE inventions of *Pithagoras* as touching numbers, beare a great stroke in these matters, and lightly misse not: but principally in this, That the said Philosopher would give judgement by the vowels contained in the proper name of any person, concerning their fortunes: For in case the vowels were in number odd, hee pronounced, that if the partie ever proved lame of a lim, lost an eie, or met with any such like accidents, the same should happen upon the right side of the bodie: but contrariwise, if the number of vowels were even, then these infirmities should befall the left side. Furthermore, it is commonly said, that if one take a stone, dart, or instrument of shot, wherewith a man hath killed these three living creatures, a man, a wild Bore, and a Bear, one after another, and that with one single stroke to every one of them; and sling the same clean over an house where there is a woman in hard travell of childbirth, so as it light on the other side without touching any part thereof, the woman shall presently bee delivered. More reason there is that a \*light javelin or Pertuisane should doe this feat, which had been drawne forth of a mans

E bodie, so as it never touched the ground after: for doe but bring this murdering javelin into the place where a woman is in labour, it will forthwith procure her deliverance. *Orpheus* and *Arche-laus* doe write much after the same manner of arrowes pulled out of mens bodies, namely, That if care be had that they touch not the earth, and then be laid under the bed where man or woman lieth, they will cause the parties to be enamoured upon them that bestowed the said arrows there. And these authors report moreover, That the venison of any wild beast killed with the same weapon which was the death of a man before, is singular for to cure the falling sicknesse.

\**Velitaris bursa*, which also was called *Celibaris*

F

As some men there be whose bodies all throughout be medicinable, so there bee others who have certaine parts onely of the same vertue, according as I have written already concerning the thumbe of king *Pyrrhus*. In the citie *Elis* also the inhabitants were wont to shew as a wonderfull monument the rib of *Pelops*, which they avouched to bee all of Ivorie. And even at this day,

many

many there are who make great scruple to shave or clip the haire growing in any molle or wert upon the face. As touching the fasting spittle especially of man or woman, I have shewed already how it is a soveraigne preservative against the poyson of serpents. But that is not all : for in many other cases it is found by daily experience to be of great operation, and to worke effectually. For first and formost, if we see any surpris'd with the falling sicknesse, we spit upon them, and by that meanes we are persuaded, that we our selves avoid the contagion of the said disease. *Item*, An ordinarie thing it is with us to put by the daunger of witchcraft, by spitting in the eyes of a witch : so doe we also, when we meet with one that limpeth and is lame of the right leg. Likewise when we crave pardon of the gods for some audacious and presumptuous praiers that we make, we use to spit even into our bosomes. Semblably, for to fortifie the operation of any medicines, the manner is to pronounce withall a charm or exorcisme three times over, and to spit upon the ground as often; and so we doubt not but it will doe the cure and not faile. Also when we perceive a fellow or such like uncomfore a breeding, the first thing that wee doe, is to marke it three times with our fasting spittle. I will tell you of a strange effect, and whereof it is no hard matter ywis to make the triall. If one man hath hurt another, either by reaching him a blow neare at hand, or by letting flie somewhat at him farther off, and repent him when hee hath so done; let him presently spit just in the midst of the palme of that hand which gave the stroke, the partie immediately that was smitten, shall be eased from paine, and take no harme thereby. And verely wee find this to bee so, by experiments oftentimes made upon the bodies of fourefooted beasts : for let them be swaied in the backe, or hipped by some stripe given them with stone or cudgill, doe no more then but spit into that hand which did the deed, & streightwaies they will go upright again upon all foure. Contrariwise, some there be, who before they either strike or discharge any thing from them against another, after the same manner first spit into the ball of their hands, & so they make account to doe a greater displeasure, and to hurt more daungerously. But this wee may assure our selves, that there is not a better thing in the world for to kill tettars, ringwormes, and the foule lepric, than to rub and wet them continually with our owne fasting spittle : likewise to annoint therewith every morning our eies, keepeth them from being bleared. Also cankerous sores are cured with the root of Sowbread, which we call the earth apple, if the same be wrought into a salve with our fasting spittle. Moreover, if a man have a cricke and ach in the nape of his necke, let him take the spittle of a man that is fasting, some in his right hand, and therewith annoint the ham of his right leg; and the rest with his left, and doe the like to the left leg : and thereupon he shall find ease. If an earewig or such like vermine be gotten into the eare, make no more ado but spit into the same, and it will come forth anone. Among countercharmes & preservatives against forcerie, these be reckoned; namely, that a man spit upon his owne urine as soone as he hath delivered it out of his bodie : likewise to spit into the shoe that serveth his right foot, before he put it on in a morning : also whensoever hee goeth over or passe by a place where sometime hee was in daunger, to remember that he spit upon it. *Marcion* of Smyrna, who wrote a Treatise of the vertues and effects of Simples, reporteth, that the Scolopendres of the sea will burst in sunder if one spit upon them : and so will hedge toads and other venomous Frogs. *Ophilius* writeth, that spittle will doe the like by serpents, if one spit into their mouths as they gape. As for the learned *Salpe*, she saith, that if one perceive any member or part of the bodie be asleepe and benumbed, there is not a better thing to recover the sence therof, than to spit into the bosome, or to touch the upper eyelids with fasting spittle. Now, if we beleevethese things to be true, we may as well give credit to all that which followeth. Vvee see it is an ordinarie thing, that if a stranger come in place where a babe lieth in the cradle, or looke upon the said infant whiles it is asleepe, the nurse useth to spit thrice : although I am not ignorant that there is a religious opinion of this sillable \* *Mu*, that it is able to defend such young sucklings; as also of the foolish puppet *Fascinus*; both which are of power to put backe any witchcraft from them, and returne the mischeefe upon the eyebiting witch. And since I am light upon this name, I must let you understand that this *Fascinus* is holden to be a god forsooth, the gardian & keeper not of infants onely, but of great captains and brave generals of the field; who hath divine service done unto him at Rome among other gods, and that by the vestall Nuns : for the manner was to hang this ridiculous puppet under the chariots of noble victors riding in triumph, not only to defend them by a medicinable power against the venome of envious and spightfull tongues, but also to return all envie upon them, and bid as it were to take it among them. The like vertue there is in the tongue, beseeching fortune to bee

\* *Mu* meatur, \*  
As *Timobius*  
found it in an  
old copie. And  
considering  
the fooleries  
both before &  
after mentio-  
ned, this will  
sort well  
ynough with  
such stuffe: and  
namely their  
*Fascinus* in the  
old time  
(which was  
*zurpicula res,*  
*quale membrum*  
*virile*) hanging  
about chil-  
drens necks to  
withstand the  
mischeefe that  
might come  
by the eye, cal-  
led in Latine  
*Fascinum* also:  
for a witch  
would not  
rillingly settle  
ereye long  
pon such a  
eastly and  
lthe object.

G

H

I

K

L

M

pro-

- A** propitious and favourable unto them: Fortune (I say) who ordinarily commeth after to whip and punish them, as the scourge and tormentresse of glorie and honour. Over and besides, the tooth of a man, especially when he is mad, is reckoned to be as dangerous and pernicious a biting as any other. The excrement found in mans ears, called ear-wax, is thought in this case to be soveraigne: and let no man marveile thereof, considering how it will heale the sting of scorpions and serpents also, if it be applied to the place presently: but it is the better and more effectually, if it be taken out of the Patients owne ears, who is thus wounded: and in that sort it healeth also the whitflaws and impostumations that breed about the naile roots. Moreover, take a mans or womans tooth, and stampe it into powder, it is thought good for the sting of a serpent. The haire of young boy-children which is first clipped off, is held to be a singular remedie for to assuage the painfull fits of the gout, if the same be tied fast about the foot that is grieved: and generally their haire, so long as they be under fourteen yeers of age, easeth the said anguish, if it be applied unto the place. Likewise, the haire of a mans head cureth the biting of a mad dog, if it be laid to the place with vinegre: it healeth also the wounds in the head, applied with oile or wine. But if it were plucked from his head whiles he hangeth upon the gallows, then is it soveraigne for the quartan ague: But we may chuse whether we will beleve it or no. Certainly the haire of the head burnt to ashes, is knowne to be verie good for a cancerous ulcer. If a woman take the first tooth that a young child cast, set it in a bracelet, and so weare it continually about her wrest, it will preserve her from the pains and grievances of her matrice & naturall parts. Tie the great toe and that which is next unto it together, you shall see how it will allay any risings and tumours in the share. Bind
- C** gently the two middle fingers of the right hand, with a linnen thread, marke of what force this remedie is to repress the rheume falling into the eies, and how it will keepe them from beeing bleared. If all be true that is commonly said, the stone that one hath voided and thrust out of the bodie, easeth all others that be pained with the stone, if the same be kept fast tied to the share: also it doth mitigat the griefe of the liver; and procureth speedie deliverance to women in travaile with child. *Granius* affirmed moreover, that in all these cases it would doe the better, if one were cut for it, and that it were taken forth of the bladder by way of incision. If a woman be neare her time and looks every day to fall to labour and crie out, let the man come by whome she is with child, and after he hath ungirt himselfe, gird her about the middle with his owne girdle, and unloose the same againe, saying withall this charme, *I tied the knot, and I will undoe it againe*, and therewith goe his waies, she shall soone after fall to her businesse and have more speedie deliverance. *Orpheus* and *Archelaus* both, doe affirme, That if the squinancie be annointed with man or womans blood (it skilleth not out of what veine or part of the bodie it issued) it is an excellent remedie for that disease. The like effect it hath, if their mouths bee rubbed with the said blood, who being overtaken with the epilepsie, are falne downe, for immediatly thereupon they will rise and stand upon their feet. Some write, That if the great toes be pricked untill they bleed againe, the drops that come forth worke the like effect in the falling sicknesse, so that the face of the Patient be sprinkled or belmeared therewith: or if a maiden touch the parties face that lieth in a fit of the said disease, with her bare thumbe or great toe, hee shall come againe to himselfe and recover. By which experiment, Physicians going by conjecture, are of opinion, That such persons
- E** subject to that disease, should feed of the flesh of \* such beasts as never were with young. *Æschines* a Physician of Athens, was wont to cure squinancies, the inflammations of the amygdals, the infirmities of the uvula, and all cancerous sores, with the ashes of a man or womans body burnt: and this medicine he called Botryon,

Many maladies there be, that go away the first time that either a man hath carnall knowledge of a woman, or that a maiden seeth her monethly sicknesse: but if they end not at such a time, commonly they proove chronicke diseases and contiue a long time, and especially the falling sicknesse. It is said moreover, That the companie of a woman easeth them very much who are stung with a scorpion: but women in the same case catch harme by that meanes. Some say also, that if the eies bee dipped three times in that water wherein a man or woman hath washed their feet, they shall be troubled neither with blearednesse nor any other infirmitie. And others there be who affirme, that the wens called the Kings evill, the swelling kernels also behind the ears, and the squinancie, are cured with touching the hands of them that have died a violent and untimely death. Some stand not so much upon that point, but say, That the backe of the hand of any one that is dead (it skilleth not how nor by what means) if it touch the grieved part, will worke the like

effect, so that the dead partie and the Patient be both of one sex. As for the toothach, it is a common speech, That if one bite off a peece of some tree that hath been blasted, or smitten with lightning, provided alwaies that he hold his hands behind him at his backe in so doing, the said morfell or peece of wood will take away the toothach if it be laid unto the tooth. Some there be who give direction to take the perfume of a mans tooth burning in the fire, for to ease the toothach of a man; and semblably of a womans tooth to helpe women in the same case. Others you shall have, that prescribe to draw one of the eye-teeth, called in Latin Canini, out of the head of man or woman lying dead and not yet entered, and to weare the same against the toothach. It is a common speech, That the earth found in or about a man or womans scull, is a singular depilatorie, and fetcheth away the haire of the eyebrows. As for the grasse or weed that groweth therein (if any such may be found) it causeth the teeth to fall out of the head with chewing only. As also that no ulcer will spread farther but keep at a stay, if there be a circle drawn about it with the bone of a man or womans bodie. As touching the cure of a tertian ague, some there be who lade up water out of three pits, as much out of one as another, and mingle all together; which done, they put the said water into a new earthen pot that never was occupied before, and begin to the Patient out of it, giving the rest unto him or her for to drink, when the fit commeth. But for the quartan ague, they get me a broken fragment of a wooden pin which held the sides and crosse-peece of a paire of gallows together, wrap it within a locke of wooll, and so hang it about the Patient: or else they take a peece of the halter or rope from the gallows, and use it in like manner for the foresaid purpose: but wor ye what? when the Patient is by this means rid of the fever, the said parcell of wood or cord they use to burie or bestow close in some hole within the ground, where the Sun may never shine of it, and then the accessse will returne no more. See the toies and vanities of these Magicians! and yet these be not all: for they run on still and say, that if one take a whetstone which hath served a long time to whet knives and other edge-tools on, and lay the same under the bolster or pillow where one lieth that is readie to faint and give up the ghost upon some indirect means, by forcerie, witchcraft, or poisoning, (but this must be done without the knowledge of the said partie) you shall from the verie mouth of the Patient heare, what poison was given, in what place, and at what time; but who it was that gave it, hee or shee shall not be able to name. Moreover, this is knowne for a truth, That if one be stricken speechlesse with lightning, and then the bodie be bent and turned toward the wounded place, the partie shall recover presently and speake againe. Some there be, who to drive backe and keepe downe the biles and botches that rise in the shere, take the thread or yarne out of the weavers loome which serve for the selvedge or list, making seven or nine knots, and in the knitting of everie one of them name some widow or other, and then tie it fast about the grieved place. Also for to assuage the paine of any wound, they give order, that the wounded partie take a naile or some other thing that one hath troden under foot, and to weare the same tied about the necke, arme, or other part of the bodie. For to be rid of werts, some chuse a time to plucke them up by the roots, when the moon is twentie daies old at least, and then lay themselves along upon their backs in some ordinarie high way, looking fully upon the moone, and stretching their armes backward as far as they can beyond their heads, and looke what they can catch hold of with their hands, therewith they rub the place. If one cut and pare an agnell or corne in any part of the bodie, observing a time when a starre seemeth to shoot or fall, they say, it will quickly weare away and be healed for ever. They would beare us in hand, that if a man poure vinegre upon the hooks and hindges of doores, and make a liniment with the durt that commeth of the rust thereof, and therewith annoint the forehead, it will assuage the head-ach. They promise also to doe as much with a wither or halter that a man is hanged withall upon a gibbet, in case it be done about the temples of the head in manner of a frontall. Moreover, if any fith-bone sticke in the throat and will not remoove, it shall incontinently goe downe, if the partie readie thus to be choked withall, put his feet into cold water: but if some peece of any other bones be readie to choke one, make no more adoe, but take some other little spils of the said bone and lay them upon the head, you shall see it passe away and doe no harme. If a peece of bread have gone wrong or lie in the way readie to stop the breath, take the crums of the same loafe & put them into both the ears, you shall see it will be soon gone and do no farther harme. Furthermore, the Greeks (who were given much to make mony of everie thing, and namely of their publicke places of bodily exercise) made great account of certaine excrements that came from mens bodies, as singular remedies for many diseases: for the filth that

- A** that was scraped and rubbed from the bodies of wrestlers, &c. served to mollifie, to heale, resolve, and incarnat; a medicine consisting of sweat & oile tempered together: with it they used to cure the inflammations, contractions, distortions, and risings of the matrice, by application outwardly: therewith they would draw downe the monthly fleurs of women; lenifie the intemperat heat; and dissolve piles and swelling bigs in the seat or fundement: they use the same also for to assuage the grieve of the sinews, to rectifie dislocations and set the bones in joynt, and to discusse the nodosities of the joynts. Howbeit, the scrapings that come of sweating in banes and hote-houses; be counted of greater validitie in all these infirmities, and therefore no marveile if they enter into the composition of maturative emplastres, and which bring an impostume to suppuration. As for the foresaid medicines which stood upon sweat, oile wherewith wrestlers were annointed,
- B** and some urine mingled among, they be good only to mollifie the nodosities of the joynts: for as they heat and resolve more effectually, so in the other respects nothing so forcible they are as those that be gathered out of stouves and bains. Verely a man would not beleve to what shamelesse and impudent curiositie some authors are growne unto (and even those of all others who be most renowned) who bath not with open mouth to commend unto us that, for a singular remedie against the pricke of scorpions, which I am not willing to name, even the filthie sperme that passeth from a man by his privities. Neither could they stay there, but to cause barraine women for to teeme and beare children, they have found out a proper pessarie to bee put up into their secret parts, made forsooth of the ordure that commeth away from infants so soon as they be out of their mothers wombe: and this medicine they have a prettie name for; and call it Meconion.
- C** Moreover, the Greeks have gone so neare, that they have scraped the very filth from the walls of their publicke halls and places of wrestling, and such like exercises; and the same (say they) hath a speciall excafactorie vertue, whereby it discusseth and resolvethe the biles and impostumes called Pani; and serveth as a soveraigne liniment to heale the ulcers in the bodies of children and old folke, yea and to skin any place that is galled, raw, & blistred with burning. Lo what remedies have ben found in the bodie of man! And surely since I have taken the pains to put them down, I may not omit those voluntarie medicines which depend upon his mind, & proceed from his will and understanding. In the first place, you shall have some that will fast and forbear all kinds of meat; others drinke not at all; one while they abstaine from wine onely, another while from all flesh meats: and you shall see divers men never come unto bath or baine, everie one according
- D** as their sicknesse doth require. And this kind of abstinence or regiment of themselves, they hold to be the readiest and surest means to recover their health. In the ranke of these remedies, are reckoned bodily exercise, streining of the voice, unction, scratching, and rubbing, as need and occasion requireth: for hard and vehement friction doth constipat and bind the bodie: contrariwise, gentle and soft frictions doe mollifie and open the pores: and, as much rubbing taketh downe the bodie and causeth leanness, so that which is moderat setteth it up and encreateth fatnesse: but nothing is there more holefome than walking and gestation; which is an exercise performed many waies. If the stomacke be weake, and the legs feeble, riding on horsebacke is an excellent exercise: for the phthysicke or consumption, nothing so good as to saile or be rowed upon the \* water: but in case there be a long disease hanging upon a man, what better thing in the
- E** world than to change the aire, and remove from place to place? In like manner to procure sleepe; by lying in some prettie bed that may be rocked too & fro, is oftentimes good for a mans health: as also to vomit now and then, but in no wise to use it ordinarily. Lying in bed upon the backe, is commended for the infirmities of the eies; but upon the bellie, for the cough. To lie upon the sides shifting from one to the other, is held to be singular against rheums and catarrhes. *Aristotle* and *Fabianus* doe say, That we be given to dreame at the Spring and Fall, more than in the other seasons of the yeere: also most when we lie with our face upward, but never groveling: And *Theophrastus* affirmeth, That sleeping upon the right side, helpeth forward the concoction of meat in the stomacke: whereas they that lie upon their backe shall not have so quicke digestion. The manner of bathing also and using the baine and hote-house (which is one of the chiefe and principall means of our health) is in a mans power to order as hee list himselfe: like as hee may chuse what kind of friction hee will in the stouph or hote-house, either to be rubbed with linnen cloths, or well curried and scraped with kombs. *Item*, it is knowne to bee verie good and holefome, to wash ones head with hote water, before hee enter into the baine or hote-house; and after that hee is out of it; to doe the like with cold water: as also to take a draught of cold water

\* Specially upon the sea.

immediatly before meat, and to do as much between meals: likewise to drinke the same to bedward, yea and other-whiles in the verie night, so as we sleepe both before and after: where, by the way this would be noted, That no living creature else but man alone, delighteth to drinke any drink hot; know then hereby, that such kind of drinks be not naturall. Finally, to wash the mouth with wine before one goeth to bed, for a sweet breath: likewise so soone as he is up betimes, with cold water against the toothach, so as he doe it three or five times together, or at least-wise observing such an odd number: as also to bath the eies in a morning with oxycrat, that is to say, with vinegre and water mingled together, to preserve them for beeing bleared, are singular and approved experiments.

## CHAP. V.

☞ *Observations as touching Diet, and the manner of our feeding, for the regiment of health.*

Like to the former rules is this also, as touching our Diet, That it be not too precise, but so as we may feed indifferently of all viands, & acquaint our bodies with varietie of meats; which is observed to be the best way to maintaine our health: and in verie truth, *Hippocrates* saith, That to eat but one meale a day, that is to say, to forbear dinners, is a diet that will dry up a mans bodie within, and bring them soon to age and decay. But this aphorisme of his he pronounced as a Physician to reclaime us from that hungrie and sparing diet, and not as a patron and maintainer of full feeding and gourmandise: for I assure you, a temperat and moderat use of our meats, is the holsomest thing that is for our bodily health. But *L. Lucullus* was so strict herein, that he suffered himselfe to be ordered and over-ruled by his own servant, who would not let him eat but as he thought good: in such sort, that it was no small disgrace unto him in his latter daies thus to make his man his master, and to bee governed by him rather than by his \* own selfe: for was it not (thinke you) an approbrious and shamefull sight, to see a \* slave and no better, to put his lords hand from a dish of meat, being an aged gentleman as hee was, and who in times past had rode in triumph: to gage him thus (I say) and keepe him short, though he were set among great States at a roiall feast within the capitoll of Rome?

\* For every man is to be his owne Physician: where-upon might rise this proverbe, *A foole, or a Physician.*

\* Thought to be *Caillibenes* his Physician: for in those daies Physicians were reckoned but servants to such persons as *Lucullus* was.

\* *Palmā altera manu scalpere*: unless hee meaneth [to scratch the palm or inside of the hand, &c.] which answereth somewhat to the remedies next following.

\* *Homo alius vivit ex homine*: which *Dalecampius* expounded thus: For that a man in that action, goeth beside himselfe.

\* For it holdeth women in pain still, & hindreth the operation of Physicke.

\* There was an old witch that by this means kept her in a long and tedious travaile.

## CHAP. VI.

☞ *Of Sneezing. The use of Venerie: and other means which concerne mans health.*

Sneezing dischargeth the heavinessse of the head, and easeth the pose or rheume that stuffeth the nose: and it is commonly said, That if one lay his mouth to the nostrils of a mouse or rat and touch the same, it will doe as much. To sneeze also, is a readie way to bee rid of the yex or hicquet. And *Varro* giveth counsell, to scrape a branch of a \* *Date* tree with one hand after another by turnes, for to stay the said hicquet. But most Physicians give direction in this case, to shift a ring from the left hand to the longest finger of the right; or to plunge both hands into verie hot water. *Theophrastus* saith, that old men doe sneeze with more paine and difficultie than others.

As touching carnall knowledge of man and woman, *Democritus* utterly condemned it: and why so? Because (quoth he) in that act, one man goeth \* out of another. And to say a truth, the lesse one useth it, the better it is for bodie and mind both: and yet our professed wrestlers, runners, and such gamsters at feats of activitie, when they feele themselves heave or dull, revive and recover their lively spirits again by keeping companie with women. Also this exercise clenseth the breast and helperth the voice, which beeing sometime before cleare and neat, was now become hoarse and rustie. Moreover, the temperat sports of *Venus*, ease the paine of the reins and loins, mundifie and quicken the eye-sight, and be singular good for such as bee troubled in mind and given over much to melancholy.

Moreover, it is held for witchcraft, to sit by women in travaile, or neare unto a Patient who hath a medicine either given inwardly or applied unto him, \* with hand in hand, crosse-fingred one between another: The experience whereof was well seene (by report) when ladie \* *Alcmena* was in labour to be delivered of *Hercules*. And the worse is this peece of sorcerie, in case the partie hold the hands thus joyned a-crosse one finger within another about one or both knees. Also

**A** to sit crosse-legged, with the ham of one leg riding aloft upon the knee of the other, and that by turns shifting from knee to knee. And in verie truth, our auncestors time out of mind, have expressly forbidden in all counsels of State, held by princes, potentats, and Generals of the field; to sit hand in hand or crosse-legged: for an opinion they have, That this manner of gesture hindreth the proceeding and issue of any act in hand or consulted upon. They gave out likewise a streight prohibition, That no person present at any solemnitie of sacrifices or vowes making should sit or stand crosse-legged or hand in hand in manner aforesaid.

As for veiling bonnet before great rulers and magistrats, or within their sight, *Varro* saith, it was a fashion at first not commaunded for any reverence or honour therby to be done unto governours, but for health sake; and namely, that mens heads might be more firme and hardie, by

**B** that ordinarie use and custome of being bare:

When a mote or any thing els is falne into one eye, it is good to shut the other hard. If there be water gotten into the right eare, the manner is to jumpe and hop with the left leg, bending and enclining the head toward the right shoulder: semblably, if the like happen to the left eare, to doe the contrarie. If one be falne into a fit of coughing, the way to stay it is to let his next fellow spit upon his forehead. If the uvula be falne, it will up againe, if the Patient suffer another to bite the haire in the crowne of his head, and so to pull him up plumbe from the ground. Hath the necke a cricke or a paine lying behind, what better remedie than to rub the hams? Be the hams pained? doe the like by the nape of the necke. Say the crampe take either feet or leggs plucking and stretching the sinews when one is in bed, the next way to be used, is to set the feet upon the

**C** floore or the ground where the bed standeth: or put case the crampe take the left side, then be sure with the right hand to catch hold of the great toe of the left foot: and contrariwise, if the crampe come to the right leg, doe the like by the right foot. If the bodie fall a shaking and quivering for cold, or if one bleed excessively at the nostrils, it is passing good to bind streight and hard the extreame parts, to wit, hands and leggs, yea and the ears also. It falleth out oftentimes, that one cannot lye drie nor hold his water, but it commeth from him ever and anon; what is then to be done? mary tie the foreskin of his yard with a linnen thread or a papyr rush, & withall, bind his thighs about in the middle. If the mouth of the stomacke be readie to turne, and will neither receive nor hold any thing, it is good to presse hard and straine the feet together, or els to thrust both hands into hot water.

**D** To come now unto our speech and exercise of the tongue: in many cases and for divers causes, it is holesome to speake but little. I have heard say, that *Mecenas Messius* enjoyned himselfe three yeeres silence, and during that time never spake word, for that in a fit of a convulsion or crampe, he had beforetime cast up blood. In case any thing be readie to fall or rush violently against us, and that wee be in daunger of some stroke, say that wee be climbing up hill, or turned downe backward, or lying along, there is not the like means againe to preserve our bodies, as to hold our wind: and this invention wee had from a bruit and dumbe beast, according as I have shewed before.

Moreover it is said, that to sticke downe a spike or yron naile in that verie place where a man or womans head lay during the fit of the falling sicknesse, at the verie first time that he or she fell, secureth the partie that so doth, for ever beeing troubled with that disease. Also it is holden for a singular thing to mitigat the intollerable torments of the reins, loins, and bladder, to pisse with the bodie bending forward and groveling in the bathing tubs within the bains. As for greene wounds, it is wonderfull how soone they will be healed, in case they be bound up and tied with a \* *Hercules* knot: And verely it is thought, that to knit our girdles which we weare about us every

**E** day with such a knot, hath a great vertue in it, by reason that *Hercules* first devised the same. *Demetrius*, in a treatise that he compiled as touching the number of foure, affirmeth that it is of great efficacie; and he alledgeth reasons why it is not good to prescribe in any medicine to be drunke, the quantitie of foure sextars or foure cyaths. To rub the ears behind, is supposed to be verie good for them that are given to be bleare-eyed: like as to rub the forehead, for weeping

**F** or watering eyes. Concerning the signs of life and death which may be found in man, this is one, That so long as the Patients eye is so cleare that a man may see himselfe in the apple of it, wee are not to despair of life.

As for the Vrine of mankind, divers authors have treated of it; who as I find, have not onely

\* Wherein no ends are to be seene, they are so close couched, & therefore hardly to be unloosed.

set downe their reasons in nature as touching the vertue thereof, but also have been verie ceremonious and superstitious in handling that argument; yea and they have written distinctly of the severall kinds of urine digested into certaine principall heads. And among other things, I remember, that they set downe the urine of \* men that are unable for generation, to be singular good by way of injection, to make women fruitfull. But to speake of such remedies as we may be bold to name with honestie: the urine of young children who be not yet undergrowne nor foure teene yeers of age, is good against the venomous humour of those Aspides or Adders which the Greekes name \* Pryades, for that they spit their poison upon the eyes and faces of men and women. Also, the same is held to be singular for the pearle, the cataract, the filmes, the pin and web in the eyes; like as for the eye-lids also, and the accidents happening unto them. Beeing incorporat with the floure of Ervile, it is good for sun burnings: sodden also with bolled leeks to the consumption of the one halfe in a new earthen pot which was never occupied, it is excellent to mundifie the ears that run with matter, or that have any worms or vermin within them; and verely a stouph made with the vapour of this decoction, bringeth downe the desired sicknesse of women. Dame *Saſpe* ordaineth to foment the eies with the said decoction, for to fortifie the sight, and to strengthen them that they fall not out of the head: shee appointeth to make a liniment with it and the white of an egg, but principally if it be of an ostrich, and therewith to annoint the skin that hath been tanned and burnt in the Sun, for the space of two houres together: with it a man may wash away any blots or blurs of inke. Mans urine is much commended for the gout in the feet, as we may see by Fullers, who never be goutic, because ordinarily their feet are in mens urine. Stale chamber lie or urine long kept & incorporat together with the ashes of oyster shels, cureth the red-gombe in young infants, and generally all running ulcers: The same so prepared, serveth in a liniment for eating cankers, burns, and scalds, the swelling piles, the chaps and rifts in the seat and feet, also for the sting of serpents. The most expert and skilfull midwives have pronounced all with one resolution, That for to kill an itch in any part of the bodie, to heale a scald head, to scoure away dandruffe and scurfe in head or beard, and to cure the corroding ulcers in any place, but in the privie members especially, there is not a liquor more effectuell than urine, with a little sal-nitre put thereto. But surely, everie mans owne water (if I may for reverence of manhood so say) is simply best; and namely, if the Patient that is bitten with a dog doe straightwaies bath the place therewith: or in case there be any pricke of urchin, hedgehog, or such like spill sticking in the flesh, to apply the same thereto in sponges or wooll, and so let it lye on. But if it was a mad dog that bit the Patient, or that he be stung with a serpent, it is good to temper it with ashes and lay it unto the sore. For as touching the vertue thereof against Scolopendres, it is wonderfull what is reported, namely, That whosoever be hurt by them, if they doe wet the crowne of their heads but with one drop of their owne urine, it will presently cure the same, so as they shall feele no more paine nor harme thereby. Over and besides, by the speculation of our urine, we are able to give judgement and pronounce of health and sicknesse; for if the first water made in a morning be white and cleare, and the next after it higher coloured and enclining to a deepe yellow, the former sheweth that concoction was then begun, and the second is a signe that digestion is now perfect. A red urine is naught, but the blacke is worst of all: likewise if it be full of bubbles and froth aloft; and be withall of a grosse and thicke subsistence, the same is but a bad water. If the Hypostasis or Sediment which setteth heavie to the bottom, be white, it signifieth that there is some paine and greivance like to ensue about the joynts or principall parts within the bodie. Doth an urine looke greenish? it betokeneth some obstruction or disease already in the noble bowels and inwards: Is it of a pale hew? it saith that chollier aboundeth in that bodie: If it looke red, the bloud be sure is predominant and distempered. The urine is not to be liked but presageth daunger, wherein there appeare certaine contents like brans and blackish clouds. Also a white, thin, and waterish urine is never good: but in case it be thick and of a stinking smell withall, it is a deadly signe, and there is no way but one with the Patient. As for children, if their water be thin and waterish, it is but ordinarie and naturall.

The magicians expressly forbid in making water, to lay bare the nakednesse of that part against Sun and Moone, or to pisse upon the shadow of any person. And therefore *Hesiodus* giveth a precept, to make water against a wall, or something standing full before us, for feare least our nakednesse being discovered, might offend some God or Angell. To conclude, *Hasthanes* doth upon his warrant assure us, That whosoever droppeth some of his owne urine everie morning

\* Spadonum.

\* Spadonum, i. of spitting.

**A** of the face from all illfavoured spots, and keepeth it white and smooth. The same ointment healeth the skin that is scorched and pilled with cold, by travelling over mountaines charged with Snow; yea, and abateth the tumors and nodosities upon the joints. Now, if wee list to beleve the fooleries of Magicians, they would beare us in hand, that whosoever bee annointed all over with the said grease, shall bee gracious with princes and kings, yea, and win much favour among the people, and any State or nation where they shall converse: but principally it must bee the fat in the forehead betweene the eyebrowes, (where indeed it is impossible to find any at all.) The like effects they doe promise of the Lions teeth, and those especially of the right side; like as of the shag haire (forsooth) that should hang under their nether jaw. Indeed the gall of a Lion mixed with water, clarifieth the eyesight, in case the eyes be bathed therewith. The same tempered with the owne grease, dispatcheth as they say the falling sicknesse, in case the patient tast never so little of it, and so soone as hee hath taken it, run a while for to digest the same. A Lions heart cureth the Quartane ague, if the sicke person doe eat thereof: and their fat is a soveraigne remedie for the feaver Quotidian, if it be used with oile rosat. There is not a beast so fell and savage, but it will run away from them that be annointed with Lions grease: and it is thought to be a singular preservative for to prevent any secret ambushes or practises intended against one.

**B** As touching the Cammell, his braine (by report) is excellent good against the epilepsie or falling sicknesse, if it bee dried and drunke with vinegre: so dooth the gall likewise taken in drinke with honey: which also is a good medicine for the Squinancie. It is said, that a Cammels taile dried, causeth loosenesse of the bellie: like as the dung reduced into ashes and incorporat with oile, doth curle and frizle the haire of the head. The said ashes made into a liniment and so applied, yea, & taken in drinke as much as a man may comprehend with three fingers, cureth the dysenterie: so doth it also the falling sicknes. Cammels piss (they say) is passing good for Fullers to scour their cloth withall: and the same healeth any running sores which bee bathed therein. It is well knowne that the barbarous nations keepe this stale of theirs untill it be five yeares old, and then a draught thereof to the quantitie of one hemine, is a good laxative potion: likewise that the hair of their tails, twisted into a wreath or cord, and so worn about the left arme in manner of a bracelet, cureth the Quartane ague.

**C** As for the Hyæna, there is not a wild beast of the field that the Magicians have so much in admiration as it: For they hold that in the Hyæna it selfe there is a certaine Magicall vertue, attributing a wonderfull power thereto, in transporting the mind of man or woman, and ravishing their senses so, as that it will allure them unto her very strangely. Concerning the rare property of these beasts to chaunge the sex each other yeare, that is to say, to be male this yeare & female the next; as also touching other monstrous qualities observed in their nature; because I have discoursed already of them, it remaineth now that I proceed to shew the medicinable vertues that are reported to be found in them: whereof this may bee counted for one of the cheefe, that considering they be so terrible unto \*Panthers, that they dare not quetch nor make head against them: whosoever hath about him but a peece of the Hyænes skin may be sure that a Panther will not set upon him, nor once come near. And that which is a wonderfull thing to be spoken, in case the hides of them both be hung up one against another, the haire of the Panther will fall off. When the Hyæne ~~flies~~ <sup>flies</sup> before the hunter and would not bee taken, they wind with a cariere out of the way toward the right hand, and wheele about untill the man be gotten before them; and this they do, because they would meet with his tracts and footing; which if they happen upon, and get behind him, you shall see the hunter incontinently to be so intoxicat in his braine, that he is not able to beare his head nor sit his horse, but to fall from his backe. But in case that they turn on the left hand, it is an evident signe that they bee readie to faint, and then will they quickly bee taken. The sooner also and with more ease be they caught (if we may beleve art Magicke) if the hunter tie his girdle about his middle with seven knots, and the cord of his whip likewise wherewith hee ruleth and jerketh his horse, with as many. But see how subtle and cunning these Magicians be to cloke and colour their vanities and deceits, with superstitious circumstances! This chase forsooth after the Hyæne, must be just at the very point when the Moone is passing through the signe Gemini: and then if they be taken, the huntsman must be sure to save every haire of their skins, and misse not one, so medicinable they are. By their saying also the skin that groweth to the head of the Hyæne, if it be applied in manner of a frontale, is singular good for the headach. The gall of the Hyæne cureth bleared eyes, if the forehead be annointed therewith: but if the same bee sodden

\* i. Luzernes.

den with three cyaths of Atticke honey and one ounce of Saffron, to a liniment, it is an excellent preservative to keepe one from ever being bleare eyed, if so be the eyes be annointed with it. The said composition likewise is singular for to rid away the cloudie filmes and catarracts that breed in the eye. But for to clear the sight and quicken it, the older this medicine is, the better they hold it to be. And kept it must bee in a brazen or copper box: which eyesalve they say, serveth also for the mailles or spots, for the asperities, excrescences, cicatrices, dents, and excavations remaining in the eyes. The gravie or dripping likewise of the Hyænes liver, newly taken out of the bodie and roasted, beeing incorporat with clarified honey into an unguent, riddeth away the red filme that overcasteth the apple of the eye and darkeneth the sight thereof. They will make us beleve, that the Hyænes teeth are good for the toothach, if the pained teeth be but touched therewith, or if the said teeth bee arraunged in order, and so applied fast unto the patients teeth, as they may fit every tooth in his head. The shoulders also of the Hyæne are proper for to ease the paines that lie in our shoulders and armes both, so they be set likewise orderly and hanged close to the greved parts. The teeth of the said Hyæne plucked out of the left side of the chaw, and bound up sure within a peece of a sheepe or goats skin, is right soveraigne to be worne in manner of a scutcheon or stomacher for to ease the intollerable paines of the stomacke. A dish of meat made of their lungs and eaten, is soveraigne for the flux proceeding from a feeble stomacke. But if the same bee burnt and reduced into ashes, and so brought into the forme of a liniment with oile, and applied accordingly, it comforteth the stomacke mightily. The pith or marrow taken out of the backe bone along, and incorporat with old oile and \*gall, is passing good for the nerves. The liver of the Hyæne driveth away Quarrane agues, in case the patient take three bits therof one after another before the accessse. Take the ashes of the Hyænes ridge bone, the tongue and right foot of a Seale, put thereto a Buls gall, seeth them all together and make a cataplasme thereof, spreading the same upon a peece of a Hyænes skin, and applie it accordingly, you shall see how it will ease the paine of the gout. The very gall likewise of this beast mixed with the powder of the stone Asius, is commended by them for to cure the said maladie. They that are subject to trembling and to the crampe, such also as be given to leape out of their beds, or are troubled with the beating and panting of the heart, ought to take and boile the heart of the Hyæne, and eat one part thereof, and with the other being burnt to ashes and with the braines of the said Hyæne together reduced into a liniment, to annoint the greved part. This composition likewise serveth to take away the haire of any place, if it be annointed either with it alone, or els with the gall, and in case one would not have them ever to come up againe, they ought to be plucked up before, and then the place to bee annointed. Thus they use to rid away the haire of the eyelids that bee troublesome. In like manner for the paines of the loines, the flesh about the Hyænes loines is prescribed to be eaten, and therewith oile together, and the place also is to bee rubbed well and besmeared. They say moreover, that if a woman which is barren, eat the eye of a Hyæne with Liquirice and Dill, she shall prove fruitfull: and so neare they go, as to promise she shall conceive within three daies after. And (by their report) whosoever are haunted with sprites in the night season, and be affrighted with such bugbeares, let them but take one of the maister teeth of the Hyæne, & weare it about them tied by a linnen thred, they shall be freed from all such fantasticall illusions. These Magicians also give direction to those that bee out of their wits and gone besides themselves, to have a perfume made with the smoake of those teeth, and to weare one of them hanging before the breast, with the fat growing about the kidneies, or else with the liver or the skin. If a woman be with child, and would gladly go out her full time, let her take a peece of the white flesh of this beast, and seven haire, neither more nor lesse, together with a stags pizzle; bind them all fast within the skin of a Bucke or Doe, and so weare them hanging about her neck just against her breast, she shall not slip an untimely fruit. Furthermore they promise in the behalfe of this beast, that if a man or woman doe eat the genitall member of a Hyæne, according to their sex, they shall be provoked to fleshly lust, how cold soever the man were before, and could not abide to embrace a woman. Over and besides, if the said pizzle and shap of this beast bee kept in any house, together with a joint of the ridge bone, skin & all as it groweth too, the whole familie shall agree together well, and live peaceably: now this joint or knot abovesaid they call Atlantion, and it is the very first spondyle of them all. The same also they make no small reckoning of, but hold it for a speciall remedy for the falling sicknesse. Frie the greafe or fat of an Hyæne, the fume therof (by report) will chase away serpents. A peece of the chawbone beaten small into powder and eaten together

with

\*Felle. Some  
read melle,  
& honey.

- A** with anise seed, doth mitigat the quivering and quaking in a cold ague fit. A suffumigation made therewith, draweth downe womens sicknesse, if we may beleeve magicians; who are grown to this passe in their vanitie, that they avouch for certaine, That if an archer doe bind unto his arme a tooth of an Hyæne, growing on the right side of the upper chaw, hee shall shoot point-blanke and never misse his marke. Take the palat or rouse of the mouth of this beast dried and made hot together with Ægyptian alum, put the same into the mouth and chaunge it three times for new still, they promise it shall correct a stinking breath, and heale any ulcers or cankers in the mouth. And as for those that weare under the soles of their feet within the shooe, a Hyæns tongue, there is not a dog will be so hardie as to bay or barke at them. The brain of the Hyæne lying in the left side of the head, easeth any deadly diseases of man or beast, if the nostrils be annointed therewith. The skin of the forehead serveth as a countrecharme against all witchcraft and enchaunments. The flesh growing to the nape of the neck, being dried and made into powder, appeaseth the paine in the loins of the backe, either eaten or drunke, it skills not whether. For the griefe of sinews, they give order to make a suffumigation with the nerves of Hyæna, which run along the shoulders and backe. And the hairs growing about the muzzle of this beast, have an amarorious vertue with them, to make a woman love a man, in case her lips be but touched therewith. The liver of the Hyæna given in drinke, cureth the cholique and stone. As for the heart, bee it taken in meat or drinke, it easeth all the pains of the bodie: the milt cureth the spleene: the kell with the fat about it, helpeth any inflammation of ulcers if it be applied with oile: the marrow within the bones, appeaseth the griefe of the backbone and sinews; and finally, doth recover and refresh the wearinesse of the reins and kidnies. The sinews of this beast drunke in wine with frankincense, restore women to the fruitfulnessse of the womb, especially when by indirect means of forcerie they are become barren and unapt for conception. The matrice of the female Hyæne given in drinke with the rind of a sweet pomegranat, is a verie comfortable medicine for that part in a woman: A suffumigation made with the fat taken from the hetchill peece or loines, is singular for those women that be in hard travaile of child, and procureth them speedie deliverance. The marow or pith out of the ridge-bone whosoever carieth about them, shall find helpe against vaine illusions and fantastieall imaginations. The pizzle of the male Hyæna, if it be burnt, casteth a fume which is good for them that have any sinews plucked with the crampe. Save the feet of this beast, and the verie touching of them is soveraigne for bleared eyes, for ruptures, and inflammations: but
- D** this regard must be had, that the left foot be applied to those griefs in the left side, and the right to the contrarie. But wot yee what? if the right foot of the Hyæna chaunce to be carried over a woman whiles she is in labour of child-birth, she shall surely die of it; but contrariwise, let it be the right foot, shee shall have quicke dispatch and be delivered with ease. The skin or purse that holdeth the gall, being either drunke in wine or taken with meat, helpeth those that for weaknesse of stomacke be apt to faint and fall into cold sweats; and the bladder taken with wine, cureth those that cannot hold their water. Now looke what urine is found within the bladder of this beast, you must thinke it is an excellent drinke if it be mixed with oile, Sesame seed, and hony, for any old griefe whatsoever. The first rib and the eighth will make a perfume, which is passing good for those who are bursten: the spondyles or joynts of the ridge-bone, are as convenient for women in travaile of childbirth: and the Hyæns bloud taken inwardly with fried barley meale, doth mitigat the wrings and gripes of the bellie. If the side posts or doore-checks of any house be striked with the said bloud, wheresoever magicians are busie with their feats and juggling casts, they shall take no effect, whether they be charmes, exorcisins, or invocations: inso-much as they shall not be able to raise up spirits, nor have any conference with familiars by any means of conjuration, whether it be by torch-lights, by bason, by water, by globe, or otherwise. The flesh of this beast eaten, is very effectuall against the biting of a mad dog; and yet the liver is of greater efficacie in this case. If there chaunce either flesh or bone of man or woman whome this beast hath killed and devoured, to be found in the maw, surely the perfume thereof is a present remedie for the gout, as these magicians would seeme to persuade us. But how if there be
- F** found the nails of man or woman there? then woe be to all those that were at the hunting and taking of this beast, for it presageth that one of them is sure to die for it. Beside all this, they doe affirme, That either the excrements or bones which the Hyæna dischargeth out of the belly at the time that she is killed, serve for countrecharms or preservatives against forceries and practises of magicians. As for the ordure or dung which is found within her guts, being dried and ta-

ken in drinke, is availeable against the dysenteric: and the same reduced into a liniment with goose greafe and so applied, helpeth those that by some poison are infected all the bodie over. The greafe likewise of this beast used as an ointment, hath a singular propertie to cure the biting of a dog, so that the patient be couched upon the skin of the said Hyæna, as say our magicians: who asfirme moreover, that a decoction made with the ashes of the pasterne bone of the left leg, boiled together with the bloud of a weazill, causeth as many as be annointed all over therewith, to be odious in the eyes of all men. The same effect doe they attribute to the decoction of the eye. But of all the fooleries that they have broched as touching the Hyæna, this passeth & may goe for the chiefe, That the hinmost end of the gut in this beast is of vertue, that no captaine, prince, or potentat, shall be able to wrong or oppresse those who have but the same about them: but contrariwise assureth them of good speed in all their petitions, and of happie issue in all suits of law and trialls of judgements. The concavities or wrinkle thereof, if a man doe weare fast tied about his left arme, is so forcible to charme a woman, that if hee doe but set his eye upon her, she will leave all and follow him presently. The ashes of the haire growing thereabout made into a liniment with oile, and applied accordingly, causeth those men who before were given to lewd wantonnesse and lived in bad name, not onely to become chaste and continent, but also to put on gravitie and grow staid in their behaviour. Thus much of Hyæna.

For fabulous tales, the Crocodile may challenge the next place: a beast this is which naturally doth live as well on land as in water: for two kinds there bee of them; whereof the former, (keeping thus in both elements) hath this especiall vertue, if we may beleve these magicians, To provoke unto carnall lust, if the teeth which grew in the right side of the chaw, bee hanged fast likewise to the right arme of man or woman. The eye-teeth of the said Crocodile, filled up with frankincense (for hollow they be) and tied to any part of the bodie, put by those periodicall fevers which use to returne at sett and certaine hours; but then the patient must not for five daies together, see the partie who fastened the same about him. And they report likewise, that the little gravell stones taken out of their belly, bee of the same vertue to drive away the shaking fits of agues when they are comming: which is the cause that the Ægyptians use ordinarily to annoint their sicke folke with the fat of this beast. The other Crocodile resembleth this in forme, but far lesse hee is, and keepeth onely upon the land, living upon most sweet and redolent floures. In which regard, much seeking there is after his guts, for the pleasant senteurs and odours wherewith they be stuffed full: this dung they call Crocodilea, a singular remedie for all the diseases of the eyes, and namely against cataracts, suffusions, and mistie filmes, if they bee annointed with an eye-salve, made of it and the juice of porret mixed together. The same brought into a liniment with the oile Cyprinum, serveth to take away all pimples that rise in the face, and cleanseth the skin from those spots that blemish the visage. But if it be incorporat with water, it scoureth whatsoever accidents be apt to run over the face, and reduceth the skin unto the native colour; for it riddeth freckles, moles, and generally any spots or flecks that marre the beautie or favour. The same is good to be drunke in oxymell to the weight of two oboli for the falling sickness: and applied in forme of a pessarie, it provoketh womens fleurs. Now if you would chuse the best Crocodilea, take that which is whitest, brittle or easie to crumble, least weightie in hand, and withall swelling in manner of a levaine, if it be rubbed between the fingers. The manner is to wash it, as they doe white lead called Cerusse. Sophisticated it is with amyll, or the scouring Fullers cley and Tuckers earth called Cimolia; but principally with the dung that sterlings meur, which are of purpose caught and fed onely with rice. Now there is not a better thing in the world (say these magicians) for the cataract, than to annoint the eyes with it and honey together. And if a man may beleve their words, there is a soveraigne perfume made of the guts and the whole bodie besides, for women who are sicke of the morhet, or otherwise diseased in the matrice, if they sit over it whiles it smoketh. In like manner, it doth them good to bee lapped round about with wooll that hath been so perfumed. The ashes of the Crocodiles skin, as well the bigger as the lesse, brought into a liniment with vinegre, and applied unto those parts of the bodie which had need to be cut away or dismembred, causeth the patient to have no sense or feeling at all either of saw or launcer. The verie smoke also of the said skin burning, doth the semblable. The bloud of both Crocodiles mundifieth the eyes, and causeth them to see clere which are annointed therewith, remooving the filmes and dispatching the spots that empeach the same. The verie bodie or flesh it selfe of the Crocodile, all save head and feet, is good meat sodden, for those

**A** those who bee troubled with the Sciatica: the same cureth an old cough, especially the chin-cough in children; and assuageth the paine of the loins. The Crocodiles have a certaine fat in them which is depilatorie; for no sooner is the haire rubbed therewith, but presently it sheddeth. The said fat or grease preserveth those who be annointed therewith, from the danger of the Crocodiles, and is excellent good to bee melted and dropped into the wounds made by their bite. The Crocodiles heart lapped within a locke of wooll which grew upon a blacke sheepe, and hath no other colour medled therewith, so that the said sheepe were the first lambe that the dam yeared, is said to drive away quartan agues.

To this discourse of Crocodiles, wee shall not doe amisse if wee annex other beasts in some sort resembling them, and which bee likewise straungers as well as they. And to begin with the

**B** Chamæleon, *Democritus* verely made so great reckoning of this beast, that hee compiled one entire booke expreffely of it, and hath anatomized everie severall member thereof. And certes I cannot chuse but take great pleasure therein, knowing as I doe by that means how to descipher and deliver abroad the lowd lies of vaine Greekes. This Chamæleon for shape and bignesse, is much answerable to the Crocodile last named, differing onely in the curbing or crookednesse of the ridge-bone, and largenesse of the taile. There is not a creature in the world thought more feartfull than it; which is the reason of that mutabilitie whereby it turneth into such varietie of colours: howbeit of exceeding great power against all the sorts of hawkes or birds of prey; for by report, let them flie and soare never so high over the Chamæleon, there is an attractive vertue that will fetch them downe, so as they shall fall upon the Chamæleon and yeeld themselves willingly as a prey to be torne, mangled, and devoured; by other beasts.

**C** *Democritus* telleth us a tale, That if one burne the head and throat of the Chamæleon in a fire made of oken wood, there will immediatly arise tempests of rainie storms and thunder together: and the liver will doe as much (saith hee) if it burne upon the tiles of an house. As for all the other vertues which the said author ascribeth to the Chamæleon, because they smell of witchcraft, and I hold them meere lies, I will overpasse them all, unlesse they be some few, for which he deserveth well to be laughed at, and would indeed be reproved by no other means better: namely, That the right eye of this beast if it be pulled out of the head whiles it is alive, taketh away the pearle, pin and web in man or womans eyes, so it be applied thereto with goats milke. The tongue likewise plucked forth quicke, secureth a woman from the danger of childbirth, if shee have it bound to her bodie whiles shee is in travaile. If there be found by chaunce a Chamæleon in the house where a woman is in labour, shee shall be soone delivered in safetie: but if such an one bee brought thither of purpose, the woman is sure to die. Also, the Chamæleons tongue pulled out of the head whiles the Chamæleon is quicke, promiseth good successe in judiciable trials. The heart bound within blacke wooll of the first shearing, is a most soveraigne remedie against quartan agues. The right forefoot hanged fast to the left arme within the skin of a Hyæna, is singular against the perils and daungers by theeves and robbers; as also to skare away hobgoblins and night-spirits. In like manner, whosoever carrie about them the right pap of this beast, may be assured against all fright and feare. But the left foot they use to torrifie in an oven with the hearbe called also Chamæleon, and with some convenient ointment or liquor to make

**E** in certaintrosches, whereof if a man doe carrie any in a box of wood about him, he shall goe invisible, as saith *Democritus*, if wee were so wise as to beleve him: who affirmeth moreover, That whosoever hath about him the right shoulder of the Chamæleon, shall be able to overthrow his adversarie at the barre, and to vanquish his enemy in the field: but first hee must be sure to cast away and make riddance of the strings and sinewes belonging thereto, and to tread them under foot. As for the left shoulder, I am ashamed to relate, unto what monstrous spirits hee doth consecrat it; and namely how by the vertue thereof, a man may cause what dreams and fantasticall illusions hee listeth, yea and make those whome hee will himselfe, to imagine the same apparitions. As also, how the right foot of the said beast driveth away all such straunge visions; even as the lethargie will goe away by the means of the left side of this beast, which lethargie was occasioned by the right.

**F** Touching head-ach, hee saith plainly, that the next way to cure it, is to besprinkle and wet the same with wine wherein either of the two sides were soked. Take the ashes (quoth hee) of the left thigh or foot, chuse you whether, incorporat the same with the milke of a sow, and therewith annoint the feet, it will be an occasion, speedily to bring the gout upon them. But of the Chamæleons gall, for the most part folke are in inaner verely persuaded,

that it will rid the pin and web, the cataract also of the eyen, with three daies annointing; chase away serpents if it bee dropped into the fire; gather all weazils in a countrey together, onely by throwing it into the water; and fetch off haire if the bodie bee annointed therewith. It is a common saying also, That the liver of this beast is of the same effect, in case it be brought into a liniment with the lights of a hedge land-toad: like as, that all amatorious drinks and love-charms become void and of none effect by the said liver. As for those who be troubled in mind & given to melancholic, they find remedie, if out of this beasts skin they drinke the juice of the hearbe Chamæleon. Furthermore, the guts, and the dung therein contained (and that is worthie to be noted, considering this beast liveth upon no meat at all) being striked upon the doore of an enemies house, together with the urine of apes, cause him to be hated of all the world. The like wonders they report of the Chamæleons taile, namely, how it will stay any violent streame of river; stop the course and inundations of waters; and withall, bring asleepe and mortifie serpents. The same being aromatized or spiced with Cedar and Myrrhé, and tied fast to a braunch of the Date tree growing double or forked, will devide the waters that be smitten therewith, so as a man may see whatsoever is in the bottome. And would God *Democritus* himselfe had met with one crop of this branch, to have made him hold in so many lies as he hath told, considering that he hath reported this qualitie of it among other, namely, To repressse intemperat speech and inordinat walking of the tongue. But evident it is, that the onely reason why *Democritus* faulted that way, (beeing otherwise a man of a singular wit and wholly addicted to the good of mankind) was an excessive and extraordinarie zeale that he had to profit and benefit the whole world.

Much like to this kind is the Skinke (whome some have named the land Crocodile) but that the skin is whiter & more fine. But the principall difference is this, For that the bristles or skales are couched so, as they tend from the taile upward to the head; whereas in a crocodile the same are set contrarie. The biggest of this sort, be those of India: the next be they which are brought out of Arabia; and transported they be untous salted. The muffle and the feet given to drinke in white wine, doe enflame the heat of lust; but specially when they be mixed with Satyrion and Rocket seed, of each one dram, mingled with twaine of pepper; and when they be wrought into trofches weighing every one a dram, one of them must be taken at once. But the verie flesh of the Skinks sides, drunk to the quantitie of two oboli, with myrrhe and pepper in like proportion, are supposed to be more effectuell for this purpose. The same (as *Apelles* reporteth) taken both before and also after meat, is a singular preservative against envenomed arrows. Besides, it is one of the ingredients which goe to the noble compositions that be called Antidors. Howbeit, *Seneca* is of opinion and doth write, That if a man drinke above one dram-weight of it in a hemine of wine, it is enough to endaunger his life. Moreover, the juice or broth of the Skinkes flesh boiled and taken with honey, is thought to keepe downe the flesh and to coole lust.

As touching the river-horse called Hippopotamus, there is a great affinitie or kindred rather betweene him and the crocodile, in regard that they both doe haunt the same river, and participate both of land and water. This beast (as I have shewed heretofore) deviled first the practise of phlebotomie or blood-letting. Great store there be of them beyond the seignorie Saitica in Ægypt. Take the ashes of this beasts hide, and reduce them with water into a liniment, it is singular to cure the broad biles or apostemations called Pani. The grease, and likewise the dung, is good against the cold fit of agues, if the Patient receive the perfume thereof. The teeth which grow on the left side of the mouth, doe ease the toothach, if so be the gumbs be scarrified therewith. The skin taken from the left side of the forehead, laid unto the share and kept fast thereto, staieth the provocations to venerie. The ashes of the same doth cause the haire to grow againe thicke in those places, where by disease it is shed. Take of the generoits of this water-horse the poise of one dram, and drinke it in water, it is a good countrepoison against the venome of serpents. As touching their blood, it serveth painters in good stead.

The Onces be likewise taken for strange and forrein, and of all foure-footed beasts they have the quickest eye and see best. By the testimonie of all writers, there is in the Island Carpathos, a singular kind of ashes made of their houfs, burnt together with their hide: and they hold, that if men drinke therof, they will become chaste, were they never so licentious and libidinous before: againe, let women cast the same upon their nature or privie parts, it will coole their appetit of mans companie; yea and kill the itch in any part of the bodie, if it be rubbed therewith. And the urine of this beast helpeth the strangurie, to wit, the infirmities of the bladder when the water passeth

**A** be melted againe and run through a fine sercer or pressed through linnen strainers, which done, they should be put up in earthen pots, and set in a cold place.

But of all those things which are generally to be found in every living creature, the gall is that which is of greatestt efficacie in operation: for power it hath naturally to heat, bite, cut, draw, discusse, and resolve. The gall of smaller beasts is taken to be more subtile and penetrative, than that of the greater, & therefore supposed to be the better for to go into eyesalves. Bulls gall is thought to have a speciall facultie above all others, principally in setting a golden colour upon skins, and brasse. What gall soever it be, in the preparation thereof for any use, regard must bee had, that it be taken fresh and new; and then the orifice of the burse or bag wherein it is contained, ought to be tied fast with a good round packthred; thus being bound up close, it must be cast into boiling water, and there remaine halfe an hour, within a while after, so soon as it is dried (out of the Sun)

**B** it ought to be preserved and kept in honey. The gall of horses only is utterly condemned, and reputed as a very poyson: which is the cause that the arch-Flamin or principall sacrificer is forbidden by law expressely to touch an horse, notwithstanding that in Rome it is an ordinarie thing to sacrifice even horses publickely: And not their gall alone but also their blood, is corrosive by nature and putrifactive. The blood of Mares likewise, unlesse they bee such as were never covered nor bare soles, doth corrode: in which respect it is good to eat away the scurfe about the brims of fores and ulcers. And verely \*Bulls blood fresh running out of the bodie, is reckoned no better than venome: and yet I must except Ægira, a cittie in Achaia, where the Priestesse of the goddesse \*Ops, at what time as she is to prophesie and foretell things to come, useth by drinking Bulls blood to prepare her selfe before that shee goeth downe into the vault or shrouds out of which she delivereth her prophesies: so forcible is that Sympathie, whereof wee speake so much, that otherwhiles it is occasioned either by a religious opinion and devotion in mens minds, or els by the nature of some place. *Drusus* sometimes a Tribune of the Commons in Rome, dranke (as it is reported) Goats blood, to make himselfe looke pale & \*wan in the face, at what time as he ment to charge *Q. Capio* his enimie with giving him poyson. And verely, the blood of a Bucke goat is so strong, that there is not any thing in the world will either sharpen the edge of any yron tooles sooner, or harden the same when it is keene, than it. And as for the ruggednesse of any blade, it will take it away more effectually and pollish it better than the very file. Considering then this diversitie which is seene in the blood of beasts, I cannot write thereof in such generall tearmes as

**D** of a thing indifferently common to every one of them, but I must be forced to speak particularly of their severall effects. In which regard I will treat respectively of beasts, according as they doe yeeld remedies against this or that maladie: and first as touching those which are adverse unto serpents.

To begin then with Stags and Hinds: no man there is so ignorant but hee knoweth, that they plague serpents to the very death, for they plucke them forth of their holes, and eat them when they have done. And not onely whiles they be alive doe they war against serpents with the breath of their nostrils, but also when they be dead, every member and peece of their bodie is contrarie unto them. Burne a peece of an Harts horne, you shall see how the smoake and smell therof will chase away serpents, as I have observed heretofore: and yet they say that the perfume of the bones which are about the throat of a Stag, hath a contrary property, to gather them together. Let a man lay under him Stags skins in stead of a matrace, he shall sleepe securely, without any feare that serpents will approach to do him harme. The rennet in their maw, or the rede it selfe, if it be drunke with vinegre, is a soveraigne antidot against their venomous sting: and looke what day one doe but handle it, he shall bee sure and safe from any daunger by them. The genetoirs of a Stag kept untill they be drie, like as the pizzle also made into powder and taken in wine, is a singular countrepoyson, resisting the venome of serpents. Even as the rim of the paunch, which is called in Latine Centipellio. Whosoever have about them so much as the tooth of an Hart, or be annointed with the marrow or suet of a Stag, Bucke, or Hind-calse, need not to feare any serpents, for they will flie from them. But above all remedies, there is none like to the

**F** rennet of a Fawne or Hindcalse, such a one especially as was ripped out of the dams bellie, as I have shewed heretofore. If together with Deeres blood there be burned the hearbe Dragon, bastard Marjaram, and Orchanet, in a fire made with Lentiske wood, serpents (by report) will gather round together into an heape: Take away the same blood and put into the fire the root of \*Pyre-

\**Tlemisocles* therewith poyson: d himselfe. \**i. Tellus*, or Terra the earth

\**Invidia*, for Liver.

\**i. Pelitaric* of Spaine.

I read in Greeke writers of a certaine beast lesse than a Stag, but like in haire, called Ophion: G which folke say is wont to be found onely in the Ile Sardinia, But I suppose that the race of them is utterly extinct and gone. Wherefore I will forbear to write of the medicinable properties reported by that beast.

## CHAP. X.

¶ *The medicines (against Serpents) found in the wild Bore, in Goats, and wild horses. Also of other remedies which diverse beasts doe yeeld against all diseases.*

**T**He braines of a wild Bore is highly commended against the sting and venome of serpents. H So is the bloud likewise. Semblably is the liver kept and preserved long with Rue, if the same be drunke in wine. In like manner the fat of the wild Bore incorporat with honey and rosin. Also the liver of a tame Bore being cleansed from the filaments and strings therein, taken to the weight of foure oboli, or the very braines drunke in wine.

If a man burne the horne or haire of Goats, the fume thereof driveth away serpents, as it is commonly said: and the ashes that come thereof either drunk inwardly or applied in a liniment without, are of great force against their stings. Moreover, a draught of Goats milke taken with the grape of the vine Taminia, or of their urine drunke with squilliticke vinegre. Furthermore, it is said, that cheefe made of Goats milke together with Origan used in a cataplasme, or their tal- low incorporat with wax, worketh the like effect. A thousand medicines besides are reported to I bee drawne from this beast, as shall hereafter appeare: whereat for mine owne part I much marvell, considering, it is commonly said that he is never out of a seaver. The wild of this kind doe af- fourd medicines more effectually than the tame, and those as I have said multiplie exceedingly. As for the Bucks or male Goats, they have medicinable properties apart by themselves. And *Democritus* saith, That the Bucke which the dam bare alone, is of greater efficacie than any other: who affirmeth moreover, that it is very good to annoint the place stung with serpents, with Goats dung sodden in vinegre: also with the ashes of the said dung fresh made, and tempered with wine into a liniment. In summe, as many as hardly are cured of serpents stings, recover therof passing well, if they ordinarily haunt Goat-pens and stals where they be kept. But such as would have a more speedie and assured cure, take the paunch cut out of a Goat newly killed, together with the K dung found therein, and presently bind the same fast to the place affected, so soone as they bee stung. Others perfume the flesh newly hurt, with Kids hair burnt: and with the same smoke chase away serpents: they use also to applie their skin newly flaid, to the wound: like as the flesh and dung of a horse that lieth out and seedeth abroad in the field: the rennet likewise of an Hare in vinegre against the pricke of a scorpion and the venomous tooth of an hardishrew. Moreover, it is said, that as many as rub and annoint their bodies with Hares runnet, need not feare their stinging. If any be hurt by a scorpion, Goats dung helpeth them; but the better, if it bee boiled in vinegre: and in case one be poysoned with swallowing downe those venomous flies called Buprestes, he shall find great helpe by eating lard and drinking the broth or decoction thereof. Fur- L thermore, if a man round an asse in the eare, and say closely, That hee is wounded by a scorpion, the paine and grievance thereof will immediatly passe away: yea and any venomous thing whatsoever, will flie from the fume of his lungs as it burneth: also it is good for those who are stung by scorpions, to be perfumed with the smoake of calves dung. If a man bee wounded by the biting of a mad dog, some there be who cut round about the place to the very quick, laying therto the raw flesh of a calfe, and then give the patient to drinke the broth of the said flesh boiled, or else hoggs greafe stamped with quicke-lime. Others highly praise the liver of a bucke-goat, affirming that if it be once applied, hee shall not fall into that symptome of hydrophobic or fea- ring water, incident to those that be bitten with a mad dog. They commend also a liniment made of goats dung and wine or honey tempered together: like as the decoction of a grey or badger, of a cuckow and a swallow, taken in drinke. For the biting of other beasts, it is an ordinarie practise M to lay unto the fore, drie cheefe made of goats milk, together with origan, but they give direction to drink the same in some convenient liquor. In case one be bitten by a mans tooth, they prescribe boeufe sodden and applied; howbeit the flesh of a calfe is more effectually; with this charge, That this cataplasme bee not removed before the fift day. It is a common saying, that the musse or snout

**A** snout of a Wolfe kept long dried, is a countercharme against all witchcraft and forcerie; which is the reason that they usually set it upon gates of countrey fermes. The same force the very skin is thought to have which is skaid whole of it selfe, without any flesh, from the nape of the necke. And in truth, over and above the properties which I have reported already of this beast, of such power and vertue it is; that if horses chauce to tread in the tracts of a Wolfe, their feet will bee immediately benumbed and astonied. Also their lard is a remedie for those who are empoysoned by drinking quick-silver. Asses milke if it be drunke, doth dull and mortifie the force of any poyson: but more particularly, if any have taken Henbane, the viscous gum of the hearbe Chamæleon, Hemlocke, the sea-Hare, the juice of Carpathum, the poyson Pharicum, or Dorycnium: Also in case that cruddled milke have done harm to any: for surely it is no better than poyson, especially the first beestings, if it quaille and cruddle in the stomach. To conclude, Asses milke hath many other medicinable properties which wee will speake of hereafter. But remember alwaies to use this milke while it is fresh and new drawne out of the udder, or els not long after, and then it must be warmed: for there is not any milke that sooner looseth the vertue. Moreover, the bones of an asse well broken, bruised, and sodden, are given for a countrepoyson against the venome of the sea-Hare. And for all these purposes before said, the milke and bones of the wild Asses be thought more effectuell.

As touching wild horses, the Greekes have written nothing, because throughout all Greece there are none of them to be seene. Howbeit, whatsoever medicinable vertues bee attributed to horses, the same we must think more forcible in the wild than in others. Neither had the Greeks any experience of those Neat or Buffles called Vri and Bisontes: & yet the Forrest of India be full of wild buls & kine. Now by good reason and proportion, we are to thinke, that whatsoever cometh from them, is more availeable in Physicke, than from the tame of that kind. And verely, Cow milke is said to bee a generall countrepoyson, able to kill any of those venomes abovenamed. Over and besides, if the dangerous Lillie called Ephemenum Colchicum, be taken inwardly and setled in the stomacke, or if the Greene flies Cantharides have been given in drink, the said milke will send up all againe by vomit. And as for the Cantharides, the broth of Goats flesh will doe the like. Against those corrosive poysons which kill by exulceration, the tallow of a Calfe or any Bœufe, is a soveraigne medicine. As for the daunger that cometh by drinking Horse-leaches, Syrr made of Cows milke, is a singular remedie, if it be taken with vinegre, heat with a gad of Steele. The same alone without any other thing is a good countrepoyson, for if oile be wanting, butter may serve the turn as well. Being joined with honey, it healeth the sores occasioned by the biting of the Porcelets called Multipedæ. The broth made of their tripes, if it bee drunke, is thought to kill any poyson abovenamed: and besides, the Aconite and Hemlocke: so doth the fuet of a Calfe. Greene cheese made of Goats milke, is good for them that have drunke the venomous viscositie issuing out of the hearb Chamæleon, called Ixias: but their milke is a remedie against the flies Cantharides and the venomous hearbe Ephemenum, if it be drunke with the grape Taminia. Goats bloud sodden together with the marrow, is taken against the poysons called Toxicæ: and Kids bloud against the rest. The rennet found in the maw of a Kid, hath a peculiar vertue to mortifie the venome of the foresaid viscous gum Ixia, as also of the hearb it selfe, Chamæleon the white, yea, and Buls bloud: for which the rennet of an Hare with vinegre, is a singular defensative. Against the venomous Raie or Puffen called Pastinaca Marina: the pricke or sting also of any sea-fish, the said rendles of an Hare, Kid, or Lambe, is a singular antidot, taken to the weight of one dram in wine. As for the rennet of an Hare, it is one of the ordinary ingredients that goe to the composition of all preservatives and countrepoysons.

There is a kind of Butterflie that useth to flie about candles as they are burning, which is reckoned among poysons. The adversative remedie against it, is a Goats liver: like as their gall is soveraigne against any venomous drinkes made of the rusticke weazill.

## CHAP. XI.

*Receits and remedies for many kinds of maladies, taken from sundrie beasts.*

**B**Ut now will I return to the remedies appropriat to diseases respective to the particular members of the bodie. And first to begin at the head: Beares greafe mixed with Ladanum, and that kind of Maidenhaire which is called Adiantum, retaineth the haire of the head which

## The eight and twentieth Booke

is given to fall off: also the places that be alreadie bare, it replenisheth again with new haire. The same beeing incorporat with the fungous excrescence growing about the candle snuffe, as also with the soot found sticking to the sockets of lampes and candlestickes, causeth the haire of the eyelids to come thicke. Mixed with wine, it is good against the skurfe and dandruffe among the haire: for which purpose serveth the ashes of Harts-horn burnt and applied with wine: the same also preserveth the haire from breeding lice and nits. Likewise, Goats gall mixed with Fullers  
\*Creta Cimolia. \*earth and vinegre, if the head be washed withall, so as the haire may drie againe by little and little. Semblably, the gall of \*Bucke-goats tempered with Bulls stale, killeth lice. Now if the said gall be old, adde thereto brimstone, and it scoureth besides the dandruffe. It is thought, that the ashes of an Asses pizzle will make the haire to grow thicke, and preserve them from being grey, if the place bee first shaven and well rubbed therewith, or annointed with the liniment made of it and  
\*Hircinum. oile, punned together in a leaden mortar. Likewise, the urine of a young Asses sole is supposed to thicken the haire: but there would be mixed some Spikenard with this washing lie, to rectifie the strong sent of the said urine. Bulls gall mixed with Ægyptian Allum, serveth for a liniment to make the haire come againe, if the bald place be annointed therewith warme. As for the running skals of the head, there is not a better thing to cure them than Bulls urine: so doth stale chamber lie, if there bee put to it Sowbread and Brimstone: howbeit, Calves gall is of greater efficacy in this case, which if it be mingled with vinegre, and the head rubbed therewith hot, riddeth nits also. Calves suet stamped with salt and reduced into a liniment, is singular good for the sores in the head. In these cases great account is made of Fox greafe, but especially of their gall and dung, tempered with an equall portion of Senvie and so brought into an ointment. Take the powder or ashes of a Goats horne, but principally of the Bucke, put thereto sal-nitre and the seed of Tamarisk: incorporat all with butter and oile into an unguent. It is wonderfull effectuall in keeping haire from shedding, so that the head be first shaven. Semblably, the ashes of a dog burnt, and made into a liniment with oile, causeth the haire of the eyebrows to looke blacke. Goats milk by report taketh away nits. An ointment made with their dung and hony together, causeth the hair to grow thick, in places despoiled therof by occasion of some diseases. Likewise the ashes of their houfs incorporat with pitch, keepe the haire on which is about to shed.

As touching the paine of the head, the ashes of an Hare burnt, mixed with oile of Myrtles, alay the same: so doth the blowne water which is left in the trough after that a Bœuse or Asses hath done drinking, if the patient take a draught of it. And if we may beleve it, the genetall member of a hee-Fox, worne about the head in manner of a wreath, cureth the headach. The ashes of a Harts horne brought into a liniment with vinegre, oile rosar or oile of Ireos, hath the like effect. For watering eyes there is a singular ointment made of Bœuse tallow boiled together with oile. And the ashes of Harts horne serveth by way of inunction to cure their asperitic and roughnes: for which purpose the very tips and points of the knags are thought more effectuall. The excrements or dung of a Wolfe are good to annoint the eyes for the catarract. The same reduced into ashes and made into a liniment with the best Atticke honey, is singular for those whose sight is dim and troubled, so that the eyes be annointed therewith: in which case, Beares gall is excellent. The greafe of a wild Bore incorporat with oile rosar, is singular good for the bloudie fals or chilblanes called Epinyctides.

The ashes of an Asses house mixed with Asses milke, taketh away the cicatrices of the eyes, together with the filmes and pearles that trouble the sight, if they be annointed therewith. The marrow of a Beefe taken forth of the right leg before, punned with soot, and so incorporat together in manner of a liniment, rectifieth the disordered haire and other accidents of the eyelids and corners of the eyes. But for to have an excellent soot, proper to make a salve for to beautifie the eyes, it ought to bee gathered from a wicke or snuffe made of Papyr reed, and burning with Sefame oile, in such sort as the same may bee wiped away with a wing into a new earthen pot that never was used. And verely, this is a soveraigne soot to hinder the growth againe of haire after they be once plucked up from the eyebrowes. Of an Oxe gall tempered with the white of an egge, are made eye-salves reduced into rolles, which beeing dissolved in water, serve to annoint the eyes for foure daies together. Calves suet with Goose greafe and the juice of Basill, is singular for all the accidents whereto the eyelids bee subject. The marrow of a Calfe, incorporat with equall weight of wax and common oile or oile rosar, together with an egge, maketh a soveraigne liniment for the Stian or any other hard swellings in the eyelids. The violent rheumes  
that

- A** that fall into the eyes, are repressed and allayed with a cataplasme of tender cheese made of goats milke foked in hot water, and so laid too: and if there be any tumor or swelling risen by occasion of such a flux, it would bee applied with honey: and both of them, as well with swelling as without, ought to be fomented with warme whey. But say the eyes bee enflamed and bleered onely, without any \*extraordinarie moisture appearing in them, the little muscles lying within the loines of a swine, roasted and afterwards punned to a cataplasme, and so applied, doe quite rid away the same bleerednesse. It is commonly said, that goats be never troubled with bleered eies, nor yet roe-bucks or does, by reason of certaine hearbs which they feed upon: and for that their sight is as good by night as day, therefore certaine pills bee ordained for the infirmities of the eyes, made of their dung, enwrapped within wax, for to bee swallowed at the chaunge of the
- B** moone. Many there be who are of opinion, that such as be dim-sighted and see little or nothing toward night (whome the Greeks call \*Nyctalopes) are cured with goats blood, especially the male: also with the liver of a goat sodden in some auster<sup>e</sup> or hard wine. Some give direction, to annoint the eyes all over with the gravie or dripping of the said liver roasted, or els with the gall of a goat, and to feed of the said flesh; with this regard, That whiles the same is a seething, the eyes may receive the vapour and steeme thereof. And of this opinion they be, that the said medicine will doe the better, if the goat bee of a bright ruddie colour. Moreover, they would have the eyes of the patient to be fomented with the vapour and fume that riseth from the decoction of the liver whiles it boileth: but others there be, that prescribe to take the sinoake thereof as it roseth or frieth. As for goats gall, there bee that use it many waies prepared; some with honey, against the fumosities that trouble and dim the eye-sight: others, with a third part of white Ellebore, for the pin and web: others againe with wine, against cicatrices, pearls, obscuritie of sight, filmes, and spots. But for the eye-lids, after the haire which pricked and offended the eye is pulled out, they applie it with the juice of beets, suffering the said liniment to drie upon the eye-lids. If any tunicles of the eye bee broken, they take womans milke to apply unto it. In sum, for all infirmities of the eyes whatsoever, they hold a goats gall which is old and hath been long kept, to be more soveraigne and effectuall in operation than any other. Neither doe they reject the dung of this beast, but repute a liniment made of it and honey, to be as good for waterie eyes, as the marow for the paine thereof: likewise the lungs of an hare. And verely the gall of an hare (as it is commonly reported) incorporat with cuit or hony, and so applied, helpeth those that bee dim-sighted. Furthermore they ordaine, to rub and annoint the eyes against their inflammation and bleerednesse, either with wolves greace, or else with swines marrow. And no marveile, for they say, That whosoever use to carrie about them in a bracelet a foxes tongue, shall never be troubled with sore eyes.

\* *Enesq̄zeta* *μια*.\* *Nyctalopes*, are they also called, who see better in the night than by day: according as the word importeth.

- For the paine and infirmities incident to the eares, there is not a better nor more excellent thing than the urine of a wild bore saved and kept in a glasse: the gall likewise of a wild bore or sow, as also of a boeufe, mixed with Cicinie oile and oile Rosat, in equall quantitie, is a singular remedie: but especially bulls gall, dropped into the eares warme with the juice of Porret; or else with honey, in case they bee impostumat within and runne with water. The same alone by it selfe warmed in the rind of a pomegranat, is excellent to take away the ranke and strong savour of
- E** the eares: and if any part within bee broken, the said gall instilled with womans milke, healeth it effectually. Some there be, who ordaine the eares to be well washed with it so prepared, for to remedie the difficultie and hardnesse of hearing: others use to put into the eares wooll, washed before in hote water, and enclose therewith a peece of a serpents slough, with vinegre: but if the deafenesse bee the greater, they infuse the said gall into the eares, tempered with myrrhe and rue, and so made hot all together in the pill of a pomegranat. Fat lard also is good for this purpose: and the greene dung of an asse instilled with oile rosat; provided alwaies, that all these medicines be warme when they bee dropped into the eares. But the some that a horse doth froth, is better than all these: or the ashes of horse dung fresh made and burned, mixed with oile of roses. In this case likewise are commended boeufe sewer, goose greace, and fresh butyr. The urine of a goat
- F** or bull, yea and stale chamber-lie which Fullers use, made hote, and the vapour thereof received into the eare, at the narrow mouth or necke of a bottle, cureth the deafenesse thereof. Some put thereto a third part of vinegre, and a quantitie of the pisse of a calfe which is yet a suckling and never tasted grasse: yea and others there be, which put thereto the dung mixed with the gall of the said calfe. The skin or slough also which snakes cast off, is very good to be applied unto the

ears, but they ought to be well chaufed and set into an heat before. Now are these medicines to be enclosed within wooll, and so applied. Moreover, calves tallow, with goose greace and the juice of basill, is good for the hearing: also calves marow incorporat together with the powder of cumin, and so powred into the ears. The slimie sperme of a bore which passeth from the shap of a sow after she is brimmed, if it may be gotten before it touch the ground, is singular for the paine of the ears. If the ears be crackt and hang flagging downe, there is nothing better than glew made of calves pizzles, if the same bee dissolved in water. For other impediments of the ears, the fat of foxes is verie good. In like manner, goats gall, with oile of roses warme, or the juice of leeks: or if there be any rupture within the ears, the said gall must be applied with brest-milke. For those who be hard of hearing, or have their eares running and suppurat within, it is not amisse to drop into them a beasts gall, with the urine of a shee-goat or of the male, it makes no matter. But these medicines howsoever they are to be used, are thought to be more effectuall by farre, in case they were put in a goats horne, and so hung in the smoke for the space of twentie daies together. Also there is great commendation of the rennet of an hare, if there be one third part of a Romane denarius thereof, and halfe a denare weight of gum Sagapene, concorporat in Aminean wine. As for the swelling impostumes behind the ears, bears greace represseth and keepeth them downe, if there bee a cerot made thereof, together with the equall weight of wax and bulls tallow: some there be who put Hypoquistis thereto: and butter alone is good to anoint them with, so that they were fomented before with the decoction of Fenigrecke. Howbeit, of much better operation it would be, in case Nightshade were added thereto. The stones of a fox, bulls bloud also dried and reduced to powder, bee commended in this case. Moreover, the urine of a shee goat made warme, and so dropped into the ears: the dung likewise brought into a liniment with hogs greace, is verie good.

To come now to the infirmities of the teeth: if they bee loose and shake in their sockets, the ashes of harts horne will settle them firme and fast againe: if they ake, the same ashes are verie good to ease the paine, whether the teeth be rubbed or washed therewith. But some are of opinion, that the powder of the said horne not burnt at all, is farre better than the ashes in these cases: howbeit, there be dentifrices made both of the powder and also of the ashes. Moreover, the ashes of a wolves head is thought to be a soveraigne remedie for the pains incident to the teeth. Now it is well knowne, that among the excrements of a wolfe, there bee many times bones found, which if they be hanged about the necke, arme, or other parts of the bodie, have the same effect. Likewise the cruddled rendles of an hare infused into the eare, are singular for the tooth-ach: the ashes also which come of the head burnt, is a prettie dentifrice for to rub the teeth with: all: but if you put nard thereto, it doth correct and palliat a stinking breath. But some there be, who chuse rather to mingle therewith, the ashes of mice and rats heads. There is found in the side of a hares head a certaine \* sharpe bone like unto a needle: herewith, Physicians give counsell to scarrifie the teeth and let the gumms bloud, for the tooth-ach. Take the bone of a beast, set it on fire, and when it is red hote, hold it close to the teeth that bee loose and ake withall, it will set them fast againe: the same being reduced into ashes, and tempered with myrrhe, is a proper dentifrice to blaunch the teeth. The bonie substance likewise of hoggs cleys burnt and calcined, is of the same force and operation: also the hollow hetchell or whirlebones of their hips, about which their hucklebones turne, worke the like effect if they be brought into ashes. Well knowne it is, that if the same bee conveighed downe by a horne into the throat of horses and such like beasts, they will cure the wringing torments of the botts that fret and gnaw them in the bellies: and being burnt, they are singular good to confirme and fasten the teeth that bee loose and doe shake. Also if the teeth bee pained by occasion of some blow given unto them, asses milke helpeth them: so doe the teeth of the said beast, if they be calcined and reduced into ashes. This infirmitie is helped also with the rough wert or corne of an horse if it be infused into the ears with oile: this bunch is called by the Greeks Lichen: and it is not that which is named Hippomanes, whereof I have no purpose to speake (considering it is a hurtfull and venomous thing) but a certaine excrecentie growing about horse knees, and above their houses. Moreover, in the heart of an horse there is found a bone, like for all the world to the eye-teeth of a dog: this they hold to bee a verie soveraigne thing for to scarrifie the teeth when they ake. Also if one take a tooth out of one of the chawles of a dead horse, it will ease his owne that aketh, so it bee correspondent in place and number to that which is in paine. The sperme that passeth from

\* Βιλονοειδης  
 δαπυσις.

- A from the nature of a mare after shee hath been covered by a stallion, if the wicke of a candle or lampe be therewith besmeared and set a burning, doth represent a most straunge and monstrous sight of horse heads, as *Anaxilatus* hath reported: even so will that also of the shee asse, make a shew and apparition of asse-heads. As for Hipponianes before-named, it is so strong and forcible a venome, especially to incite and stirre unto lust, that being upon a time poured into the brasen mettall that was cast into the forme and similitude of a mare at Olympia, the stone-horses which came neare unto the said image, were set into such a heat and so farre enraged, that they could not by any means bee held backe but they would needs cover the said brasen mare. Moreover, the glew that carpenters and joyners use, cureth the tooth-ach, if the same be boiled in water, and the teeth annointed therewith; but the same within a litle while after must be removed, and the mouth presently washed with wine, wherein were sodden the pill of sweet pomegranats. Furthermore, if the teeth be ill affected, a collution made with goats milke, or bulls gall, is thought to be a remedie of great efficacie. Finally, the ashes of the ankle-bones of a female goat whiles they be fresh and new, are counted an excellent dentifrice to whiten the teeth: so are the said bones of all other foure-footed beasts, reared and nourished about a ferme house, if they be in like manner calcined: which I note but once for all, because I would not repeat one thing so often.

## CHAP. XII.

- C *Remedies observed out of the bodies of beasts, for the accidents that befall to the visage, necke, and breast.*

IT is thought generally, that the skin of the face may be made smooth and without wrinkles, tender and delicat, yea and be kept faire and white, with asses milke: for well knowne it is, that some daintie dames (forsooth) there bee, that keepe and maintaine daily in ordinarie to the number just of five hundred shee asses for this purpose: according to the first example of the Emperesse *Poppaa*, wife to *Nero* the Emperour; for shee used commonly to bath in asses milke, and devised whole baines to swim therewith: and ever as shee rode in progresse, or remooved from place to place, shee had her cuirie of shee-asses in her traine attending upon her for no other intent, but onely to wash and bath her bodie in their milke. As for the pimples and wheales that breake out in the face, if they bee annointed with butter, they will weare away and be gone; and the sooner, if *Cerusse* or Spanish white bee tempered therewith: but pure butter alone without any thing else mingled with it, killeth any fretting humours in the face that be corrosive, if so be that presently after the inunction, barley meale be cast upon the place. The gleane of a cow having newly calved, taken whiles it is moist and so applied, is good for any ulcers of the visage. There is another receit making for this purpose, which may seeme but a fantastick and foolish thing; howbeit, for to satisfie and please in some sort, our fine dames that are desirous of such devices, I am content to set it downe: They say (forsooth) that the pasterne bones of a young white bulkin or steere, sodden for the space of fortie daies and nights together, untill such time as they be resolved into the liquor, if the face be wet with a fine linnen cloth dipped in the said decoction, it causeth the skin to looke cleare and white, and without any rivels or wrinkles; but the said liniment must be kept all night to the face in manner of a maske. Moreover, they say, that bulls iherne is an excellent complexion forsooth, to set a fresh rosat or vermilion colour in the ball of the checke: and the liniment *Crocodilea*, made of crocodiles ordure, doth it no better: but then they give order, that the face be washed with cold water both before and after this dressing. The dung of a calfe tempered and wrought in ones hand with oile and gumme, is singular good to take away sun-burning, or any thing whatsoever whereby the colour is decayed and lost. As touching the ulcers and chaps appearing in the lips or face, the sewer of a calfe, or beasts tallow, incorporat with goose greace and the juice of basill, maketh a singular pomandie to amend and rectifie those defects and imperfections. There is another composition also for this purpose; to wit, calves sewer and deers marrow mixed together, with the leaves of the white Saint *Mary* thistle, punned all together and reduced into a liniment. The same operation hath any marrow, though it be of a cow, and the broth of cow boeufe. The terrors and wild-fires breaking forth about the mouth and nose, there is not the like medicine againe to bee found, to kill and

extinguish, than a glew made of a calves genetoirs, dissolved in vinegre with quicke brimstone **G** and mingled together with a figg-tree braunch; with this charge, that when it is fresh made, the place affected be annointed twice a day therewith. This glew boiled in honey and vinegre, is singular for the leprosie: which disease, the liver also of a calfe applied hot, doth cure: like as goats gall healeth the foule white leprie called Elephantiasis: but an ox gall and sal-nitre mixed therewith taketh away the leprie and the filthie dandruffe appearing in the skin. The urine of an asse taken about the rising of the Dog star, cleanseth the face from all spots: so doth the gall as well of an asse as a bull, used alone by it selfe, after it hath been well broken and tempered in water, and the old skin of the face taken off; but then the patient must forbear to goe abroad either into the sunne or wind. The like effect hath bulls tallow or calves gall, incorporat with the seed of Savorie and the ashes of an harts horne, if the same be burnt at the beginning of the Dog- **H** daies. Asses greace is a soveraigne thing to reduce unto a fresh and native colour, any skarrs or places of the skin blemished with the stooles remaining of ringworme, tetter, and leprosie. The gall of a bucke-goat incorporat with cheese, sulphur vis, and the ashes of a sponge, and brought to the consistence and thickenesse of honey, taketh away moles and pimples. Some make choise rather of old galls which hath been long kept to use in this case, mingling therewith hot brans to the weight of one obolus, and foure times as much of hony; but first the said spots and specks ought to bee plied well with chaufing and rubbing. The sewet of the same goat, tempered with Gith or Nigella seed, Brimstone, and Floure-de-lis root, is verie effectually for this purpose. **I** Semblably, it is good for the chaps in the lips, if it be incorporat with goose grease, deeres marrow, rosin, and unquencht lime. I find it recorded in some authours, that they who are given to have red pimples appearing in their face, are disabled for exercising any sacrifices belonging to Art magicke.

If the tonsils, throat, and wind-pipe, bee either enflamed or exulcerat, they find much ease by cow milke, or goats milke, so the patient gargarize therewith warme as it commeth new from the beast, or otherwise made warme againe afterwards: but goats milke is the better of the twain, if mallowes be sodden therein, and a little salt. For blisters in the tongue and throat, the broath made of tripes is verie good to be gargarised: and more particularly, for the inflammations and fores incident to the tonsils or almonds of the throat, the kidnies of a fox dried are singular, if they be beaten into powder and reduced into a liniment with honey. The gall of a bull or goat mixed with honey, serveth right well for the squinancie. The liver of a grey or badger tempered **K** with water and made in manner of a collution, rectifieth a strong and stinking breath: the cankers also and fores in the mouth, are healed with butyr. If a thorne, fish bone, or any other such thing sticke in the throat, take the dung of a cat, rub & annoint the place well without-forth, the same (by report) will thereupon come up againe, or passe downward. As for the swelling wens called the Kings evill, either the gall of a bore doth scatter and dispatch; or else of a boeufe, if the place affected bee annointed therewith warme: for hares tendles tempered with wine and put into a linnen cloath, is good to bee applied unto the same onely when they be sore and run. The ashes also of the house both of horse and asse, incorporat with oile, water, and hote urine, into a liniment and so applied, doth resolve them before they bee broken. Of the same effect is the ashes of an oxe or cows clee, applied unto the place with water: as also their dung laid too **L** verie hot with vinegre. In like manner goats sewet with quicke-lime, or their dung sodden in vinegre and the genetoirs of a fox. For this purpose, there is much good done with sope: an invention devised by the French for to colour the haire of the head yellow: made it is of tallow and ashes: the best of all other is that which they make of beech-wood ashes and goats sewet; and the same after two manner of wayes; either thicke and hard, or else liquid and soft: but the one as well as the other is verie much used in Germanie, and a great deale more indeed by men than women.

The cricks and pains in the necke, are much assuaged by rubbing the nape of the necke with butter or beares greace: if the same bee starke and stiffe, there is nothing in the world better than beafts tallow; the which, together with oile, is verie good for the Kings evill before-said. **M** The painfull \* crampe that draweth a man backe, so as hee cannot bow his head forward (which convulsion the Greeks name Opisthoronos) is much eased by infusing into the ears the urine of a shee goat, or with a liniment made with their dung and bulbe roots.

If the nailes bee bruised, it is passing good to tie about them the gall of any beast whatsoever.

As

\* *Supinus & posterogenuus* raptus. Aureliano.

**A** As for the risings and fore excrecences about their roots, bulls gall dissolved in hot water, and so applied, easeth that grievance: some there be who put thereto brimstone and alume, of ech a like weight.

Moreover, it is said, that a wolves liver taken in a draught of wine warme, cureth the cough: also a bears gall mingled with honey: or the ashes made of the uppermost tips of a beasts horne; likewise the froth or slaver of an horse mouth: and some say, that be the cough never so bad, it will make an end thereof in three daies drinking: Semblably, the lights of a stag, together with the throat d'ied in the smoke, and afterwards pulverized and brought into a loch or liquid electuarie, is good for the cough, to bee taken ordinarily everie day: and for this purpose, the lungs of the spitter in this kind of red deere, is thought to be more effectuall. In case a man spie blood,

**B** the ashes of harts is much commended: and the rendles of an hares maw taken in drinke to the weight of a third part of a denier, with Terra Samia and Myrtle wine, cureth it perfectly. The ashes likewise of hares dung drunke in wine late in an evening; stayeth the cough which is busie in the night season. Also a perfume made with the haire of an hare, dischargeth the lungs of those tough and viscous humours which sticke unto them, and are not otherwise easily remooved. The purulent ulcers in brest and lungs, remaining after a pleurisie or peripneumonie: the strong and stinking breath also proceeding from the lights, are cured most effectually with an electuarie made of butter, boiled with a like quantitie of Atticke honey, untill it looke reddish; if the patient take thereof everie morning the measure of one ligula or spoonfull: some in stead of honey, chuse rather to put thereto the \*rosin of the Larch tree. If one do reach or cast up blood, it

**C** is said, that cows blood, taken moderately and with vinegre, is of great force and efficacie to stay the same: but to thinke that this is meant of bulls blood, were great follie and rashnesse. Howbeit, the strong glew that is made of a bulls skin, taken to the weight of three oboli in warme water, is soveraigne for an old infirmitie of reaching and fetching blood upward.

\* Which is our Turpetine.

#### CHAP. XIII.

*Receits for the paine of stomacke and loines: also for the infirmities of the reins.*

**D** IF there bee an ulcer growne in the stomacke, drinke the milke of an asse or cow, and it will heale it: Stewa peece of beuse in wine and vinegre among, the broth thereof is singular for the gnawing and fretting in the stomacke: The ashes of an harts horne is verie good to drie up rheumes and catarrhes, that have taken a course thither. As for those that cast up blood, the fresh blood of a kid taken to the quantitie of three cyaths, with the like proportion of sharpe vinegre, and so drunke as hote as may be: the rendles also of the said kid drunke with vinegre, so as there be two third parts of the vinegre to one of the rundles, is a singular remedie for the said infirmities.

**E** For the griefe of the liver, caused by obstructions, the liver of a wolfe dried and taken in honyed wine, is a proper receipt. So is the liver of an asse beeing dried and brought into powder with two parts of stone persley, and so incorporat with three nut kernels and hony; which composition, the patient must use to eat. In which case, goats blood is higly commended, if it be prepared so as it may be taken with meat.

Moreover, it is said, that for them who be short winded, there is nothing so good as to drinke the blood of wild horses. In the next place to it, great account is made of asses milke warme, or sodden together with bulbe roots, so that the patient drinke the whey that cometh thereof, putting to three hemins of the blood one cyath of white garden cresses, infused first in water, and then tempered with honey. The liver also or lungs of a fox, taken in some grosse wine like alegant: or a bears gall in water, doth open the wind-pipes stuffed with fleame, and giveth free libertie for the wind to goe and come.

**F** Farthermore, bears greace is exceeding good for the paines in the reins of the backe, yea and for any place els that hath need of emollitives, in case it be well rubbed therewith. Also in these cases, it is thought meet, to take the ashes either of a bores or sows dung which hath been long made, and therewith to spice a cup of wine, But before I proceed any farther, it is to be noted, that magicjans also have meddled with this part of physicke, and have devised straunge medicines, drawne from the parts and members of

beasts. And first of all they would make us beleewe, that be a buck-goat never so much enraged, doe but stroke him by the beard, he will come into good order and be quiet againe: cut and lop the same off with a paire of sheers, he will not stray away nor depart to another flocke. But to returne to the griefe of the reins: the magicians add to the foresaid medicine, goats dung, which being put into a linnen cloth, and the same well greased, they give direction to hold in the hollow ball of the hand, as hot as may be endured; with this regard, that if the paine bee in the left side, this medicine be made in the right hand, and so contrariwise. Moreover, the dung or tredles which must serve this turne, they give order, that it be gathered and taken up with the point of a brasen needle or bodkin. Now the foresaid medicine must be held in the hand so long, untill the patient perceiue that the vapour thereof doe pearce as far as the loins: which done, they appoint afterwards to annoint the head with the iuice of leeks stamped: to rub the loines also with the said dung tempered with honey: giving counsell, to eat the stones also of an Hare, for to appease the same pain. As for those that berroubled with the Sciatica, they ordaine a cataplasme of ox or cow dung, to be laid upon the griued place; but it ought first to be lapped within some leaves, and so made hote in the embres. For the paine in the kidnies, they give order to swallow downe the kidnies of an Hare raw, or at leastwise sodden, yet so, as the patient touch them not with his teeth. Over and besides, they doe say, that whosoever have about them the ankle-bone of an Hare, shall not be griued with the belly ach. As touching the paine of the splene, the gall of a swine, be it Bore or Sow taken in drinke, or the ashes of Harts horne in vinegre, assuageth the same. But the most effectuall and soveraigne remedie of all other, is the milt of an asse which hath been long kept; for within one three daies the benefit thereof will be felt, and the patient shall find ease. Also, for the disease of the splene, they use to give in oxymell, the ordure of an asses sole, which first came from it after it was soled (and this dung the Syrians call Polea.) Furthermore, for this infirmitie the tongue of an horse which hath been kept drie a long time, given in wine, is a present remedie: and this is a secret which *Cacilius Bion* reporteth that he learned of the Barbarians, whiles hee conversed among them. In like manner, a beasts milt whether it be cow or ox, hath the same operation, if it be used in that manner: but say it be fresh and new taken out of the beast, then it ought to be either roasted or sodden, and so taken as meat. Over and besides, take twentie heads of garlick, pun them all, and after they be bruised, put them into a beasts bladder with a sextar of vinegre; apply the same to the region of the splene, it assuageth the pain. And if all be true that these magicians say, the milt of a calfe is singular good for the maladie of the splene; but then it must bee bought at the same price that the butcher setteth first upon it, without hucking and beating it lower for to have anything abated; because in their opinion (so ceremonious they be) therein lieth a great matter. Now when it is thus bought, it would be slit through the length in two parts, and both peeces attached to the shirt of the patient; with this charge, That when he is about to put on his other cloaths and make himselfe readie, he suffer the said peeces to drop downe to his feet, and then take them up againe, and so drie them in the shadow: for in thus doing, the diseased splene of the sicke partie will likewise fall and settle downe, so as the patient shall sensibly perceiue himselfe to be delivered of that infirmitie. Finally, the lungs of a Fox dried in the ashes and so drunke in water, is good for the spleene: as also the milt of a kid, applied to the griued part accordingly.

## CHAP. XIII.

¶ For to stop a laske and knit the bellie: for the flux proceeding from the imbecilitie of the stomacke: for the dysenterie or bloudie flux: for the ventosities and inflation of the bellie: for ruptures: the straining upon the seege without doing any thing: for the worms in the guts, and for the cholique.

**T**O stay the running out and extraordinarie loosenesse of the belly, these medicines following be convenient: *Imprimis*, the bloud of a stag: *Item*, the ashes of an harts horne: the liver of a bore fresh and without any salt at all, taken in wine: likewise the liver of a sow roasted, or of a male goat sodden in one hemine of water: the crudled rennet in a hares maw, drunke in wine to the quantitie of a cich-pease; or in water, in case the patient have an ague. Some there be, who put gall nuts thereto; others content themselves with hares bloud alone sodden with milke. Also the ashes comming of horse dung drunke in water: the ashes of that part of an old bulls

**A** bulls horne which groweth next to the head, strewed into a draught of water. In like manner, Goats blood sodden upon coales. A Goats skin or fell, haire and all boiled together, yeeldeth a decoction which is good in this case to be drunke.

Contrariwise, to loose the belly: the runnet found in a Colts maw: the blood of a female Goat, or els her marrow or liver, are thought convenient laxatives. *Item*, A plastre made with a Wolves gall, together with the juice of the wild Cucumber, and applied to the navill. Also a draught either of Mares or Goats milke, taken with salt and honey. The gall of a shee-Goat is good for this purpose; if it be taken with the juice of Sowbread and a little Allum. But some there be who think it better to put thereto salnitre and water. Bulls gall stamped and incorporat with Wormewood, made into a round ball, and so put up in stead of a suppositorie, will give a stoole, and make the

**B** bodie soluble.

Butter eaten in any great quantitie, is good for those who have a flux occasioned by the weaknesse of the stomacke, and a dysenteric or bloudie flix: so is a Cowes liver: the ashes of an Harts horne, taken to the quantitie of as much as three fingers will comprehend, in a draught of water: likewise the rennet of an Hare wrought in dough for to make bread: or if the patient doe void blood withall, the same ought to be incorporat in parched Barley meale. The ashes of a Bores, Soves, or Hares dung, is good to spice a warme potion of wine in these infirmities. Moreover an ordinarie Veale broth, as it is commonly given, is counted one of the remedies for these kind of fluxes abovenamed, whether they come of feeble stomacke or exulcerat guts. But if the patient driuke Asses milke for this purpose, it will be the better, if honey be put thereto. Furthermore, the

**C** ashes of an Assle dung taken in wine, is as effectuall in operation as the rest, for both diseases. As also the first ordure of the Assle sole, which we tearmed Polea in the former chapter. The cruds or rennet of an horse sole maw, called by some Hippace, is soveraigne for such laskes, yea, though the patient did shere blood upon the stoole. The ashes also of Horse dung, and the poudere of Horse teeth is said to be singular: yea, and Calves milke sodden and so drunke. But if the flux doe prove to be a dysenteric, Physicians give advise to put thereto a little hony: if gripes come thick, they prescribe the ashes of Harts horne, or Bulls gall tempered with Cumin seed: and the fleshie substance of a Gourd, to be laid in manner of a cataplasme to the navill. The tender cheese curd of Cowes milke clysterized, is passing good both for the stomacke flux, and also for the bloudie flix. In like sort the butter made of Cowes milke, taken to the quantitie of foure hemins with two

**D** ounces of right Terpentine, either in the decoction of Mallowes or oile of Roses. The suet of a Calfe, or beasts tallow, is likewise an ordinarie remedie in these cases. But diverse there bee who seeth the marrow forth as well of the one as the other, with meale, wax, and a little oile, yet so, as the broth be clear, that it may be supped off. Their marrow also is usually incorporat in the paste whereof bread is made, and so taken with great successe. Goats milke sodden untill the halfe bee consumed, is reputed also a proper medicine. And in case the guts besides be wrung and griped, there would be put thereto a little unpressed wine of the first running, called Mere-goutte. Howbeit, some there be who thinke it sufficient for to appease the torments of the wombe, to drinke Hares rennet but once in a draught of wine warme. But the wiser sort and those that deale more warily, thinke it good withall to make a liniment of Goats blood, incorporat with Barley meale and rosin, and therewith to annoint the bellie. And they also advise their patients for any violent flux of

**E** the bellie whatsoever, to applie thereto soft cheese: but if the flux bee from the stomacke, or dysentericall, they prescribe old cheese to be grated and given to the patient in wine, with this proportion, that in three cyaths of wine there be a third part of cheese. Goats blood boiled with this marrow, is singular good for the dysenteric or bloudie flix. The liver of a female Goat roasted, is a soveraigne medicine for the fluxions of the stomack, but it were better if the male Goats liver were taken in drinke after it had been sodden in some Greene and austere wine, or with oile of Myrtles reduced into a cataplasme, and so laid to the navill. Some seeth the same in water, from six sextars to one hemine, and put Rue thereto. Others roast the milt of a Goat, male or female (it skilleth not) and use it for the same purpose, or els they take the suet of a Bucke goat with bread that hath

**F** ben baked on the heatth under the embers. But above all they hold, that the suet taken from the kidneies of a shee Goat, and so drunk alone by it selfe, is a singular remedie for these infirmities: but they enjoine the patient presently thereupon to drinke a little cold water. Yet there be others who ordaine the same suet to bee boiled in water with fried Barley groats, Cumin, Dill, and Vinegre mixed all together. And they give order to such as have the stomacke flux to annoint their

bellies

bellies with Goats dung sodden with honey. And for both these fluxions, as well from the stone G  
macke as the ulcer of the guts, they prescribe the rennet of a Kid to the quantitie of a Beane for  
to be drunke in Myrtle wine: also a pudding made of the bloud thereof, which kind of meat wee  
call in Latine \*Sanguiculus. Moreover for the dysenterie, they ordaine to inject into the guts by  
#2. a bladding. a clystre Bulls glue resolved in hot water.

For any ventosities, Calves dung is holden to bee singular good for to resolve them, if it bee  
sodden in wine and the decoction thereof used. But if the guts be diseased any waies the rennet of  
red Deere is very effectuall, sodden with Lentils and Beets, and so eaten with meat. Likewise, the  
ashes of the haire of an Hare boiled with honey. Also to drinke Goats milke sodden with Mallows  
and a little salt put thereto, is good for the said infirmities: but if the rendles be mixed therewith,  
the operation will bee the better. Of the same vertue is Goats suet, taken in any warme supping;  
with this charge, that the patient drinke presently upon it cold water. Moreover, it is said, that the  
ashes of a Kids haunch hath a wonderfull vertue to soder the rupture, whereby the guts are fal-  
len downe. Likewise, Hares dung sodden with honey, and taken every day to the quantitie of a  
Beane, is a medicine for a rupture, so soveraigne, that it hath been knowne to cure them who were  
past all hope of remedie. Much commended also is the decoction of a Goats head sodden, haire  
and all together.

The disease called Tenefmos, which is a desire to goe often to the stoole without doing any  
thing, is cured by drinking of Asses and Cowes milke.

All the sort of wormes bred in the guts, the pouder of Harts horne taken in drink, doth expell.

There bee, as I said before, certaine bones found among the excrements of a Wolfe, which if  
they bee hanged about the arme, doe cure the Collicke; if this regard were had before, that they  
never touched the ground. As for Polea (whereof I made mention before) which is the first or-  
dure of an Asses sole, it is singular good in that case. Likewise the pouder of a Sows dung taken in  
the decoction of Rue sodden in water, with Cumin, is singular for the Collicke. Finally, the ashes  
of a young Harts horne while it is new come up and tender, incorporat with the shell fishes of  
Barbarie, stamped shels and all together, and so taken in a draught of wine, is highly commended  
for the passion of the collicke.

#### CHAP. XV.

*For the dolorous torments of the bladder: for the stone and gravell. The reme-  
dies for the infirmities of the members of generation, of the funda-  
ment and the shire.*

**T**He urine of a Bore helpeth those who be tormented with the paine in the bladder, and the  
stone: yea, and the very bladder of the Bore eaten as meat, is singular good in that respect.

Howbeit, if the one and the other were permitted to bee consecrated before in smoake, you  
should see a greater operation. Now the said bladder ought to be first sodden & then eaten. And  
if a woman be troubled with the said greefes, she is to chuse the bladder of a wild Sow. There bee  
found also in the liveries of swine certaine little stones, or els hard callosities like unto stones, and  
white of colour, such as wee may see daily in our tame swine: which beeing beaten into pouder  
and drunke in wine, doe expell the stone and gravell within our bodies. And verely the Bore see-  
leth himselfe so farre forth charged with his owne urine, that unlesse he be delivered thereof be-  
fore, he is not able to flie before the chafe; but suffereth himselfe to bee taken as if he were enlo-  
fed and fast bound within net and toile: and they say that his urine doth burne him within. The  
kidneies of an Hare kept untill they be drie, then made into pouder & drunke in wine, do thrust  
forth the stone. In the pestle and gammond both of a swine, there be certain joint white bones as  
I have said before, which if they bee sodden, doe yeeld a broth that is very good for the easie pas-  
sage of urine. Likewise, the reins of an Ass dried, pulverized, and given in pure wine of the grape,  
doe cure the diseases of the bladder. The surots or rugged werts in horse legs & the corns about  
their houe called Lichenes, drunke either in simple wine or meath for the space of 40 daies toge-  
ther, doe expell the stone and gravell engendred in the body. The ashes also of an horse houe, ta-  
ken in wine or water, is good in that case. In like manner Goats dung drunke in honied wine, is sin-  
gular for those accidents; but especially that of the wild Shamois is much more effectuall. More-  
over, the ashes of Goats haire is thought to availe much in these diseases.

**A** As touching the botches and carbuncles which arise in the privie members; the brains and bloud of a Bore or Sow are thought to be proper remedies for them. And say there be some cancerous or corrodng ulcers in those parts, the liver of a Bore or Swine burned in a fire made principally of Juniper wood, together with the Papyr reed and Arsenicke, dooth heale the same: so doth the ashes of their dung. Or elstake a Cow or Oxe gall and Ægyptian Allum, wrought and incorporat together with \*Myrrhe, to the consistence of honey. Beets also sodden, yea, and their flesh boiled in wine and so applied as a cataplasme. In case they bee running sores: the suet and marrow of a Calfe boiled in wine, or Goats tallow tempered with honey and the juice of the brier, are reputed to be soveraigne. Now if the said sores spread farther still, it is said, that their dung incorporat with honey or vinegre, doth much good: as also butter and nothing els simply applied to the greeved place. If the cods doe swell, the suet of a Calfe made into a liniment, with salnitre put thereto, keepeth downe the tumor. Of the same operation and effect is the dung also of a Calfe boyled in vinegre.

\*Some read Myria, in pic-  
kle or briac.

Such as cannot hold their urine, but that it passeth from them against their wils, find great helpe by eating of a Bore's bladder roasted or broiled. And verely the ashes of a Bore's or Sowe's cleyes, is singular good against the involuntarie shedding of urine, if a cup or drinke bee spiced therewith for the patient to take. Likewise, the bladder of a Sow burnt and given to drinke, serveth well in this infirmitie: so dooth the bladder of a Kid, or the lungs in that manner used. Furthermore, it is said, That the braines of an Hare taken in wine, is singular to helpe this infirmitie: Semblably, the stones of an Hare broiled and eaten, or the rennet in the Hares maw, incorporat with Goose greafe in Barley groats. The kidneies besides of an Ass, reduced into powder and drunke in pure wine of the grape. The Magicians have a devise by themselves, and they affirme, That for to hold ones urine, it is passing good to drinke the ashes of a Bore's pizzle in sweet wine: but they instruct the patient withall, to make water in a dogs kenell; and in so doing, to say these words, *I do this, because I would not pisse my bed as the dog doth his couch.* Thus much for the incontinencie of urine. Now if one bee pent and would gladly void urine, let him take the bladder of a Swine, so that it never touched the ground, and applie the same to the share, for it will provoke the water to passe.

But to come unto the diseases of the \*seat: there is nothing so good for them as Beares gall, incorporat together with their greafe. Some put thereto litharge of silver and Frankincense. In which cases butter is very good, if with Goose greafe and oile of Roses it be reduced into a liniment: the consistence or thickesse of which composition, must bee such as the greeved place will admit; namely, that it be gentle and smooth, so as there bee no paine in the anointing. Also Buls gall is a soveraigne medicine applied thereto upon soft lint: for it will quickly skin the chaps and clefts in the fundament. If that part be swelled, the suet of a Calfe is very good to annoint it therewith: but if the tumors appeare about the share, then there would be Rue joined thereto. As for other infirmities incident to those parts, nothing better than Goats blond, tempered with parched Barly meale. In like manner, for the hard knobs in the seat called Condylomata, Goats gall by it selfe is a speciall remedie: so is the gall of a Wolfe tempered in wine and so applied.

\*That is to say Piles, blind hemorrhoids, chaps, fissures, and swelling biggs.

For the biles and impostumes rising in any place thereabout, there is not a better medicine to scatter and dissolve them, than Beares bloud or Buls bloud, dried first and so beaten to powder. But the soveraigne remedie of all others, is the stone which a wild Ass is said to void with his urine, at what time as he is killed in chase: which urine as it commeth first forth of his body, seemeth very liquid and thin, but being shed once upon the ground it groweth thicke and hard of it selfe. This stone tied to the twist or inner part of the thigh, is said to dispatch all collection of humors that might ingender biles and botches; or at leastwise so to resolve them, that they shall never impostumat and come to suppuration. This stone is very rare and hard to be found, for it is not in every wild Ass: but surely famous it is and much spoken of by reason of this medicinalle propertie that it hath. Moreover, the urine of an Ass together with Nigella, otherwise called Gith, is singular good in these cases. Likewise a liniment made with the ashes of an horse house incorporat together with oile and water: so is the bloud of any horse, but especially of a stallion: the bloud also and gall of a Cow or Oxe. Their flesh moreover, which wee call Boeufe, hath the same effect, if it be laid warme unto the place. The ashes also of their cleyes tempered with water and honey. The urine of three Goats: the flesh of the male Goats boyled in water. In like manner their dung sodden with honey. Beares gall or the gall of a Bore: last of all, the urine of a Sow applied

applied unto the place with wooll. As touching the galls, which by overmuch riding on horse-backe bee incident to the twist and the inner parts of the thigh, as every man knoweth full well, which doe burne and chaufe the skin in those parts; the some slime which a horse yeeldeth, as well from his mouth as his cullions, is soveraigne therefore, if the place bee annointed therewith.

It falleth out many times that there arise swellings in the very share and groine, by occasion of some sores or ulcers in other parts of the bodie; for the repressing of which, there is a present remedie, namely, to take three horse haire, and to tie them in as many knots and so conveigh them into the said ulcer which is the cause of such tumors.

CHAP. XVI.

⚡ Proper remedies for the gout: the falling sicknesse: for such as be taken or stricken with a Planet, or dead palsie: for the jaundise: and fractures of bones.

**A** Cerot made of Beares greafe, Bulls tallow, and wax, of each an equall quantitie, is singular good for the gout in the feet. And yet some there bee who adde unto them Hypoquitis and gall nuts. Others preferre a male Goats tallow, together with the dung of a female Goat, Saffron, and Mustard seed; or the branches of Yvie stamped with Parietarie also of the wall; or els the flowers of the wild Cucumber, reduced all into the forme of a cataplasme and so applied. In like manner, others use a pulteffe made of beasts dung & the mother of vinegre tempered together. Some magnifie & highly commend in this case the dung of a Calfe, which hath not as yet tasted of grasse, or Bulls bloud alone without any other thing: likewise a Wolfe sodden quicke untill all the flesh bee gone & nothing but bones remaining; or els a live Wolfe sodden in oile untill the said oile be gellied to the height or consistence of a cerot. Semblably, there is good account made of the tallow of a hee Goat, with as much Parietarie of the wall, and a third part of Senvie: as also of the ashes of Goats dung incorporat with Hogs greafe. Moreover, it is said, that the best thing that the patient can do for to have ease of the Sciatica, is to endure the said dung as hot as possibly hee can, under his great toes, untill it bee readie to burne them. For all other joint-gouts as well in feet as hands or els where, the gall of a Beare is a soveraigne medicine: as also a Hares foot bound fast to the place affected. And some are of this opinion, that the gout of the feet will be assuaged, in case a man cut off the foot of a quicke Hare, & carie it about him continually. As touching kibes, bears greafe cureth them: so it healeth also the chaps in the feet: but more effectually it is, in case there be allum put thereto: for which purpose Goats suet is commended: the powder also of horse teeth: the gall of a bore or sow: the lights likewise of a swine, together with the fat laid to the place. Now if the feet be surbatted, galled, and bruised in the sole by treading or stumbling against that which offendeth them, the same medicines be very good: but say they are benumbed and frozen with cold, the ashes of Hares haire bringeth them into order againe. The lungs also of an Hare slit and skiced & so laid too, is good for any bruise or contusion in the feet; or the ashes of the said lungs applied therto. Contrariwise, if they be scorched and burnt with the heat of the sun, they find a most soveraigne cure by the greafe of an asse: likewise by boeufe tallow and oile of roses mixed together. The corns, agnells, chaps, & callosities of the feet, the fresh dung of a bore or sow doth heale, if it be applied therto in form of a cataplasme, & not removed before the third day. Of the like efficacie are the ashes of a swines ankle bones, the lungs of a bore or sow, or of a stag. If one have galled his feet by the fretting and stubbornesse of hard shoes, the urine of an asse together with the mire that is made of the same urine upon the ground, doth heale if it be applied to the place. The corns or agnells find much ease by boeufe suet & the powder of Frankincense reduced into a liniment. But kibed heeles are best healed with the ashes of leather burnt, especially if it were an old shoe. Again, if the feet have bin wronged by streight shoes, take the ashes of a goats skin tempered with oile. As for the painefull swelled veines, named in Latine Varices, there is a soveraigne cataplasme to assuage their greefe, made with the ashes of Calves dung boiled with Lillie roots, and a little hony put therto. The same is singular for all impostumar inflammations that tend to suppuration. This medicine is good also for the gout in the feet, and for all diseases of the joints, & namely, if the said dung came from an ox calfe. The joints if they have gotten a spreine by any rush, find remedie by the dung of bore or sow, if it be laid too hot within a linnen cloth. The dung likewise of a calfe which yet sucketh & never did eat grasse, hath the same effect: even as goats dung boiled with hony in vinegre. The raggednesse of nailes have a proper remedie of

**A** of calves dung, of goats treddles likewise, if there be red Arsenicke or Orpiment mixed therewith. As touching werts, there is not a better thing to take them away than the ashes of Calves dung tempered with vinegre, or the durt that is made by the urine of an Assē.

For those that be subject to the fallingevill, it is singular good to eat the generoires of a Beare, or to drinke the stones of a Bore either out of Mares milke or plaine water: also the urine of a Bore mingled with Oxymell. But more effectuell in operation is that urine which hath been suffered to drie as it lieth in the own bladder. The stones likewise of a Sow which are taken from her when she is splaid, if they be kept untill they are dried, and so brought into powder, are excellent in this case taken in the milk of a Sow, with this charge, that the patient abstain from wine for certaine daies together, both before and after the receiving of this medicine. For this infirmitie also

**B** they use to give the lungs of an Hare poudred or kept in salt, with a third part of Frankincense in white wine for thirtie daies together. Also the rennet or cruds found in the maw. The braines of an Assē first dried in the smoake \*within certaine leaves, drunke to the weight of halfe an ounce every day in honied water; or the ashes of the said beasts house, taken to the quantitie of two spoonefuls daily for a month space, are appropriat medicines for this maladie. In like manner, their stones preserved drie and reduced into powder, serve to spice their drinke, whether it bee the milk of Asses (which is the best) or shere water. The pellicle wherein the yong sole was lapped in the dams wombe, especially if it were a male that was soled, is of great force to withstand this disease, if the patient doe but smell thereto when the fit is comming. Some give counsell to eat the heart of a blacke he Assē, together with bread: but in any wise it must be done abroad in the open

**C** aire, and when the Moon is but one or two daies old at the most. Others prescribe to eat the flesh: and there be againe who advise to drinke their bloud dilaid with water for fortie daies together. Some take Horse stale, mingling it with smiths water fresh out of the forge, for the said purpose: and with the said drinke cure those that be lunaticke and mad at certaine seasons. Mares milke is ordinarily given with good successe to those that be troubled with the fallingevill: so are the rugged \*werts growing upon horse legs to bee drunke in Oxymell. And to this effect the Magicians would have a dish of meat made with Goats flesh roasted against a funerall fire, where some dead corps is burnt: who ordaine besides their tallow and Buls gall, of each an equall weight, to bee sodden, and then to be put up againe in the bladder or burse of the said gall, that it touch not the ground in any case; and being thus prepared, the patient forsooth must drinke it in water standing upon the dore sill, and under the very lintell thereof. Now, if you would know whether a man be subject to this sicknesse or no, doe but burne before him either a Goats or Stags horn, the very smoke or fume thereof will bring the fit upon him, if he be tainted therewith.

Concerning those that be suddainely taken with a dead palsie of the one side of their bodie: it is said that the urine of an Assē-sole incorporat with Spikenard into the forme of a liniment, is very good for them, if the inunction therewith be used.

For the jaundise, Harts horn burnt and reduced into ashes, is a very proper medicine: so is the bloud of an Assē sole drunk in wine. Likewise the \*dung of an Asses sole which came first from it after it was soled, given to the quantitie of a Beane in a draught of wine, cureth the jaundise within three daies. The same operation and effect there is in the first ordure that a Colt maketh after

**E** it is come into the world.

If any bone be broken or bruised, there is not a more present remedy than the ashes of a cheeke either of a wild Bore or tame swine. In like manner, their lard sodden and tied round about the broken bone, doth consolidat and souden it againe wonderous soone. And verely if there bee any ribs in the side broken, the soveraigne and onely remedie commended, is Goats dung tempered with old wine, for it openeth, draweth, and healeth the fracture throughly.

As touching feavers, the feeding upon the venison of red Deere driveth them all away, as I have before shewed: but more particularly, if it bee any of these Typicke and Periodicall agues, which be intermittent and returne by fits, there is not a better thing, if wee may beleve Magicians, than to take the right eie of a Wolfe, salt it, and so tie it about the necke or hang it fast to any

**F** part of the patient. Of these fevers, there is one called a Quotidian, which the Greeks name Amphemerinos; & from it (by their saying) a man shall be thoroughly rid, in case he let an Assē bloud in the eare veine, and drinke three drops thereof just in three hemines of water. But against the Quartane ague, the Magicians give order to weare about the necke or hanging to the arme cats dung, together with the claw or toe of a \*scriche Owle, but so as they may not fall off nor bee removed

\* In folijs. Some read folijs, i. in the baines or stouves.

\* Lichenes: some take them for the Malandets.

\* Called before Poiea.

\* Bubonix.

moved before seven fits be past. Now tell me (I pray you) what was he that could find out this secret first? Gladly would I learne what reason there is in this mixture, and why an Owles claw or toe was chosen above all other for this purpose? Certes, there be some of them yet more modest than their fellows: and they have given out, That the liver of a Cat killed in the wane of the Moone, laid up in poulder with salt, is to bee given in a draught of wine a little before the access or fit of a Quartane. And these Magicians have yet another pretie receipt against such agues: For they take the ashes of a Cow or Oxe mucke, and sprinkle it well with the urine of a young boy; wherewith they annoint the toes of the patient: but to his hands or armes they bind the heart of an Hare; which done, they ordain also to give him before the fit, the Hares tennet in a draught of drinke. To conclude, they say, that a fresh greene cheese made of Goats milke, out of which the whey hath been well pressed, is singular to be given in honey. G  
H

CHAP. XVII.

*Proper remedies against the trouble of the braine by reason of melancholie, against the lethargie, dropsie, shingles, and S. Antonies fire. Also for the paine of the sinewes.*

**T**He dung of a Calfe sodden in wine, is an excellent remedie for those who are given to melancholic. For to raise and awaken them that are in a lethargie, there is not a better thing than the rough werts growing upon an Asses leg, if the same be tempered with vinegre into a liniment, and the nostrils annointed therewith: also the perfume of the horne or haire of a Goat: yea, and a Bores liver: which is the cause that it is given ordinarily to those that have the drowfie disease, and be alwaies sleepe. I

For the phthysicke, the liver of a Wolfe sodden in wine is very good: likewise the lard of a leane running Sow feeding only upon grasse: as also Asses flesh sodden and eaten with the broth: And verely in Achaia this is the principall course they take for the cure of that disease. Moreover, it is said, that to receive through a pipe or reed the smoake of the drie dung made by Cow or Oxe lying foorth and feeding onely upon greene grasse, is very holesome for those that have the phthysicke or consumption of the lungs. Also there bee who calcine the tips of Bœufes hornes, and taking the measure of two spoonefuls of the ashes, incorporat the same with honey, make it up into pills, and so swallow them downe for the said maladie. Many there are who affirme, That the phthysicke and cough be cured by eating a kind of pottage made with Frumentie corne and Goats sewet: and they hold opinion, That the said suet taken fresh and sweet and so dissolved in mead; with this proportion, that to every cyath of the mead there bee put an ounce of suet, and that order be taken to mingle them thoroughly well, with a braunch or sprig of Rue among, is a soveraigne medicine for those infirmities. There is one writer of good credit and authority, who upon his certaine knowledge doth avouch, That there was one so farre gone in a phthysick, that he was given over by the Physicians, and yet he recovered by drinking the suet of a Shamois or wild Goat together with milke, of each one cyath at a time. Others say, that much good hath ben found by drinking in sweet cuit, the ashes of Swines dung: as also by the lungs of a red Deer, especially the Spitter of that kind, dried in the smoke, reduced into poulder and so drunke in wine. K  
L

In case of the dropsie, the urine of a Bore found in his bladder given to the patient in drinke by little and little, helpeth very much: but of greater efficacie it is, if the same bee permitted to drie within the bladder. Furthermore, the ashes of Harts dung, and namely of that deere which is called the Spitter: as also of Neats dung, such I meane as goe abroad and feed with the heard, (and that they call by a peculiar name \*Bolbiton) is a soveraigne remedie for the dropsie. Marie, if the patient be a woman, there must be choise made of Cow dung; but if a man, the dung of the other sex is to be taken: and this I may tell you is such a secret myterie, that the Magicians would not have to be revealed & made known. Many other medicines there be for the dropsie, to wit; the dung of a Bull-calfe used in a liniment: the ashes of a Calves dung drunk in wine, with an equall quantitie of the wild Parsenep seed: Goats bloud together with the marrow, eaten with meat: M  
It is thought that this bloud will worke the better, if it bee taken from the male Goats; provided alwaies, that they feed upon the Lentiske tree, and then no doubt it will doe the deed surely.

As touching S. Antonies fire, the shingles, &c. the meanes to quench the same, is to annoint the place with Beares greafe, and especially the fat that is found about the kidneies: also with the greene

- A** greene dung of a calfe, cow, or ox. Some use hard cheefe made of goats milke and porret together: also the fine scrapings of a stags skin fetched off with a pumish stone & brought into powder, and so applied with vinegre. For the rednesse of the skin with much itching, the some of an horse mouth, or the ashes of his house, is a singular medicinie. If there be any wheales or small pocks proceeding of steame, doe annoy the skin, no better thing than a liniment made of asses dung ashes incorporat in butyr: Say these wheals or pimples appeare blackish and swert by reason of inelancholly, drie cheefe made of goats milke brought into an ointment with honey and vinegre, is good to rub the bodie withall in a baine or hothouse, without any use of oile at all. For blisters and ainger in eazles, the ashes of swines dung are thought to be verie meet: as also the ashes of harts horne, so that the place be rubbed with them and water together. If there be any dis-
- B** location or bone out of joynt, the green dung of a bore or sow is good to be applied: so is that of a calfe: the some frothing from a bore, laid to the place with vinegre: and goats dung with hony. There is not a better thing to bring downe any swelling, than a cataplasme of raw beefe: and as for any hard tumors, swines dung made hote and dried in an earthen pot heard, or upon a tile, is excellent to discusse and resolve them: the greace of a wolfe is exceeding good to breake any impostumation that is grown to ripenesse: so is neats dung made hot under the embres: or goats treddles sodden in wine or vinegre. As touching fellons and such like apostumations, boente tallow with salt is much commended for to resolve them: and if the place be much pained, it were good to dip the said tallow in oile, and to melt the same without any salt: and in like manner is goats sewet to be used. For a burne or scald, there is a proper salve made of bears greace and lillie roots: for which purpose, the dung of bore or sow that hath been long kept, is very good: so is the ashes of their bristles (such as pargettars whiting-brushes be made of) wrought & incorporat with greace: also the ashes of a beasts ankle or pasterne bone tempered with wax and the marow either of a deere or bull: like as the dung of an hare. And verely, goats treddles are so accomodat to this cure, that (by report) they will heale a burn without any skar at all: The most excellent glew is made of the ears and pizzles of buls: and there is not a better thing in the world than it, for to heale any place burnt or scalded: but nothing is so much sophisticated, what with other old skins and hides, and what with old shoes and such like lether, boiled againe and made into glew. The most salt and strongest glew which a man may trust unto, is made at Rhodes, and that is it which painters and physicians most use: the whiter that the same is, the better is it esteemed: that
- D** which looketh blacke, and is hard withall and brittle like wood, is rejected.
- It is thought, that for the paine of the sinews, goats dung boiled in wine with honey is soveraigne, yea though a nerve began to putrifie: convulsions, cramps, and spreins of nerves upon some violent stroke, are cured with bores dung gathered in the spring & so dried. After the same manner, such as be overstreined and plucked with the draught of any charriot, or wounded with the wheels going over them; and generally, howsoever the blood be setled black under the skin by contusion, or bruise, if the places be anointed with the said dung, though it were green & fresh, much ease and helpe ensueth thereupon: howbeit, some thinke that it were better to seeth the dung first in vinegre: and others reduce the same being drie into powder, & promise them that be either bursten, wounded and bruised inwardly, or have been overthrowne and falne from on
- E** high, if they drinke it in vinegre, that they shall have helpe thereby. But the better and those that love not to make the greatest boast of their medicines, use the ashes thereof with water. And verely it is said, that the Emperor *Nero* was wont in this kind of drinke to take great pleasure, and with it to refresh himselfe, when his purpose was by that means to win a name and approove himselfe a doubtrie wight, in running with coaches in the great cirque or shew place. To conclude, next to the dung of the bore, is commended that of a sow or any other hog, and thought to be in a second place of operation.

## CHAP. XVIII.

§ Medicines to stanch blood: to heale ulcers, cancerous sores, and the wild scab: also what medicines they be that draw thorns, pricks, or what soever sticketh within the flesh.

Finally, proper receipts to cicatrize and skin a wound or sore.

**T**He rennet of any deere or a hare, used in vinegre, stancheth blood: The ashes also of the haire of an hare: likewise of asses dung: yea and the verie ashes of their haire made into a liniment with any convenient liquor, hath the same effect: but if you would have it to work

more effectually, chuse these excrements of the male asse, mix the same with vinegre, and apply G  
it with wooll; for it will stay any flux of blond whatsoever: likewise if it be of the hair which is cur-  
ried from the horse head or buttocke when he is dressed: or els the ashes of calves dung tempe-  
red with vinegre, and so applied unto the place. In like manner the ashes of the goats horne or  
dung, with vinegre. And yet the blood that issueth out of a buck-goats liver when it is sliced and  
cut in sunder, is more effectually: but the ashes of them both, as well the male as female, the liver  
and the blood drunke in wine, or applied unto the nostrils with vinegre, is of vertue to staunch  
blood. Moreover, the ashes onely of a leather wine-bottle made of a male goats skin, mixed with  
an equall quantitie of rosin, doth not onely stop an issue of blood, but also conglutinat and heale  
a wound. Furthermore, the rennet of young kids, with vinegre; the ashes also of their haunches  
burnt, is thought to have like operation in staunching of blood. If there be any ulcers upon the H  
shins or any part of leg and thigh; bears greace & red oker incorporat together into a salve, doth  
heale the same: but in case the said sores be corrosive and eat farther, the gall of a bore with rosin  
and ceruse, cureth the same: so doth the ashes of a bores or sowes cheek: likewise swines dung  
dried and applied to the grieved place: as also goats treddles warmed well over the fire with vine-  
gre, and laid too accordingly. But for to mundifie and incarnat all other sores, they use butter;  
the ashes of a stags horne, or the marow of red deere; buls gall likewise, with the oile of the plant  
Cypros; or els the dung of a goat, male or female it skills not whether. If there be a wound made  
by sword or edged weapon, there is good means to heale it with the fresh dung of swine, or else  
the powder thereof being long kept and dried, if the place be dressed therewith. In case there be  
an ulcer that eateth deepe to the verie bone, or an hollow fistula, it is good to inject into it with a O  
syringe, a bulls gall, with the juice of leeks or breast-milke: or else to dresse the same with the pou-  
der of his blood dried, incorporat with the hearbe called Vmbilicus Veneris. Is the same cance-  
rous? the rennet of a leveret with the hearbe Capers, taken of each a like quantitie, and sprinkled  
with wine, doth cure it. If it grow to mortification and proove a gangrene, it is good to annoint  
the place with bears gall, with a feather. As for corrodng ulcers which spread still farther, no bet-  
ter thing to repress them, than to strew upon them the ashes of an asse-house. The blood of an  
horse is corrosive, by vertue whereof it doth eat away and consume the excrescence of proud  
flesh: so do the cinders of old horse dung burnt. As for those kind of fretting cankers which the  
Greeks call Phagedænae, the ashes of a boeuse hide mingled with honey, doth cure and heale  
perfitly. The application of raw veale unto a greene wound, keepeth it from swelling: and a cata- K  
plasm of beasts dung and honey together, doth the like. But say the ulcers be maligne and filthie  
morimals, such as the Greeks call Cacoëthe, the ashes of a leg of veale incorporat with womans  
milke, doe heale up cleane. Fresh wounds occasioned by sword or edged weapon, bulls glew dis-  
solved or melted, and so applied, doth cure verie well; so it be not removed untill the third day.  
If a sore need to be cleansed, drie cheefe made of goats milke, tempered with vinegre and hony,  
is a singular mundificative. An ulcer given to go farther, and to eat as it goeth, is repressed by ap-  
plying tallow thereto and wax incorporat together: put to it pitch and sulphur, it will heale and  
skin the same throughly. In like manner, for the untoward morimals before said, which they call  
Cacoëthe, it is very good to lay a pultus made with the ashes of a kids leg and breast-milke. As  
for catbuncles, take the brains of a tame sow, rost the same and apply it unto the sores, it is a so- L  
veraigne remedie. Touching the scabs that men be subject unto, there is not the like medicine  
for killing the same, to the marow of an asse: and a liniment made with the urine of the said beast  
together with the earth upon which he hath staled. Butyr likewise is verie good in that case, as al-  
so for the farcins, sullanders, and mallanders in horses, if it bee applied thereto with rosin made  
hot: so is strong bulls glew dissolved in vinegre, with quick-lime put thereto: also goats gall tem-  
pered with the ashes of alumne calcined. For the red blisters and meazils likewise, there is not a  
better medicine than the dung of a cow or ox; and therupon they tooke the name of Boæ. The  
mange in dogs, is healed with beasts blood, so they bee bathed therewith whiles it is fresh and  
warne; and after the same is dried upon the bodie, to follow it a second time the same day: and  
the morrow after to wash them throughly with lie made of strong ashes.

If thorns, spills, bones, and such like things have gotten into the flesh and there sticke, cats  
dung is verie good to draw the same forth: likewise the treddles of a goat with wine. Any rendles  
also, but especially that which is found in an hares maw, serve in that case, reduced into a salve  
with the powder of frankincense and oile; or else with the like quantitie of birdlime, or the ce-  
reous

**A** reous matter in the bee-hive called Propolis.

Furthermore, the greace of an asse is singular to reduce any swert sploches and blacke skats to a fresh and native colour; which, if they overgrow the skin about them, are brought downe and made more even and subtile, by an inunction of calves gall: but the Physicians prepare the said gall with an addition of myrrhe, honey, and saffron, and then put it up in a brazen box for their use: yet some there be, who mingle with the rest verdegris or the rust of brasse.

CHAP. XIX.

Receits appropriat to the maladies of women, and the diseases of sucking babes: also remedies for them that are unable to perfourme the act of generation.

**B**

**T**O begin with the naturall course of womens purgation: the gall of a bull or ox, applied unto their secret parts in unwashed greasie wooll, is very effectuall to bring the same downe.

The skilfull midwife of Thebes, *Olympias*, used to put thereto \*hyssope and sal-nitre. For this purpose, harts horne burnt to ashes is verie good to bee taken in drinke. But if the matrice be out of order and unsetled, it is not amisse to apply the same ashes unto the naturall parts: yea and bulls gall together with \*Opium to the weight of two oboli; or els perfume their secret parts with a suffumigation of deers haire. Moreover, it is said, that the hinds when they perceive themselves to be in calfe, swallow downe a little stone; which is singular good for women with child to carrie about them, that they may goe out their full time: and therefore much seeking there is after this stone, which is commonly found among their excrements at such a time; or else in their wombe, if haply they be killed with calfe, for then is it to be had there also. Moreover, there are found certaine little bones in the heart and matrice of an hind, and those bee passing good for great bellied women, and such as be in travaile of childbirth. As for that stonie substance resembling a pumish, which in like manner is found in the wombe of kine, I have spoken already in my discourse of Kine, and their nature. If the matrice of a woman bee growne hard, and have a scirrhe in it, the fat of a wolfe will mollifie it: if it be grieved with paine, the liver of a wolfe assuageth the same. When women bee neare their time, and readie to crie out, it is good for them to eat wolves flesh: or if when they fall first to travaile, there bee but one by them who hath eaten therof: and this is such an effectuall thing, that if they were forespoken, or indirectly dealt withall by forcerie and witchcraft, this is thought to ease them of paine, and procure them speedie deliverance. But in case such a one as hath eaten wolves flesh, chauce to come into the chamber when a woman is in the mids of her travaile, shee shall surely have a hard bargaine, and die of it. Moreover, great use there is of the hare in all womens infirmities; for the lungs of an hare dried, made into powder, and taken in drinke, is comfortable to the matrice, and helpeth it in many accidents thereof: the liver drunke with Samian earth in water, staieth the excessive flux of their fleurs: the rennet of their maw fetcheth away the after-birth when it staieth behind; but then in any wise the woman must not bath or sweate in baine the day before: the same rennet applied as a cataplasme upon a quilt of wooll, with saffron & the juice of porret, forceth the dead infant within the mothers womb to come forth. Many are of opinion, that if a woman eat with her meat the matrice of an hare, she shall thereupon conceive a man-child if she companie with her husband. And some say, that the genetoirs of the male hare, yea & the rendles, are good for that purpose. And it is thought, that if a woman who hath given over bearing children, do eat the young leveret taken forth of the dams belly when she is newly bagd, she will find the way againe to conceive and breed freshly as before. But the magicians do prescribe the husband also to drinke the blood of an hare, for so (say they) hee shall sooner get his wife with child. And they affirme moreover, that if a maiden be desirous that her breasts or paps should not grow any more, but stand alwaies at one stay knit up round and sinall, she is to drinke nine treddles or grains of hares dung: and for the same intent, they advise a virgin to rub her bosome with the hares rennet and honey together:

**C**

**D**

**E**

**F**

also to annoint the place with hares blood where the haire is plucked off, if they be desirous that it should not grow againe. As touching the ventosities and inflation of the matrice, it is good to use thereto a liniment made of bores or swines dung, incorporat with oile: but in this disease, it were better for to repress the said windinesse and flatuositie, to spice a cup with the powder of the same dung dried and give it to the woman to drinke; for whether she be vexed with wrings whites

\* *Hyssopum*; some read *Oc-sypum*, which the Apothecaries call *Hyssopus humida*: & is nothing els but the greasie filth and weat tried out of the wooll growing in sheeps flanks. \* *Opio*, some read *Apio*, i. perisley.

she is with child, or pained with after-throws in childbed, shee shall find much ease by that poti- **G**  
 on. Furthermore it is said, that sows milke given with honyed wine to a woman that is in labour,  
 helpeth her to speedy deliverance. Let a woman newly brought to bed drink the same milk alone,  
 she will prove a good milch nource, and have her breasts strut with milke: but let her breasts be  
 annointed all over with the bloud of a sow, they will grow the lesse by that means. If the paps doe  
 ake and put the woman to paine, a draught of asses milke assuageth that griefe: put thereto a  
 quantitie of honey, it will bring down the desired purgation of a woman. The greace of the same  
 beast, which hath been tried and long kept, healeth the exulceration of the matrice: and beeing  
 applied to the naturall parts with a lock of wooll in forme of a pessarie or otherwise, it mollifieth  
 the hardnesse of that place. The same fresh, or long kept (it makes no matter whether) is depilato- **H**  
 rie; for looke what part is annointed with it & water together, the haire will come no more there.  
 The milt of an asse kept untill it be drie, and tempered with water into a liniment for the breasts,  
 causeth them to grow, and bringeth store of milke into them: and if the matrice be untied and  
 turned aside any way out of order, it reduceth it into the place againe. If a woman sit over a suf-  
 fumigation of an asses house, and receive the fume up into her bodie, shee shall have quicke speed  
 of childbirth; for so strong it is, that it will cause abortion and purther to a slip before the time:  
 and therefore it is not to be used unlesse a woman have gone her full time, or that the child bee  
 dead in her wombe; for surely it is able to kill the child within her bodie, without great heed and  
 carefull regard. Also it is said, that the dung of this beast, if it be applied fresh and green, is of won- **I**  
 derfull operation to stop the extraordinarie flux of bloud in women: so is the ashes of the same  
 dung, which being laid unto their naturall parts, is a soveraigne remedie for the accidents therto  
 belonging. Moreover, take the fume or froth of an horse mouth, and let the place be annointed  
 therewith for \* twentie daies together, either before the haire doe come, or when it beginneth to  
 spurt, it will keepe them for ever being undergrown: of the same operation is the decoction of a  
 harts horne; but it will do the feat the better, in case the said horne be new and greene. If the ma- **K**  
 trice be syringed and washed with mares milke, it will find much comfort and ease thereby. If a  
 woman perceive the infant to bee dead in her bodie, let her take the powder of the rugged werts  
 upon a horse leg, called Lichenes, in fresh water, it will exclude the said dead fruit of the wombe:  
 the perfume also of the house will doe as much, or the dung dried. If the matrice be false or slipped  
 out of the bodie, an injection of butter by the metrenchyte, staieth the same and keepeth it up. If  
 there be any hardnesse growne in that part, whereby it is stopped, a beasts gall mingled with oyle **K**  
 of roses and terpenine, and so applied outwardly in a lock of wooll, openeth the said obstruction.  
 It is said also, that a suffumigation made of ox dung, staieth the matrice up when it is readie to  
 fall, yea and helpeth a woman in labour to speedie childbirth: but if she use to drinke cows milke,  
 shee shalbe the better disposed and prepared to conceive with child. Moreover, this is a thing for  
 certein knowne, that there is nothing bringeth a woman sooner to barrenesse, than hard travaile  
 in child bearing. But to prevent this inconvenience, *Olympias* the expert midwife of Thebes, af-  
 firmeth, that there is nothing better than to annoint the naturall parts of a woman with ox gall,  
 incorporat in the fat of serpents, verdegrece, and hony mixed therewith, before that she medleth **L**  
 with a man in the act of generation. Likewise, if a woman which is given to have those naturall  
 parts over-moist and slipperie, by reason of humours purging immoderately that way, doe apply  
 unto the neck of the matrice a calves gall, a little before shee mind to admit the carnall companie  
 of a man, shee will be the more apt to conceive: and in verie truth, the inunction therewith doth  
 mollifie the hardnesse of the belly; represseth outrageous fluxions, if the navill bee annointed  
 therewith: and in one word, is good everie way for the matrice. Howbeit in the use of this gall, they  
 ordaine a proportion, to wit, that to everie denier weight of the same, there be put a third part  
 \* persley seed, with as much of the oyle of almonds as is thought sufficient to incorporat them  
 into a liniment; and this they put up with wooll in manner of a pessarie. The gall of an ox calfe **M**  
 tempered with halfe as much honey, is a medicine ordinarily kept in readinesse for the diseases of  
 the matrice. Some make great account of veale, and doe promise, that if women about the time  
 that they conceive doe eat it with the root of Aristolochia, i. Birthwort, they shall bring foorth  
 boies. As for the marow of a calfe, sodden in wine and water together with the suet, & so conveyed  
 up in a pessarie, healeth the exulceration of the matrice. So doth fox greace, & the dung of cats;  
 but this ought to bee applied with rosin and oyle rosar. It is thought, that there is not so good a  
 thing for the matrice, as to sit over a suffumigation made of goats horne. The bloud of the wild  
 goat

\* Some read,  
 forme.

\* *Apri*, some  
 read *Opj*, i. the  
 juice of poppy.

**A** goat or shamois tempered with the \* sea-ball, serveth to take away haire: but the gall of other goats that bee tame, mollifieth the callositie in the matrice, if a pessarie be strewed withall, and causeth a woman to bee meet for conception; if shee use it presently upon the purgation of her monethly terms. Also the same hath a depilatorie vertue, if a liniment be made therewith; and used to the place where the haire is plucked forth already, and kept thereto three daies together. Furthermore, our midwives doe warrant, that if a woman drinke goats urine, it will stop all fluxes of blood be they never so immoderat, so that she apply also outwardly the dung of the said beast: The pellicle or gleane wherein a kid was enfolded within the daims wombe, kept untill it bee drie and drunke in wine, putteth foorth the after-birth in women. And they are of this opinion, that a suffumigation of kids haire, is verie good for to cause the matrice to returne when it was false downe: also, that to drinke their rennet, or to apply outwardly henbane seed, is singular for to stay any issue of blood. *Osthanes* saith, that if the loins or small of a womans backe, be annointed with the blood of a tike taken from a blacke bull or cow that is of a wild kind, it will put her out of all fantasies of venereous sports. He affirmeth moreover, that if shee drinke the urine of a male goat, with some spikenard among to take away the lothsome tast therof, she will forget all love that she bare to any man before.

\* *Pila marina*  
*Sulania opop*  
*Galen. lib. 10*  
*ij virus.*

To come now unto little infants: there is not a more proper thing for them than butyr, either alone by it selfe, or with hony: and to speake more particularly, it helpeth them when they breed teeth, or have their gumbs sore, or mouth exulcerat. If there be hung about the necke of a little infant, the tooth of a wolfe, it keepeth them from starting or skriehing in their sleep for feare, and allaieth the paine which they feele in tooting: The same doth also a wolves skin. And verely the great master teeth and grinders of a wolfe, being hanged about an horse neck, cause him that he shall never tire and be wearie, be he put to never so much running in any race whatsoever. Let a nource annoint her breast with the rennet of an hare, the babe that she giveth sucke unto shall by that means be knit in the belly and not be troubled with the laske. The liver of an asse with a little of the hearb Panax mingled withall, dropped into the mouth of an infant, preserveth it from the falling sicknesse and other dangerous diseases; but this (they say) must be done for fortie dayes together. If a child be lapped in a mantle or bearing-cloth made of an asse skin, it shall not be affrighted at any thing. The colts teeth that first fall from an horse-fole, if they be hung about yong childrens necks, ease them much of the paine that they have in breeding teeth: but more effectually they be, in case they never touched the ground.

**D** The milt of a boote eaten with honey, and the same reduced to a liniment and applied accordingly, is good for the paine of the spleene: put honey thereto, it healeth the running skalls that trouble children. The milt of a calfe sodden in wine, stamped and brought into a liniment, healeth the cankers or little sores in the mouth that yong infants be subject unto. The magicians have a devise, to take the brains of a female goat, and let it passe through a golden ring, and to drop the same into the mouth of infants new born, before the teat be given unto them: which (they say) is singular good against the falling sicknesse, and other infirmities that to such babes are incident. Goats dung wrapped within a peece of cloth and so hanged about a yong child, stilleth it, being never so froward or unquiet, and a girle especially. The gumbs of yong babes washed with goats milke, or annointed with hares brains, cause

**E** them to have great ease in tooting. *Cato* is of opinion, that whosoever use to eat hares flesh, shall sleepe well. And the common sort of people are persuaded, that the meat of this kind of venison, causeth them that feed upon it to looke faire, lovely, & gracious, for a weeke together afterwards: For mine own part, I thinke verely it is but a toy and meere mockerie; howbeit there must needs be some cause and reason of this setled opinion which hath thus generally carried the world away to think so. The magicians affirme for certain, that if the eys be annointed with the gall of a female goat (such only as had been offred in sacrifice) or laid under the pillow in bed, it will procure them to take their repose who were far out of sleepe. The ashes of a goats horne incorporat into an unguent with oile of myrtles, keepeth those from diaphoreticall sweats who are annointed therewith.

**F** A liniment made of bores gall, provoketh unto carnall lust: the same effect there is of that virulent slime, which *Virgil* the Poet describeth to drop from \* a mares shap, against the time that shee is to be covered: also the stones of an horse so dried that they may be reduced into powder, for to be put in drinke: moreover, the right generoier of an asse drunke in wine as need requirerh, or tied in a bracelet fast to the arme, inciteth to venerie: furthermore, the frothie sperme that an asse sheddeth after he hath covered the female, gathered up in a peece of red cloth, and enclosed

\* *Ad cois equi*  
not according  
to the meaning  
of *Virg. 3. Geor.*  
in these words,  
*Scilicet ante omnes furor est insignis equarum,*  
&c. and a little  
after: *Hinc demum Hippomanes, &c. lentum destillat ab inquine virus.*

within silver and so carried about one, is of great power in this case, as *Oshanes* mine authour G  
saith. But *Salpe* (a famous courtizan) giveth direction to plunge the genitall member of this beast  
seven times together in hot oile, and with the said oile to annoint the share and parts thereabout.  
*Bialcon* adviseth to drinke the ashes of the said member, or the stale of a bull presently after hee  
hath done his kind to a cow, and with the earth that is moistened & made mire with the said stale,  
to anoint the privie parts. Contrariwise, there is not a thing that cooleth the lust of a man more,  
than to annoint the said parts with the dung of myce and rats. To conclude, for to avoid drun-  
kenesse, take the lungs of an hog, be it bore or sow it matters not; in like manner of a kid, and  
roast it; whosoever eateth thereof fasting, shall not be drunke that day, how liberally soever hee  
take his drinke.

CHAP. XX.

*Strange and wonderfull things observed in beasts.*

There be other admirable properties and vertues reported of the same beast, over and be-  
sides those before rehearsed; for it is said, that whosoever do find and take up an horse shoe  
shaken from the house (an ordinarie thing that happeneth upon the way when a horse casteth  
his shooe) and lay the same up, they shall find a remedie for the yox, if they doe but call to  
mind and thinke upon the place where they bestowed the same. Also, that the liver of an Hare  
is in this regard for curing of the hicket, like to an horse shoe. Moreover, if an horse doe follow  
in chase after a wolfe, and chauce to tread upon the tracts where the wolfe hath run, hee will be  
broken winded and burst, even under the man upon his backe. It is thought moreover, that the  
ankle bones of swine, have a propertie to make debate and quarrels. Also, when any sheep pens  
or ox-stals be on a fire, if some of the dung be cast forth, the sheepe and oxen that be within will  
sooner be gotten and drawn forth, and never come thither againe. Furthermore, that goats flesh  
will have no ranke smell or tast, if so bee the same day that they were killed, they did eat barley  
bread, or drinke water wherein *Lafer* was infused. Besides, that no flesh which is powdred well  
with salt in the wane of the moone, shall ever corrupt and be subject to worme or maggot. But  
see how diligent & curious our auncestors have been in searching out the secrets of every thing;  
inso much as wee find observed by them, That a deafe Hare will sooner feed and grow fat, than  
another that heareth.

And to come unto leechcraft belonging to beasts: it is said, that if an horse void bloud exces-  
sively, it is good to poure or inject into the bodie, hogs dung with wine. As for the maladies of  
kine and oxen, tallow, sulphur-vis, crow garlicke, a sodden [hens] egg, are singular good me-  
dicines to be given everie one of them beaten together in wine: the fat also of a fox is good in  
that case. If swine be diseased, the broth made of horse-flesh sodden, is verie good to be given  
them in their wash to drinke. And in what disease soever it be of all foure-footed beasts, there is  
not a better remedie than to seeth a goat all whole, in the very skin, and a land toad together. Also  
it is said, that a fox will not touch any cocks, hens, or such like pullen, that have eaten (before) the  
dried liver of a Reinard; nor those hens which a cock having a collar about his neck of a fox skin,  
hath troden. The like effects are reported of a weazils gall: As also that kine and oxen both in  
the Island Cyprus, when they are troubled with the belly-ach, cure themselves with eating the  
excrements of a man: That the cleys of kine and oxens feet will not weare to the quicke nor bee  
surbated, if their hornes before were annointed with tarre: That wolves will not come into any  
lordship or territorie, if one of them be taken, and when the legs are broken, be let bloud with a  
knife by little and little, so as the same may be shed about the limits or bounds of the said field,  
as he is drawne along, and then the bodie bee buried in the very place where they began first to  
drag him. Others take the plough-share from the plough wherewith the first furrow was made  
that yeere in the field, and put it into the fire burning upon the common herth of the house, and  
there let it lye untill it be quite consumed: and looke how long this is in doing, so long shall the  
wolfe doe no harme to any living creature within that territorie or lordship. Thus much by way  
of digression: now is it time to return unto the discourse of those living creatures which be raun-  
ged in their severall kinds, and such as are neither tame nor savage.

THE XXIX. BOOKE OF  
THE HISTORIE OF NATURE,  
WRITTEN BY C. PLINIUS

SECVNDVS.

The Proëme.

CHAP. I.

The Originall of Physicke. When Physicians began to visit the sicke in their houses. When came up first the maner of curing diseases by outward application of oiniments and by frications. Of Chrysippus and Erasistratus. Of the Empiricke practise of Physicke. Of Herophilus and other famous Physicians. How many times the order of Physicke hath been changed. Who was the first professed Physician in Rome, and when hee began to practise. What opinion or conceit the auncient Romanes had of Physicians. Finally, the imperfections and defaults in this art of Physicke.

This course in practise was called Clinice, *κλινικη*, i. a lecto, i. the bed or bed chamber. \* *Γαλαπρις*, *δρι τριαντος* *δλειρον*, vel *δλειρον*, quasi *medicina unguentaria*. \* *Empirice*, *δρι* *ειπειρας*, i. *Experientie*. When Physicians cure by experiments only of medicines; without regard of the cause of the disease, or nature of the patient.



The admirable nature of a number of medicines, as well those which I have already shewed, as those which remain as yet to be handled, forceth me to write yet more of Physicke, and to sound to the very deapth and bottome: albeit I know full well, that there is not a Latine writer who hath travelled hetherto in this argument; and am not ignorant how ticklish and dangerous a point it is at first to set abroach any new matters, especially such, whereby a man is sure to reape but small thanks, and in deliverie whereof, is to make account of a world of difficulties. But for as much as it is very like that those who are well acquainted with this studie, will muse how it is come about, that the remedies drawne from simples, so easie to bee found and so accommodat to maladies, are cast behind and growne out of use in the practise of Physicke; it cannot bee, but withall they must marvell much, and thinke it a great indignitie, that no science and profession in the world hath had lesse soliditie in it and ben more unconstant, yea, and how it daily changeth still, notwithstanding there is not any other more profitable and gainefull than it.

But to enter into the discourse thereof, First and formost, the invention of this art hath benee fathered upon the gods, such I mean as are canonized gods in heaven: yea, and even at this day we have recourse still unto divine Oracles for many medicines. Moreover, the fabulous tales devised by Poets have given a greater name and reputation thereto, in regard of the offence committed by *Aesculapius* in raising prince *Hippolytus* againe to life: for which bold part of his, *Iupiter* being highly displeas'd, smote him dead with lightening. And yet for all this, Antiquitie hath not staid there, but made relation of others, who were revived by the meanes of the said *Aesculapius* or his art: which during the *Trojane* warre, whereof the fame and bruit is more certaine, grew into much request and estimation: and yet in those daies there was no other part of Physick professed and practised, but Chirurgerie; and that in the cure of wounds onely. But in the age ensuing, and for many a yeare after, wonderfull it is, in what obscuritie this noble science lay dead; and as it were buried in darkenesse and oblivion, even untill the famous *Peloponnesiacke* war: for then arose *Hippocrates*, who revived and set on foot againe the auncient practise of *Aesculapius*, so long fore-let: and being borne in *Coos*, a renowned and wealthie Island, altogether devote and consecrated to *Aesculapius*, he made an extract of all the receipts, which were found written in the temple of the said god (for the manner was in that Island, that whosoever were cured and delivered of any disease, registred there upon record, the experiments of medicines whereby they had

\* To wit, *Apollo* & *Aesculapius*. \* *Tyndariden*: but out of *Plutarch*, & a manuscript old copie, it should bee read *Thesiden*, the son of *Thesus*, which was *Hippocrus*. \* At what time and where, his two sons, *Podalyrius* and *Machaon* practised *Chirurgerie*.

remedie;

remedie, to the end, that afterward they might have helpe againe by the same in like cases) and thereupon (as our countreyman *Varro* is persuaded) after that the said temple was burned, hee professed that course of Physicke which is called \*Clinice. Wherby Physicians found such sweetness, that afterwards there was no measure nor end of fees: insomuch, as *Prodicus*, a disciple of *Hippocrates*, and borne in *Silymbria*, erecting that kind of practise in Physicke, which is called \*Iatraliptice, opened by that meanes the way to enrich even those, who under Physicians were employed in rubbing and annointing mens bodies, yea, and brought gaine to other base and servile ministers attending upon their cures. After them came *Chrysippus* in place: who through his much babble and prating, wherewith hee was well furnished, altered the Theoricke and speculative Physicke of \**Hippocrates* and *Prodicus* with all their principles: whome succeeded *Erasistratus*, *Aristotles* sisters sonne, and hee chaunged also many of *Chrysippus* his rules and receipts, notwithstanding hee was a scholler of his and brought up under him. This *Erasistratus* for curing *Antiochus*, received of his sonne *Ptolomeus* (king after him) one hundred talents: which to begin withall, I note by the way, that you may see how (even in those daies) Physicians were well rewarded for their pains and skill. But in proesse of time, one *Acro*, a cittizen of *Agri-gen-tum* in *Sicilie*, much commended by the authoritie of *Empedocles* the famous naturall Philosopher, began in that Island to institute another faction and sect of Physicians, who grounding altogether their worke and operation upon experience, called themselves Empiriques. Thus there being diverse schooles of Physicke, the professours in every one of them entred into contention and variance, some siding this way and others taking the contrary; untill at length *Herophilus* entred the stage, who reproved and condemned as well the one as the other: and reduced the pulses or beating of the arteries unto the times and measures in Musicke, according to the degrees of every age. Long after it was not, but this Philosophicall subtiltie of his sect was given over and abandoned, because the profession therof required of necessitie so much learning and literature. And albeit that *Asclepiades* when he began to professe Physicke, brought with him an alteration of all that was before, yet (as I have already related) his Physick continued no longer than others: for *Themison* (a scholler and auditor of his) so soone as ever his maister was departed this life, altered quite all that hee wrote and noted at first from his mouth; and betooke himselfe to a new practise, according to his owne head and fantasie. But what became of it? Surely within a while after, *Antonius Musa*, Physician to *Augustus* the Emperour, put downe that which *Themison* had set up: and that by the authoritie and warrant of the said Emperour his patient, whom he delivered from a dangerous disease, \*using directly a contrarie cure to that which had ben practised beforetime. Many other Physicians there were of great name, whome I overpasse: but the principall and most renowned of them all, were the *Casij*, *Calpitani*, *Aruntij*, *Albutij*, and *Rubrij*, who in their time might dispend in fees allowed them out of the princes and emperours exchequer, under whom they lived, 250000 Sesterces apeece, by the yeare. And as for *Q. Sertinius* the Physician, he complained of the Emperours whom he served, and challenged them for that he had no greater revenues than 50000 Sesterces by the yeare from them: whereas he was able to make account, that by his practise in the citie he gained yearely 600000 Sesterces, being retained Physician to certain houses, which he could readily name at his fingers ends. A brother of his received no lesse in fees from *Claudius Caesar* the Emperour. And albeit these brethren spent a great part of their wealth and substance in building sumptuously at *Naples*, whereby they adorned and beautified that citie, yet they left behind them in goods unto their heires after them, to the worth of \*thirtie millions; which was such an estate, that unlesse it were *Aruntius* onely, there was never any known before those daies to have died so wealthie. After these men, there arose one *Vedius Valens*, who over and besides his profession of Physicke and Rhetoricke, which hee earnestly followed, grew into a greater name, by reason of the familiar acquaintance hee had with *Messalina* the Emperesse, wife to *Claudius Caesar*. This minion of hers taking his time, and seeing how mightie he was, followed his fortunes; and erected a new sect and practise of Physicke. But within the compasse of that age, and namely in the daies of the Emperour *Nero*, in commeth *Thessalus*, who woon the name from all the Physicians of former times, and overthrew the precepts and doctrine of his predecessours; raging and faring as if he were mad, in open invectives against all the professours of Physicke that ever were: and with what spirit, pollicie, wit, and dexterity he performed this, it may be gathered sufficiently by this one argument (if there were no more) that upon his sepulchre or tombe, which remaineth at this day to be seen in the high way

\* i. Chamber-Physicke. So called, because hee visited his patients lying sicke in bed.

\* The manner of mainraining of health, and curing diseases by frictions & outward application of oiles and ointments.

\* Who wrought by reasons and rules, & thereupon were called *Rationales*, and *Dogmatici*.

\* *Quia calida fomenta non proderant, frigidis curari coartus, auctore Antonio Musa. Sueton. in vita Octav. August.*

\* *Sestertium* trecenties, as *Budaeus* readeth.

\* He reduced Physicke into a Method: and from him descended the sect called *Methodici*.

**A** or causey Appia, he triumphed over them all, and entituled himselfe by the name of *Iatronices*. And in very truth, never marched there plaier to the stage, or coach driver to the publick cirque for to run a race, better attended and with a greater traine of followers than hee when hee passed along the streets: and yet *Crinas* of Marfiles put him downe and outwent him farre in credit and authoritie: and that by the meanes of a twofold skill and knowledge wherein hee was seene: For besides his ordinarie profcesson of Physicke, he shewed himselfe more warie and ceremonious in all his practife than any other before him by reason of the deepe insight that he had in the Mathematickes; observing the course of the starres, chusing good daies and houres, and going ever by his Almanakes and Ephemerides, whensoever hee ministered unto his patients, inso much, as in their very diet he was so precise, that hee would not allow them to eat or drinke but with great regard of times and seasons. Whereby he grew to such wealth, that of late he bequeathed by his last will and testament \*ten millions of Sesterces unto his natiye citie Marsils toward the fortifications thereof, besides the walls that he caused to be built and emmanteled about other towns, which cost him little under the foresaid summe. Whiles this *Crinas*, with such others as himselfe; seemed with their Astrologie to commaund the course of the destinies, and to have mens lives at their own disposition, all on a suddain one *M. Charmis*, a Marsilian likewise, put himself forward and entred the citie of Rome, who not onely condemned the former proceedings of the auncient Physicians, but also put downe the baines and hot houses: he brought in the bathing in cold water, and persuaded folke to use the same even in the middest of Winter: nay, hee feared not to give direction unto his sicke patients for to sit in tubs of cold water. And I assure you, my selfe

**C** have seene auncient Senatours, such as had been Consuls of Rome, all chilling and quaking, yea and starke againe for cold, in these kind of baths: and yet they would seeme to endure the same, to shew how hardie they were. And verely, there is a Treatise extant of *Anneus Seneca*, wherein he approveth highly of this course. Neither is it to be doubted, but such Physicians as these, who having woon credit and estimation once by such novelties and strange devises, shoot at no other marke but to make merchandise and enrich themselves even with the hazard of our lives. And hereupon come these lamentable and wofull consultations of theirs about their patients, wherein you shall see them ordinarily to argue and disagree in opinion, whiles one cannot abide that another mans judgement should take place, and seeme to carie away the credit of the cure. From hence also arose that Epitaph of his (whosoever he was) that caused these words to bee engraven upon his unhappie tombe, *Turba medicorum perij, i.* The variance of a sort of Physicians about me, were the cause of my death. Thus you see how often this art from time to time hath been altered, and how daily still it is turned like a garment new dressed and translated; inso much, as wee are caried away with the vaine humor of the Greekes, and make faile as it were with the puffed of their proud spirit: For ever as any of these new commers can venditat and vaunt his owne cunning with brave words, straightwaies we put our selves into his hands, and give him power to dispose of our life and death at his pleasure; and without further regard, are as obedient to him as a souldiour to his captaine and generall of the field. A straunge matter that we should so do, considering how many thousands of nations there be that live in health well ynough without these Physicians, and yet I cannot say altogether without Physicke. Like as the people of Rome also

**E** (notwithstanding the Romanes were ever knowne to be forward ynough to entertaine all good arts and disciplines) continued for the space of six hundred yeares and above after the foundation of their citie, and knew not what a Physician meant, but afterwards they did cast a great fanfie to Physicke also: howbeit, upon some little experience thereof, they were as readie to loath and condemne it, as they were desirous before to have a tast and triall of it. And here I think it not amisse in this corrupt age of ours wherein we live, to discover and relate certain principall examples of our auncestours, worthie to be noted in this behalfe.

\*i. The maister and conqueror of all Physicians:

\*Comies H-S:

\*Such as bath in cold water be called by Seneca, *Psychroloute*.

And to begin withall, *Cassius Hemina*, an auncient Historiographer dooth report, That the first Physician that ever came to Rome, was one *Archagathus*, the sonne of *Lysanias*, from out of Peloponnesus, which was when *L. Aemilius* and *M. Livius* were Consuls, and in the year after the foundation of the citie of Rome 535. And this mine Author saith, That hee was enfranchised free denizen of Rome, and had a shop provided for him, standing in the carrefour of *Acilius*, bought at the charges of the citie for to entertaine his patients, and therein to exercise his cunning. Called he was (by report) The vulnerarie Physician or Chirurgian: woonderfull much seeking and running there was after him, and none more wealthie than he at his first comming. But

soone

soone after, when he was knowne once to carie a cruell hand over his poore patients, in cutting, G  
launcing, dismembering, and cauterizing their bodies, they quickly began to alter his name, and  
to rearme him the bloudie Butcher or Slaughterman: whereupon not onely all Physicians, but  
Physicke also grew into a bad name and became odious; as may appeare evidently by the monu-  
ments and bookes of *M. Cato*, a worthie personage, and in regard of whose vertues and commen-  
dable parts, his triumph and Censureship, as famous and honourable as they were, deserve the  
least part of his authoritie and reputation, so much was there in himselfe, above the gifts and gra-  
ces of Fortune. I will therefore insert in this place, word for word, an Epistle of his unto his son  
*Marcus*, touching this matter, wherein hee thus writeth: *Concerning these Greekes (sonne Marcus)*  
*I will write in place and time convenient, what I have found out and knowne by them in Athens: and*  
*namely, that it were good to looke into their bookes and read them (as it were) by the way, but in no wise* H  
*to studie upon them much and learne them thoroughly. I have alreadie given the attempt, and intend to*  
*convince and put downe the wickedest race and most perverse and obstinat kind of them. And learne*  
*this of me, as from the mouth of a true Prophet, That whensoever this Greekish nation shall bring into*  
*Rome their Philosophie, they will corrupt and marre all: but let them send once their Physicians hither,*  
*you shall see a greater wrecke and confusson thereby. For I assure thee, they have complotted and sworne*  
*one to another for to murder all \*Barbarians by meanes of their Physicke. And even to effect and bring*  
*this about, they will bee sed also and take money; to the end, that both wee should trust them the rather,*  
*and they also have the better meanes to worke the feat and dispatch folke with more facilitie. As for us,*  
*it pleaseth them usually to name us Barbarians, yea, and they give unto us more filthy tearms than any*  
*others, and miscall us \*Opiques. Well, remember thou once for all, that I have given thee warning of* I  
*their Physicians, and forbidden thee to be acquainted with them. Now Cato, who wrote this letter,*  
died in the six hundred and fift yeare after the foundation of our citie, when himselfe was foure-  
score yeares old and five: wherby a man may see that he wanted not grounded knowledge when  
he delivered this speech unto his sonne; for he had both the practise of former times in publicke  
affaires, and age sufficient of his owne to furnish him with experience of privat examples. What  
say we then to this resolution of his? Are we to judge and beleve that he hath condemned ther-  
by a thing so necessarie and profitable as Physicke is? God forbid: For himselfe setteth downe a  
little after, what Physicke and what medicines both hee and his wife were acquainted with, and by  
meanes whereof they came to bee so aged as they were: and those were no other (verely) but the  
use of Simples, whereof we now are in hand to treat. He saith moreover and professeth, that hee K  
hath made one Treatise expressely, containing certaine receipts for the cure of his sonne and ser-  
vants, and for the preservation of their health: the which I have not omitted, but dispersed here  
and there, according to the occurrences of accidents and diseases of sundrie sorts, whereof I have  
had some occasion to speake of, & still shall have more. Wherby it is plain, that our ancient fore-  
fathers blamed not the thing it selfe, I meane Physicke, and medicines; but the art and cunning  
of Physicians, who had the handling thereof. And most of all, they held off and were afraid to en-  
tertaine those amongst them, who sought such exceeding gaires for their handie worke, especial-  
ly where they endaugered their lives withall. And that they made some account of Physicke,  
may appeare by this, that when they received *Æsculapius* as a cannonized god into their Ka-  
lender, they built one temple for him without the citie of Rome, yea, and the second, which in L  
his honor they erected, was situat within the Island apart from other buildings. Also at what time  
as by vertue of an edict all other Greekes were banished Italie, Physicians were excepted; and  
that was many a yeare after *Cato* his time. And here by the way, one word will I speake to the ho-  
nour of our Romanes for their singular wisdom and providence, namely, That howsoever they  
are growne to good prooffe and be accomplished in all other arts and professions of the Greeks,  
yet their gravitie hitherto hath bene such, as they would not give themselves to the practise of  
this onely Science. And notwithstanding the exceeding wealth that accrueth by Physicke, yet ve-  
ry few or none of our naturall Romane citizens have medled therewith. And those also that have  
betaken themselves unto it, presently have forsaken their native language and gone to the Greek  
tongue. For this opinion verely there is of this art, That if the professors thereof handle it in their M  
vulgar and mother tongue, or otherwise in any other than Greeke, all the authoritie, grace, and  
credit thereof is lost, even with those that be altogether unlearned and know not so much as the  
Greeke Alphabet. See the nature and foolish propertie of our countrey men, to have lesse confi-  
dence and trust in those things which concerne their life and health, if they bee intellegible and delive-

\* That is to say  
all nations but  
themselves.

\* *Opici*, were a  
certain people  
of Italie, infam-  
ous for their  
unhonest life  
and filthy lan-  
guage, *quasi*  
*opioi* in  
*επιτολογος*

\* Why the tem-  
ple of *Æscula-  
pius* stood  
without the  
citie of Rome?  
See *Plutark* 94  
*Questionum*  
*Romanorum*.

A delivered to their capacitie; than in others, which they understand never a whit! And hereupon verely it is come to passe, that the art of Physick hath this peculiar gift and priviledge alone, That whosoever professeth himselfe a Physician, is straightwaies beleevd, say what he will: and yet to speake a truth, there are no lies dearer sold or more daungerous than those which proceed out of a Physicians mouth. Howbeit, we never once regard and look to that, so blind we are in our deepe persuasion of them, and feed our selves each one in a sweet hope and plausible conceit of our health by them. Moreover, this mischeef there is besides, That there is no law or statute to punish the ignorance of blind Physicians, though a man lost his life by them: neither was there ever any man knowne, who had revenge or recompence for the evill intreating or misusage under their hands. They learne their skill by endaugering our lives: and to make prooffe and experiments

B of their medicines, they care not to kill us. In a word, the Physician onely is dispensed withall, if he murder a man: so cleare he goeth away with impunitie, that none so hardie as once to twit or challenge him for it. But say that one bee so bold as to charge them with any untoward dealing; out they crie presently upon the poore patients; at them they raile with open mouth, they are found fault with for their unrulinesse, distemperature, wilfulnesse, and I know not what: and thus the sillie soules that be dead and gone, are shent and bear away the blame. The decuries or bands at Rome of those knights which are deputed and called Iudges, are not chosen but by an ordinarie triall and examination of their estate, qualitie, and person; and the same by the principall of that order and degree, both taken and approoved: streight inquisition there is made of their demeanure from house to house; of their parentage also, yea and true information given to the electors before they can be chosen. Mint maisters, such as are to give their judgement of money, and the touch of coine, be not taken hand over head: but if any be more skillfull than others therein, they are sent for (rather than to faile) as far as from Calis and the streights of Gilbretar. And for to pronounce sentence as touching the banishment of a Romane citizen, the five deputed or elected delegats (named *Quinqueviri*) had no warrant or decreed passe before 40 daies were expired. But for these Physicians, who are the judges themselves to determine of our lives, & who many times are not long about it, but give us a quick dispatch and send us to heaven or hell, what regard is there had, what enquirie and examination is made of their qualitie and worthinesse? But surely, well ynough are we served, and we may thanke none but our selves, if we come by a shrewd turne, so long as there is not one of us hath any care or desire to know that which is good for his

D life and health. We love to \*walke (forsooth) with other mens feet. \*Wee read, wee looke by the eyes of others: we trust the remembrance of another when we salute any man: and to conclude, in the very maine point of all we commit our bodies and lives to the care and industrie of others: No reckoning is there now made of the riches and treasure of Nature: but the most precious things indeed which serve for the maintenance and preservation of health and life, are utterly rejected and cast away: No account make we of any thing and thinke our owne, but to live in pleasures and daintie delights. I will not leave my hold of *M. Cato*, whom I have opposed as a shield and buckler against the envie and spight of this ambitious and vaine-glorious art: neither will I give over the protection of that honourable Senat which hath judged no lesse: and that without catching advantage at the sinfull pranks & leud parts which are committed and practised under the pretence of this art, as some man haply would look that I should set them abroad. For to say a truth, is there any trade or occupation goeth beyond it for poysoning? that is the cause of more gaping and laying wait after wils and testaments, than this? What adulteries have beene committed under the colour hereof, even in princes and emperours pallaces? As for example, *Eudemus* with *Livia* the princeesse, and wife to *Drusus Caesar*: *Valens* likewise with the queene or empresse abovenamed, *Messalina*. But say that these crimes and odious offences are not to be imputed unto the art it selfe, but rather to bee charged upon the persons, I meane the corrupt and leaud professours thereof: yet surely I am of this beleefe, that in regard of these enormities, *Cato* was as much afraid of the entrance of Physicke, as of some Queene into the cittie of Rome. For mine owne part, I meane not to say ought of their extreame avarice; of the merchaundise, spoile, and havocke that they make when they see their patients in daunger of death, and drawing to their end; nor how high they hold (as it were in open market) the easement and release of the sicke mans pains, whiles he is under their hands; ne yet what pawnes and pledges they take as earnest of the bargaine, to dispatch the poore patient out of the way at once; and lastly, of their hidden secrets and paradoxes, which forsooth they will not divulge abroad, but for some round

summe

\* In this place  
he casteth in  
the Romanes  
teeth, their *Le-  
litary*, *Ar-  
nostæ*, and *Ne-  
menclatores*.  
\* *Agnosimus*.  
*αγνοσιμους*.

summe of money. As for example, that a cataract or pearle in the eye is to bee couched rather and driven downe by the needle, than quite to be plucked forth. Wherby it is come to passe, that it is a very good turn & the best for us (as the case standeth) that we have so great a number of such murderers & theeves in the Commonwealth: for I assure you it is not long of any shame and honestie (whereof there is none in them) but their malicious æmulation, being so many as they are, that the market is well fallen, and the prices come downe of their workmanship. Notorious it is, that *Charmis* the abovenamed Physician that came from Marfiles, bargained with one patient that he had, to have two hundred thousand Sesterces for his cure, and yet hee was but a stranger and a provincially inhabitant. Also as well knowne it is, that *Glaucius Cesar* upon a condemnation and judgement, tooke at one time by way of confiscation, one hundred thousand Sesterces from one *Alcontes*, who was no better than a Chirurgian or wound-healer: who being confined into France, and afterwards restored, gathered up his crums again and got as much within few years. I am content also, that these faults should bee laid not upon the art but the men that professe it: Neither verely doe I meane to shew and reprove the base, abject, and ignorant sort of that crew: nor how little order and regiment they observe in the cure of diseases, or in the use of baines and hot waters: how imperiously they prescribe otherwhiles to their patients most streight diet: and again, when they are readie many times to faint & die under their hands for want of sustenance, how they be forced to cram them as it were, and give them meat upon meat, oftentimes in one day, before they have digested the former viands. Moreover, how they doe and undoe, altering the manner and course of their proceedings a thousand waies, milking and bethinking themselves after they have done a thing: making a mish mash and mingle mangle in the kitchen of those victuals which they ordaine for their poor patients: besides a deale of mixtures and sophisticated compositions of drugs and ointments. For there is no superfluitie tending unto vain pleasures and wanton delights that hath overpassed their hands. And since I light upon the mention of these drougs and spices, for mine own part I am verely persuaded, that our auncestours & forefathers were nothing well pleased with the bringing in of such forraine wares, which bear so high prices and are extreame deare: and that *Cato* never thought of these drougs and mixtures, nor foresaw these corruptions by them occasioned, when hee blamed so much and condemned this art of Physicke. Yet see what account there is made of a composition called \**Itheria*, devised onely for excesse and superfluitie: Composed it is of diverse ingredients farre fetched and deare bought: whereas Nature hath bestowed upon us and presented to our eyes so many wholesome simples, and every one of them by it selfe medicinable and sufficient. Moreover, another antidot and confection there is, consisting of no fewer than four and fiftie sundrie sorts of drougs and ingredients, all of diverse weights, and some of them are prescribed to carie the poise precisely of the sixtieth part of one denarius or dram. Now would I gladly know what god he was (for surely it passeth the wit of man thus to dispense the ingredients, & calculat their vertues, to a single scruple) that taught first this subtile and intricat composition? By which it appeareth manifestly, that this geere bewraien onely a vaine ostentation, and all to give a glorious and wonderfull lustre to the art, for to make it better accepted and more vendible. And yet the very Artists themselves are not ywis so skilfull, as to know that whereof they make profession. For I my selfe have seene these that goe for Physicians, put commonly into their medicines and receipts *quid pro quo*, and namely, in stead of the Lidian \**Cinnabaris*, \**Minium*; which is no better than a very poison, as I will prove and shew hereafter in my Treatise of Painters colours: which error proceedeth onely from this, that they are not well seene in Grammar, nor in the proper signification of words. But these and such like errors touch and concerne the health of every one in particular. As for those abuses in the art of Physick, which *Cato* feared, foresaw, and would have prevented, they be such as are nothing so hurtfull and dangerous as the rest, and indeed small matters in the opinion of man: and such as the principall professours and maisters of this art doe avow and confesse among themselves. Howbeit, even those devises, as harmelesse as they seeme to be, have been the overthrow of all vertue and good manners in our Romane State, I meane those things which wee doe and suffer in our health: our exercise of wrestling, our greasing and annoining with oil for that purpose, brought in forsooth and ordained by these Physicians for to preserve our health. And what should I speake of their drie stouves, hot houses, and ardent baines, which they would beare men in hand to be so good for digestion of meat in their stomackes? Yet could I never see any, when he came forth of them upon his own feet, but he was more heavie & found himselfe

\* i. Treac'e.

\* *Sanguis Draconis*, Sang-dragon, *Lachryma* species, a kind of gum.  
\* *Metallicum*, a mincrall Vermillion.



honey mingled together, it will cause the breath to bee the sweeter: a suffumigation or perfume **G** therof, is singular for the frensie: applied with the oile of roses, it stancheth bleeding at the nose: or otherwise if the ears be well stopped therewith, and a little garlick conveied withall therinto. Moreover, it is laid unto inveterat sores with good successe, so that honey be put thereto: Soake wooll in wine, vinegre, or cold water and oile, and then wring and presse the same forth, it healeth any wound. The wooll of a ram well washed in cold water, and afterwards steeped in oile, is singular for womens infirmities, and particularly allaieth the inflammation of the matrice: but in case it be falne downward and readie to slip out of the bodie, a perfume therof received beneath, staieth the same and keepeth it up. The fattie wooll of a sheep being either applied, or put up in manner of a pessarie, draweth down the dead infant out of the mothers belly: and yet the same otherwise represseth the immoderat flux of womens fleurs. If it be couched hard and close within the **H** wound occasioned by the biting of a mad dog, it serveth to great purpose; but with this charge, That it be kept bound thereto & not removed untill the seventh day be past: applied unto whit-flaws and impostumations about the naile-roots, with cold water, it cureth them: the same, if it be dipped and soked, in a medly made of salnitre, brimstone, oile, vinegre, and tar, all dissolved together and readie to boile, and so laid as a cataplasme to the loins as hot as the patient can abide it, changing it twice a day, appeaseth the pain of those parts. Take the greasie wooll of a ram, bind therewith very hard the joints of the extreame parts, as namely the fingers and toes, you shall see how it will staunch bleeding. [Howbeit, note this, that the wooll growing upon the sheeps neck, is ever best and most medicinable: and if we regard the countrey from whence it commeth, that of Galatia, Tarentum, Attica, and Miletum, is alwaies reputed better than any other.] Further- **I** more, the greasie or sweatie wooll of a sheepe, is proper to be applied unto any raw places where the skin is fretted off, to contusions, bruises looking black and blew, strokes, crushes, rushes, rubs, and gals; as also for them who are tumbled downe from some high place; for the head-ach and other pains; and lastly, for the inflammation or heat of the stomach, being decently applied with vinegre and oile rosat. Reduced into ashes and used as a liniment, it is singular for them that be crushed or squeezed, wounded, burnt, or scalded. This ashes entreth also into colyries & eyesalves: it serveth for hollow ulcers & fistuloes: like as for the ears when they run filthie matter. For these purposes above specified, some sheare it from the sheeps backe; others chuse rather to plucke it: and when they have clipped off the upmost parts or forced, <sup>it the same</sup> lay it forth to drie: they toze and card it also, and then bestow it in an earthen pot not fully baked, which they besmeare all over with **K** honey, and so burne and calcine it to ashes: others put under, small chips or slices of torchwood, and lay certain beds or courses therof between the locks of wooll; and after they have besprinkled the same with oile, set all on fire: which done, the ashes that come thereof they put into little pans or vessels, & poure water thereupon: and after they have well stirred the said ashes with their hands, they suffer it to rest and settle downe to the bottom; which they do oftentimes, & alwaies chaunging the water untill such time as a man may perceive the ashes at the tongues end to be somewhat astringent, but not biting: and then they lay up this ashes for their use. A great scou- **L** rer and cleanser this is, and therefore most effectually to mundifie the eye-lids.

\* *Vis ejus smellica est*, out of *Diosc.* not *septica*, as is commonly read: for how can it be corrosive, if it bite not at all.

Moreover, the very filthie excrements of sheep, & the sweat sticking to the wooll of their flanks, between their legs and the concavities thereabout (which they call Oesypum) is thought to have infinit number of medicinable properties: but the best Oesypum simply is that which commeth from the sheep bred about Athens. This swet or filthie excrement, call it what you will, is prepared and ordered many waies; but the principall is that which is gathered from the wooll newly taken from between the legs and shoulders of the sheepe, and presently tozed ready for to be carded: others are content to take the sweatie filth of any wooll, so it bee fresh plucked or clipped from the sheep; and whether it be the one sort or the other, they let it dissolve over a soft fire in a pan of brasse: which done, they set it a cooling, and take off the fat that swimmeth aloft, & gather it into an earthen vessell. As for the rest which remained behind of the first stuffe, they set it upon the fire again, that the fatnesse may boile forth of it: after this, the fat that floated above, as well the **M** former as the latter, they wash in cold water, and let it drie in a linnen cloth, expose it to the heat of the Sun, that it may frie therein untill it be blanched white and looke pure and cleare: then is it put up in tin boxes or pewter pots, and reserved for use. The true marke to know which is good Oesypum, after it is thus tried and purified, is thus: If it have a ranke smell still of the first filthines which it had from the sheepe: also, if when you rub it with your hand in water, it melt not, but in the

\* *Siccatur*, or rather *Saccatur*, i. streine it through a linnen bag.

- A** the working look whitish like unto ceruse or whitelead: a soveraigne thing it is for the inflammation of the eies: for the hard callosities also that grow upon the eyelids. Some there be who torrie the foresaid greasie wooll into an earthen pot or pan, so long untill it have forgone and yeeldeth forth all the sweate & fattinesse; the which they suppose to be the best Oesypuin that is for any erosion, fretting, or hardnes of the eyelids: or to cure the scabs and sores, yea, and the watering of the angles of the eies. Well, this fattie excrement thus clarified, incorporat with goose greace; cureth not only the ulcers of the eyes, but of the mouth also and members of generation: the same tempered with Melilot and Butyr, maketh an excellent liniment for all inflammations of the matrice: the chaps also and swelling piles or biggs in the fundament. Many other vertues it hath, which I will digest into their severall places, and speak of them accordingly. As touching the filthy excrements hanging to sheeps tailes, and baltered together into round pills or bals, if they be dried and so beaten to powder, are singular for the teeth, yea, though they shooke in the head, if they be rubbed therewith; also for the gums, though there were gotten into them a cankerous sore. Now concerning fleece wooll that is pure and washed, either by it selfe alone, or else with sulphur vis; it is passing good to be applied unto any place in paine, whereof the cause is not evident and known: which also being reduced into ashes, is soveraign for the accidents which happen unto the privie parts. In sum, of such vertue is wooll, that there is no cataplasme, pultesse, or plastre, in maner applied to a grieved place, but the same hath wooll laid over it. The same also hath a singular vertue above all things, to recover the appetite of meat in the very sheepe that bare it, in case they have lost their stomacks & feed not: for plucke the wooll that groweth to their tailes, and therewith tie the same as hard as is possible, you shall see them presently fall to their meat: But it is said withall; that the rest of the tail which is underneath the said knot where it was bound, wil quickly become mortified, and die.

\* *Doloribus ca-*  
*ci.*

CHAP. IIII.

¶ *The nature and properties medicinable of Eggs.*

- G**reat societic and affinitie there is between wooll and eggs; in this regard, That if they be applied both together in a frontall to the forehead, they repress all violent fluxes & rheums falling into the eies: but you need not take for this purpose any wooll that hath ben dressed or clemented with the \*Fullers scouring weed: neither is it required, that in this case there should be used any more but the white of an egg, and the same ought to be infused or spread upon the foresaid wooll, with the powder of frankincense: and in very truth, the white of an egg alone, if it be instilled or dropped into the eies, is sufficient to restraine the flux of humors thither, yea and to coole any hot rheume or inflammation incident to them: Howbeit, some thinke it better to put saffron thereto, and use this gleere or white of the egg beaten, in stead of water, for all collyries or medecins appropriat to the eies. The white of an egg incorporat with fresh butyr, is so soveraign for the red and bloudshotten eies which put little children to paine, as none in the world better; nay there is not in a maner any other used in that case. The same beaten and tempered with oile, assuageth the heat of *S. Antonies* fire, if there be leves of beets laid upon the place and kept bound thereto. The white of an egg incorporat with salhormoniacke finely pulverized, doth extend and turne backward the haire of the eie-lids which grow inward into the eies: the same with pine nut-kernels and a little hony mingled withall, and so reduced into a liniment, taketh away the pimples that arise in the face: annoint the visage therewith, it will keepe it from being sun-burnt. If one be scalded with hot water, lay quickly an egg to the place, yelke, white, and all together, it will take out the fire and preserve it from blistering: some put thereto barley meale and a little salt: but say the place be blistered and exulcerat with any burne or scald, parched barley with the white of an egg and swines greace, is an excellent medecine to heale the sore: and the same cataplasme is much used in the cure of the hæmorrhoids, piles, and chaps of the fundament; and especially in children, for to reduce the tiwill into the right place, if it hang forth: for the rifts and chaps which appeare in the feet, take the white of an egg sodden or roasted, the weight of two deniers of ceruse, as much of letharge of silver, and myrre, with a little quantitie of wine; incorporat all together into a cataplasme, there is not a better medecine for them: and for the inflammation called *S. Antonies* fire, the white of an egg beaten together with Amydum or starch-floure, is right soveraigne. It is said moreover, that the white of an egg is very good to conglutinat or sower any wound, yea and to expell the stone and gravell out of the bodie.

\* *Radicula,*  
called before  
*Struthium.*

The yelke of an egg sodden untill it be hard, and tempered with a little saffron, with hony also and brest-milke, and so reduced into a liniment, allaieth the pain of the eies, if they be annointed or fomented therewith: or if the same be incorporat with oile rofat and honyed wine; & so spred upon a quilt of wooll and applied, it worketh the same effect. Others there be who take the yelke of an hard egg, mix therewith the powder of persley seed, adding thereto fried barley meale dried, and honied wine; with which composition they annoint the sore eies. Also the yelke of a soft egg alone, supped off and swallowed downe cleare that it touch not the teeth by the way, is singular good for those that bee troubled with the cough, with the rheume or catarrhe that hath taken a way to the brest or pectorall parts; yea and the roughnesse of the throat and pipes which causeth hoarsenesse: but principally if one be bitten with the worme or serpent called \* Hæmorrhōis, let him both sup off the yelke of an egg raw or soft, and apply it also to the wounded place. It helpeth the infirmities of the reins; it healeth the fretting, excoriation, and ulcers of the bladder; yea and cureth those that reach and cast up bloud. Five yelks of eggs supped off raw in one hemin of wine, are singular good for the dysenteric or bloudie flix, and namely, with the powder of the shels from whence they came, the juice of poppie, and a little wine with all. For the flux of the belly proceeding from a feeble stomacke, they use to give the said yelks of eggs raw, with as much in weight of good and full raisins, and the rind of a pomegranat; with direction to the patient, for to take this medicine three daies together by even portions, and no more one day than another: for which purpose also, there is another way to use them; namely, to take three yelks of an egg, to incorporat the same in as many ounces of honey and old lard, putting thereto three cyaths also of good old wine; and stamping all together into one composition untill such time as it be reduced to the consistence or thicknesse of honey; of which the patient must drinke as need requireth, with water, the quantitie of an hazle nut at a time. Also it is good to lay three eggs in vinegre for three daies together, and upon the fourth day to eat them, for the foresaid flux of the stomacke: after which manner it availeth much to take them against the oppilations & hardnesse of the splene: but to such as are subject to casting and reaching bloud upward, Physicians prescribe to take them in three cyaths of new wine. Some use the yelks of eggs that have been old kept, for to reduce the skin that is blacke and blew to the fresh and lively colour againe; but they incorporat the same in honey with bulbe roots: the same sodden and drunke in wine, doe repress the immoderat flux of womens months: but applied raw with oile and wine, they discusse & resolve the ventosities within the matrice. Incorporat with oile rofat & goose greace, they are good to be applied unto the nape of the necke for the cricke and paine thereof: beeing rosted against the fire hard, and so presently applied hot unto the seat, they are good for the griets and accidents of the fundement: but more particularly for the swelling piles and bigs rising in those parts, they would be laid too with oile of roses. Beeing sodden in water untill they bee hard, they serve verie well for any burne or scald; with this charge, That presently the ashes of the same egg-shells calcined upon burning coles, be applied to the place, and then to annoint the same with the foresaid yelks and oile rofat mixed together. Now it falleth out sometime, that eggs be all yelke within, and have no white at all; namely, when the hen hath couved and sitten over them three daies together, and then be taken away from under her; and such kind of eggs the Greeks call Schista.

Take the eggs from under the hen when they be full of chicken, a little before they spring and the chicke be hatched, together with halfe as much of gall-nuts, and give the same for to strengthen a feeble and weake stomacke; with this caution, That the patient have eat nothing in two hours before. And some do advise for the dysenteric or bloudie flix, to give the said chickens sodden egg and all together, putting thereto one hemine of austere or sharpewine, and an equall quantitie of oile and parched barley groats drie. The fine pellicle or skin that is within the egg-shell, beeing taken from it (whether the egg be raw or sodden it skilleth not) healeth the chaps that are in the lips, if it be applied thereto. The ashes of an egg-shell drunke in wine, stoppeth the issue of bloud gushing out at any part: but the same ought to be burnt or calcined without the pellicle or skin aforesaid; and so it makes an excellent dentifrice also to cleanse and scoure the teeth white: a liniment made with the said ashes and myrrhe together, staieth the superfluous flux of womens terms. And here I cannot chuse but note unto you by the way, the straunge propertie and wonderfull nature that egg-shells have: for so hard compact and strong they be, that if you hold or set an egg endlong, no force nor weight whatsoever is able to breake and crush it, so long as it standeth streight and plumbe upright, untill such time as the head incline to a side and

\* Which name it hath for that it causeth flux of bloud at sundrie parts.

Dalechampsius would have the same eggs to be dried and reduced into powder, &c.

- A** and bend one way more than another. Eggs entier and all whole as they be, [i. white, yelke, shell, and skin] taken in wine with rue, dill, and cumin, helpe women in hard travaile to speedie and easie deliverance. Eggs incorporat with oile & rosin of the cedar mixed together, are singular good for to heale scabs and to kill the itch: put thereto the root of Cyclamin, [i. Sow-bread, it healeth the running skalls of the head: for those that reach up purulent matter out of their chest, or spit blood, it is good to sup of a raw egg together with the juice of unfer leeks, and an equall quantitie of Greekish wine; but first all must be warmed, before that it bee given to the patient. Against a cough, they ordeine eggs sodden and stamped together with honey, and so to eat them; or else to sup them off raw, with wine cuit and oile, of each alike quantitie. If a man have any fore or ulcer in his secret parts serving for generation, it were verie good to inject one egg tempered
- B** with three cyaths of wine cuit, and halfe an ounce of Amylum or starch-floure, presently upon his coming forth of the bains or hothouse. An excellent liniment there is made of sodden eggs stamped together with cresses, for the sting or biting of serpents. How many means there bee whereby eggs doe good as meate, there is not one but knoweth: for even in their going downe, they passe through any tumor and swelling of the throat, and with their kind heat foment those parts by the way. There is not any kind of viand in the world besides it, that nourisheth a sicke man, without any offence or burden at all to the stomacke; and it may go well enough for meate and drinke both. As touching eggs soked in vinegre, and how their shells may bee made soft and tender thereby, I have already shewed: such eggs if they be wrought and knead with meale into a dough or past, doe make a kind of bread which is soveraigne for all fluxes of the stomack. Some
- C** there be who thinke it better to take these eggs thus mollified & resolved in vinegre, and to torrifie the same betweene two platters of earth; supposing that being thus prepared, they served not onely to stop a laske, but also to repress the immoderat flux of womens monthly terms: but in case the said fluxions be excessive and beyond all measure vehement, they are to bee supped off raw, with water and meale in manner of a grewell or pottage: or els the yelks may be boiled by themselves in vinegre, untill they be hard; and then a second time be fried & torrified afterwards with grosse pepper, and in this sort they will stay any loosenesse of the belly. And yet there is another singular remedie for the bloudie flux, namely, to put the meate of a raw egg in a little earthen pot that never was occupied, and to add thereto as much hony as may amount to the quantitie of the egg, to the end that all be of equall proportion; then, within a while after, to temper therewith
- D** the like measure of vinegre and oile both, and to beat them all together oftentimes that they may be well concorporat and united in one. In which composition, this is to bee observed, That the better that every one of these ingredients is that enter into this confection, the more excellent operation and speedier remedie will ensue thereupon. Others there are, who in stead of oile and vinegre, put in red rosin and wine, according to the former rate and proportion: howbeit they temper the said medicine after another sort; for they put in of oile, onely as much as the egg comes too, adding thereto of the pine-tree barke \* two sixtie parts of a Romane denier, and one sixtie part of Sumach, which I called Rhus, and five oboli weight of hony; with this charge, That they
- E** be all boiled together; and that the patient eat no other meate whatsoever for the space of foure hours after. Many there be, who to cure and ease the wringing gripes and torments of the belly, take two eggs and foure cloves of garlicke, which they pun and stampe together; then they heat them over the fire in one hemine of wine, and give this mash unto the patient for to drinke. To conclude, because I would not willingly omit any thing that may commend eggs and give grace unto them, know thus much moreover, That the gleere or liquid white of an egg with quicke-lime, maketh an excellent cement to sowder or unite any broken peeces of a glasse together: besides, of such strength and efficacie they are, that neither a peece of wood nor so much as any parcell of cloth wet or dipped in the white of an egg will burn, but check the violence of the fire. Howbeit, note that all which I have spoken of eggs, is to be meant of those that hens only do lay: for as touching other birds eggs, I will write in their due places; for as much as they are not destitute of many peculiar vertues and singular properties of their owne. Over & besides, I will not over-
- F** passe one kind of eggs besides which is in great name and request in Fraunce, and whereof the Greeke authors have not written a word: and this is the serpents egg, which the Latins call Anguinum. For in Summer time verely, you shall see an infinit number of snakes gather round together into an heape, entangled and enwrapped one within another so artificially, as I am not able to expresse the manner thereof: by the means therefore of the froth or salivation which they

\* i. about two  
grains.

yeeld from their mouths, and the humour that commeth from their bodies, there is engendred the egg aforesaid. The priests of Fraunce called Druidæ, are of opinion, and so they deliver it, That these serpents when they have thus engendred this egg, doe cast it up on high into the aire, by the force of their hissing; which being observed, there must be one readie to latch and receive it in the fall againe (before it touch the ground) within the lappet of a coat of arms or soldiours cassocke. They affirme also, that the partie who carrieth this egg away, had need to be well mounted upon a good horse and to ride away upon the spur, for that the foresaid serpents will pursue him still, and never give over untill they meet with some great river between him and them, that may cut off and intercept their chase. They add moreover and say, that the onely marke to know this egg whether it be right or no, is this, That it will swim aloft above the water even against the streame, yea though it were bound and enchafed with a plate of gold. Over and besides, these Druidæ (as all the sort of these magicians bee passing cautelous and cunning to hide and cover their deceitfull fallacies) doe affirme, That there must be a certaine speciall time of the moones age espied, when this businesse is to be gone about, as if (forsooth) it were in the power and disposition of man to cause the moone and the serpents to accord together in this operation of engendring the egg aforesaid by their froth and salivation. I my selfe verely have seene one of these eggs, and to my remembrance, as big it was as an ordinarie round apple: the shell thereof was of a certain gristly and cartilagineous substance, and the same clasped all about (as it were) with many acetables or concavities representing those of the fish called a Pourcuttle, which shee hath about her legs. And it is the ensigne or badge that the Druidæ doe carrie for their arms. And they hold it a soveraigne thing, for to procure readie accesse unto any princes, and to win their grace and favour; as also to obtaine the upper hand over an adversarie in any sute and processe of law, if one doe but carrie it about him. But see how this vanitie and foolish persuasion hath possessed the minds of men! for I am able upon mine owne knowledge to avouch, that the Emperor *Claudius Cæsar* commaunded a man of arms and gentleman of Rome, descended from the Vocantians, to be killed for no other reason in the whole world, but because he carried one of these eggs in his bosome, at what time as he pleaded his cause before him in the court. This winding and mutuall enfolding of these serpents one within another, putteth me in mind of one thing worth the observation, That it was not for nought that forein nations have ordained, that their Embassadors who had commission to treat of peace, should carrie with them a certain rod or mace wherein were pourtraied serpents winding and clasping round about it; to signifie and shew, that these creatures, as savage, fell, and venomous as they be otherwise, and as it were made altogether of poison, yet otherwhiles they accord and agree well enough together: where it is furthermore to be noted, that the manner was not to represent in these maces and ensignes of peace, any furious serpents with crests upon their heads.

As touching geese and their eggs, how good and profitable they are, before I enter into any discourse (for my purpose is to treat of them also in this verie booke) I cannot chuse but for the honour due unto the Comagenes, in regard of an excellent composition by them made, write first of it, being of them called Comagenum: for that also the principall and best of that kind was most used and in greatest request in Comagene, which is a region belonging unto Syria. It consisteth of goose greace, cinamon, casia or canelle, white pepper, and an hearbe called likewise Comagene. Now for the better mixture and fermentation of these ingredients and the whole composition, the vessell which containeth the same ought to be buried in snow: a pleasant smell it hath, and is held to be a soveraigne ointment for any through-cold and quivering fit; for convulsions, for sodaine pains whereof no evident cause is knowne; and in one word, for all lassitudes and what infirmities soever be cured by the medicines called in Greeke \* Acopa: in such sort, as that it serveth not onely for an outward ointment, but also for an inward medicine. This Comagenum is made in Syria after another manner, namely of the fat or greafe of birds which is clenched, tried, and purified, according as I have before said, with an addition of Erylisceptron, Xylobalsamum, the barke or young shoots of the Date tree, and sweet Calamus, of each as much as amounteth to the weight of the greace aforesaid; and all these together must be put into wine and set over the fire for to siver and take two or three waulms. Now this is to be noted, that the convenient time of making it is in winter, because it will neuer jellie and grow to any thicke consistence in summer, unlesse there be \* wax put into it.

Many other good medicines and ointments there be made of Geese, whereat I marveile as much

\* *ἀμαρτα*, so called, because they be good against lassitude or wearinesse.

\* And that de-laieth much the odoriferous smell.

**A** much asat \*Goats: for it is said, that all Summer long even unto the fall of the lease, Geese and Ravens bee continually sicke. Finally, as touching the honour which Geese deserved and woun by discovering the skallade that the Frenchmen made into the Capitoll hill of Rome, I have written heretofore.

\* For Goats are said never to be cleare of the ague.

CHAP. IIII.

¶ Medicinable receits taken from dogs and other beasts which are not tame, but wild: also from foules. Remedies against the pricke or sting of the venomous spiders Phalangia.

**B** **V**pon the foresaid occasion, for that the dogs which had the custodie of the Capitoll, barked not when the Gaules skaled the Capitoll, there is a custome yearely observed at Rome to trusse certaine \*dogs to forkes, and thus as it were crucified, to hang them alive upon an Elder tree for exemplarie justice: which execution was performed between the temple of *Iuventus* and *Summanus*. But seeing I am thus light upon the mention of dogs, I must needs discourse of them more at large, and the rather, for that our auncestours in old time observed many ceremonies about this beast. First and formost, the ancient Romans thought the flesh of sucking whelps to be so pure and fine a meat, that they used to sacrifice and offer them as an expiatorie oblation to their gods for to appease their indignation. And verely at this day they make no scruple to sacrifice a young whelp before it be full a day old, and especially such an one as the bitch puppied the same morning: yea, and at the solemne feativall suppers ordained for the honour of the gods, they forget not at this day to serve up at the table certaine dishes of young whelpes flesh that sucke their dams. Moreover, that young dogs flesh was an ordinarie service at those sumptuous feasts called \*Aditiales, it appeareth plainly by the testimonie of *Plautus* in his \*Comædies. Certes, it is generally thought, that for the venome called *Toxicum*, there is not a better countrepoyson than dogs blood. It seemeth also that this domesticall creature taught men first the manner of discharging and purging the stomacke by vomit. In summe, there are a number of other medicinable vertues in a dog highly commended, where of I will write as occasion shall be offered in convenient place. But for this present I will proceed orderly according to my first intention and purpose.

\* *ανολογους*, scilicet *Cal. Rhod. g. cap. 29, lib. 17.* such as will not bark and give warning of strangers coming

\* or *Adiciales*. \* *Festus* quoteth the place in the Comædie, called *Saturio*, which is not now extant.

**D** To returne againe unto the stinging of serpents, these remedies following are taken to bee effectuall, to wit, sheepes treddles and goats dung fresh gathered and boiled in wine to the consistence of a liniment, and so applied unto the place: also mice and rats splitted and so laid hot unto the wound. And verely, how basely soever men thinke of this kind of cattaile, and hold them no better than vermine, yet they are not without certaine naturall properties, and those not to be despised: but principally in regard of the sympathie betweene them and the planets in their ascent, as I have noted heretofore: and namely, considering how the lobes and filaments of their livers and bowels doe encrease or decrease in number, according to the daies of the Moons age. And these Magicians do report, That if one doe give unto hogs the liver of a mouse or rat within a fig, they will follow the partie that gave them the morcell. They say moreover, that the same is able to doe as much in a man: but in case a cyath of oile be drunke upon it, it looseth all the vertue.

**E** As touching Weasels, there be two kinds of them: for there bee a wild sort different from the rest in bignes, for they be smaller: and those the Greeks call \**Ictides*: Their gall is said to be very effectuall against the sting of the *Aspis*, whereas otherwise it is a very poyson it selte. As for that kind which keepeth about our houses, wandering here & there in every corner, & \*useth to carie her kitlings in her mouth too and fro every day from place to place and never resteth (as mine author *Cicero* doth write) she is an enemy to serpents, and naturally persecureth them. Their flesh being salted, is given to the weight of one denier in three cyaths of wine, with great successe, unto those that be stung by serpents: also their maw farced with coriander seed, and kept in salt or brine, is good for the same purpose, if it be drunke in wine. But the young kitling of the Weasell is best and most effectuall.

\* Which be our Ferrets.

\* Some take these for our Cats.

**F** Other vile creatures there are besides, which for their basenesse I bash to name and relate in this place; howbeit, because so many authors with one consent have so constantly commended their medicinable properties, I make it a matter of conscience to passe them over in silence: confide-

considering that all our medicines proceed from that convenience and repugnancie which is in the nature of all things, whereof we have so much spoken. As wee may see for example in these punies or wall-lice (the most illflavored and filthy vermine of all other, and which we loth and abhorre at the very naming of them) for naturally they are said to bee adversative to the sting of all serpents, and principally of the Aspis: nay they are thought to be a countrepoyson against any venomous thing whatsoever: and folke ground their reason hereupon, because looke what day that Hens doe eat a wall-louce, the same day there shall no Aspis have power to kill them. And it is said moreover, That the very flesh of such hens as have eaten such punies, is singular good for those that be stung alreadie by the said serpents. Other receipts there be set down by our great masters in Physicke, as touching this soule vermine: but those which carie most modestie with them and have greatest respect unto manhood and humanitie, are these; namely, to rub or annoint the place which is stung, with the said wall-lice and the blood of a Tortoise together: also to chase away serpents, with the smoake or perfume of them: likewise, if any beast which hath swallowed down horse-leeches, doe take them in drinke, they will either kill them or drive them out, yea, and in what part soever they are settled and sticke fast, they will remoove them and make them to fall off. And yet some there be who use this nastie and stinking creature in eye-salves, for they incorporate them in salt and womans milke, and therewith annoint their eyes: yea, and drop them into the eares with honey and oile of rose mingled together. Others there be who use to burne these punaifes or wall-lice, such especially as be of a wild kind, and breed upon Mallowes, and incorporate their ashes in oile of roses, and instill them into the eares. Touching other medicinable properties which they attribute unto them, namely, for impostumes & botches that are broken and run, for the Quartane ague and many more maladies; although they give direction to swallow them downe in an egge, or else enclosed within wax or a beane, I hold them for lies, and therefore not worthie to be related in sadnesse. Marie I will not say but there is some probabilitie and appearance of reason why they should put them in those medicines which are ordained for the leichargie: for surely they are knowne to bee very proper against that drowinesse, which is occasioned by the venome of the Aspis: to which effect seven of them bee ordinarily given in a cyath of water, or but foure, if the patient be a child. In case of strangurie also, when a man pisseth dropmeale, they use to put wall-lice into a syringe, and so convey them into the passage of the yard. See the goodnesse and industrie of dame Nature, the mother of all, how she hath produced no thing in the world but to good purpose and with great reason. And yet here is not all that they report of these lice called punaifes: For they say, that whosoever carie two of them in a bracelet about his left arme, within a lock of wooll (but the same forsooth must be stollen from some shepheard) he shall bee secured against those agues that come ordinarily in the night season: but say their fits use to returne by day time, then the said punices ought to bee lapped in a reddish clout of a carnation colour. Contrariwise, the worme called Scolopendra is an enemy unto these wall lice, and killeth them.

As for the Aspides, looke whomsoever they have stung, they die upon it with a kind of deadly sleepeinesse and benumbednesse in all their lims: and to say a truth, of all serpents that creep upon the ground, they are most mortall, and their wounds least curable. Their venome, if it enter once so farre, that it come to blood, or doe but touch a greene wound, there is no remedie but present death: marie if it light upon an old sore, the daunger is not so speedie, nor the force so quicke. Otherwise let the same bee taken in drinke to what quantitie soever, it is harmelesse and doth no hurt at all: for setting aside that senselesse drowinesse which it inflicteth, putrifaction and infection it causeth none: which is the reason, that the flesh of those beasts which die of their sting, is meate good ynough. I would pause and make some stay in reporting a remedie that these Aspides doe yeeld, but that I have my warrant from *M. Varro*, whom I know to have delivered the same, even when he was \*fourescore yeares old and eight: namely, That there is not in the world so good a thing to cure the biting of the Aspides, as to give the partie who is wounded thereby, some of their urine to drinke.

To come now unto the Basiliske, whom all other serpents doe flie from and are afraid of: albeit he killeth them with his very breath and sinell that passeth from him; yea, and (by report) if he do but set his eye on a man, it is enough to take away his life: yet the Magicians set great store by his blood, and tell wonders thereof: and namely, that being of it selfe as blacke and as thicke congealed as pitch, yet when it is washed and dissolved, it looketh more cleare and pure than

\*Cinnia-

\* At which yearshe would have beene ashamed to tell a lie.

**A** \*Cinnabaris. Vnto it they attribute strange and admirable effects: For whosoever (say they) carie it about them, shall be gracious with princes and great potentats, yea, and at their hands obtaine a graunt of all their petitions: they shall find fauour with the gods above, and speed in all their praiers: remedie they shall haue of all diseases: and no forcerie or witchcraft shall take hold of them. And some of them there be who call it the bloud of *Saturne*.

\* A kind of gum, called *Sanguis Draconis*.

As for Dragons, they haue no venome in them. And if it be true that our Magicians say, if a Dragons head bee laid under the threshold of a dore, after due worship and adoration of the gods, with praiers and supplications unto them for their favourable grace, that house shall surely be fortunat. The eyes of a Dragon preserued drie, pulverized and incorporat with honey into a liniment, cause (by their saying) those who bee annointed all over therewith, to sleepe securely,

**B** without any dread of night-spirits, though otherwise they were fearefull and timorous by nature. Moreover, if we may beleeve them, the fat growing about the heart of a Dragon, lapped within a peece of a Buckes or Does skin, and so tied fast to the arme with the nerves or sinewes of a red Deere, is very auailable, and assureth a man good successe in all suits of law. The first spondyle or turning joint in the chine of a Dragon, doth promise an easie and favourable accessse unto the presence of princes and great states. The teeth of a Dragon lapped within the skin of a Roe buck or wild Goat, and so bound fast with the sinewes of a Stag or Hind, doe mitigat the rigor of great lords and potentats, causing them to encline unto their petitions & requests, who present themselves before them. But above all other receipts, one composition there is which bewraieith the impudent and lying humor of these Magicians, who promise undoubted and infallible victorie,

**C** unto those that haue it about them, and this it is: Take (say they) the taile and head both of a Dragon, the haire growing upon the forehead of a Lion, with a little also of his marrow, the froth moreover that an Hoise fometh at the mouth, who hath woon the victorie and prise in running a race, and the nailes besides of a dogs feet: bind all these together with a peece of leather made of a red Deere skin, with the sinewes partly of a Stag and partly of a fallow Deere, one with another in alternative course: carrie this about you, and it will worke wonders. Impostures all, and loud lies. And verely, it is as gracious a deed to discover and lay abroad these impudencies of theirs, as to shew the remedies for the sting of serpents, considering how these devises be no better than meere mischeefes and forceries, which hurt and bewitch poor patients, and such as trust in them. True it is, that all venomous beasts flie from those that bee annointed with Dragons greafe. Likewise they cannot abide the strong and virulent fauour of the rat of India called *Ichneumon*: insomuch as they stand in dread of them who are annointed with a liniment made of the ashes of their skin incorporat in vinegre. Moreover, lay the head of a Viper unto the place where she hath wounded one, it is a soveraign remedie; yea, though it were the head of any other Viper than it which inflicted the wound, it is infinitely good. Likewise, if a man doe hold up the same Viper that inflicted the sting, at a staves end over the smoake of wood burning, or the vapor of seething water (and yet, say they, warie ynough they bee thereof, and will avoid it) or annoint the place with a liniment made of her ashes burnt, it is sufficient to heale the sore. *Nigidius* mine

**D** Author affirmeth, That serpents after they haue stung one, are forced by a certaine necessitie and instinct of Nature to returne unto the partie whom they haue hurt. The Scythians verely use to

**E** slit a Vipers head betweene the eares for to take forth a little stone, which she is wont to swallow when she is affrighted. Others make use of the whole head as it is. Certaine trochisks there bee, made of a Viper, called by the Greekes *Theriaci*: for which purpose they cut away at both ends as well toward the head as the taile the breadth of foure fingers, they rip her bellie also, and take out the garbage within: but especially they rid away the blew string or veine that sticketh close to the ridge bone. Which done, the rest of the bodie they seeth in a pan, with water and dill seed, untill such time as all the flesh is gone from the chine: which being taken away, and all the prickie bones thereto belonging, the flesh remaining they incorporat with fine flower, & reduce into trosches, which being dried in the shade, are reserved for diverse uses, and enter into manie soveraigne antidots and confections. But here is to bee noted, that although these trosches bee

**F** called \* *Theriaci*, yet are they made of Vipers flesh onely. Some there be, who after a Viper is cleansed as is abovesaid, take out the fat, and seeth it with a sextar of oile untill the one halfe bee consumed: which serveth to drive away all venomous beasts, if three drops of this ointment be put into oile, and therewith the bodie be annointed all over. Moreover, this is held for certaine, that there is no sting or bitt of serpents so mortall and incurable otherwise, but the entrailles of

\* *Theriaci*. For *Theriaci* in the primitive and naturall significatiō is more generall: of *serp* or *snaylor*, which is any wild or venomous beast.

the

the same which gave the wound, applied thereto, will heale it: as also, that as many as have at any time supped the broth wherein a Vipers liver was boiled, shall never afterwards bee smitten or stung by serpents. G

As for Snakes, venomous they are not but at some times of the month, when they feel themselves moved by the instigation of the Moone: but contrariwise they bee good for those which chauce to be stung by them, if they be taken alive, stamped, or braied with water, and therewith the affected place fomented. Certes, they are thought to be medicinable in many respects, as I will hereafter declare: which is the cause that a Snake is dedicated unto the god of Physicke, *Æsculapius*. And *Democritus* verely talketh of many straunge and wonderfull compositions made of snakes, by meanes whereof a man may understand the language of birds, and know what they prattle one to another. But to say no more, was not *Æsculapius* brought from Epidaurus to Rome in the forme of a Snake? And keepe we not still many of that race commonly in our houses tame and gentle, feeding them by the hand? Surely if their egges and young frie were not efts-foones destroyed with firing them in their holes, the world would bee pestered with them, they multiplie so fast. The goodliest and fairest snakes to see too, are those which live in the water, and are called *Hydra*, i. water-snakes: but a more fell and venomous serpent, there lives not upon the face of the earth. Howbeit, the liver of these water-snakes, if it be kept in salt or otherwise preserved, is a soveraigne remedie for those that be stung by the same kind. H

Now for the spotted Lizards, called Stellions, a scorpion stamped is singular good against their poyson. For this you must thinke, that of them there is made a venomous drinke: for let him be strangled or drowned in wine, whosoever drinke thereof shall find themselves empoysoned, insomuch as their faces will breake forth into certaine spots & pimples and foule morphew. And this is the reason that our jealous dames when they would avert the affection & love of their husbands from those concubines, upon whom they suspect them to be enamoured, will if they can possible, stifle a stellion in the complexion or ointment wherewith such hatlots use to paint their visage; by meanes whereof they become disfigured, and grow both foule and ill-favoured. But what is the remedie to cleanse the skin from such deformities? The yolke of an egg incorporat with honey and salnitre, doth the feat. The gall of these Lizards, or Stellions punned and dissolved in water, is said to have an attractive facultie to draw all the Weasels about the place to resort thither in companies. I

Of all venomous beasts, there are not any so hurtfull and daungerous as is the Salamanders. As for other serpents, they can hurt but one at once, neither kill they many together: to say nothing, how when they have stung or bitten a man, they die for very greefe and sorrow that they have done such a mischeefe, as if they had some pricke and remorse of conscience afterwards; and never enter they againe into earth, as unworthie to be received there: but the Salamander is able to destroy whole nations at one time, if they take not heed and provide to prevent them: For if he get once to a tree, and either claspe about it or creepe upon it, all the fruit that it bears is infected with his venome; and sure they are to die, whosoever eat of that fruit, and that by the meanes of an extreame cold qualitie that his poyson hath, which dooth mortifie no lesse than if they had taken the Libard-baine called *Aconitum*. Moreover, say that thee doe but touch any peece of wood, biller, or hedge stake, wherewith either a loafe is baked, or a shive of bread toasted, as many as eat thereof, shall catch their bane by it: or if one of them chauce to fall into a well or pit of water, looke whosoever drinke thereof, shall bee sure to die upon it: and that which is more, if there happen never so litle of the spittle or moisture which shee yeeldeth, to light upon any part of the bodie, though it touched no more but the sole of the foot, it is ynough to cause all the haire of the bodie to fall off. And yet as great and daungerous as the poyson of these beasts is, there bee some creatures, and namely Swine, that eat them safely; so effectually is their contrarietie and repugnancie in Nature, that it conquereth and subdueth the said poyson: And to mortifie this venome, it soundeth to good reason, that those beasts should have power, which feed upon them and find no harme thereby. But writers there bee who say, that the flies called *Cantharides*, taken in drinke, or the Lizard in meat, are good for that purpose: besides other things which are adverse and contrarie thereto, wherof I have already spoken & will speake more in time and place convenient. As for that which the Magicians do report of the Salamander, against skarefires (for that there is no other beast but it that scorneth the violence of the fire and quencheth it) surely it had beene put in practise long since at Rome, in case their words had K  
L  
M

**A** had proved true. *Sextius* affirmeth, That the bodie of a Salamander cleansed from the guts and garbage within, and parted from the head and feet, if it bee condite in honey, inciteth greatly to fleshly lust those that eat thereof: but he denieth flatly that it dooth extinguish and put out the fire.

Now concerning those birds which yeeld any helpe against serpents, the Vulture or Geir deserveth to be set in the first ranke: but this hath been observed and found by experience, that the blacke of this kind are not so powerfull as others in this behalfe. It is commonly said, that a perfume made with burning their feathers, chaseth serpents away. Likewise, it is an opinion generally received, that whosoever carie about them the heart of this foule, are secured from the violent assault, not of serpents onely, but also of other wild beasts, yea, and of theeves and robbers by the high way side. The same also assureth them to escape the daunger of princes wrath and indignation, howsoever they be set and incensed against them. The flesh of Cocks and Capons dismembred, if it bee applied warme (as it was plucked from the bones) to the place which is bitten or stung by any serpent, draweth out the venome, and mortifieth the strength thereof, so doth their braines, if it bee drunke in wine. But the Parthians thinke it better to lay unto the said sores the braines of an Hen. Also a broth made of such Pullein, hath a singular vertue in this case, if it be supped off: like as in many others it worketh wonderfull effects, as it is used. For first and formost neither Lions nor Panthers will set upon those persons who are bathed with their decoction, especially if there were any Garlicke sodden therein. Secondly, it is passing good to keepe the body loose: but stranger is the operation, if it were of an old Cocke. *Item*, It serveth very well to cure long feavers, the trembling also and nummednesse of the lims, it assuageth the paine of all kinds of gout, easeth the headach, staieth the violence of rheumes especially falling into the eyes, resolvethe ventosities, quickeneth the dull appetite to meat, preventeth the daunger of the inordinat desire to the stoole without doing any thing, if it bee taken betimes and in the beginning of that disease; strengtheneth a feeble liver, comforteth the reines and the bladder, concocteth crudities in the stomacke, and finally, helpeth those who are short winded. In regard of these manifold commodities, the manner of making this broth as it ought to be, is set down in writing, and direction given therefore. For more effectually it is found to be, in case there be sodden with the Cocke or Capon the sea wort Soldanella, or the hearbe Cybium, Capres, or Persely, Mercurie the hearbe, Polypodium, or Dill. Now the best way of making this broth, is to set the said Cocke or Capon seething with the abovenamed hearbes in three gallons of water; and to suffer the same to boile untill there remain but three pints of liquor: when it is thus sodden to this height, it ought to coole without dores in the open air: and then is it singular good to be given in those cases above rehearsed, provided alwaies, that the patient have taken a vomit before, for that is the onely season. And for as much as I am thus far entred into a discourse of Pullain, I cannot forget one miraculous experiment, although it be nothing pertinent to Physick, & this it is, That if one put the flesh of an Hen into gold as it is in melting, it will draw all the mettall into it, and consume it so, as thereupon the said flesh is held to bee the poyson (as it were) of gold. Moreover, if you would not have a Cocke to crow and chaunt, put a wreath or collar of Vine twigs about his necke. But to returne againe to our receipts and medicines against serpents: the flesh of yong Pigeons newly hatched, as also of Swallows, is very good: so are the feet of a scriche Owle burnt together with the hearbe *\*Plumbago*. But before I write farther of this bird, I cannot overpasse the vanitie of Magicians which herein appeareth most evidently: For over and besides many other monstrous lies which they have devised, they give it out, That if one doe lay the heart of a scriche Owle upon the left pap of a woman as she lieth asleepe, she will disclose and utter all the secrets of her heart: also whosoever carie about them the same heart when they goe to fight, shall be more hardie, and performe their devoire the better against their enemies. They tell us moreover, I wot not what tales of their egges, and namely, that they cure the accidents and defects befalling to the haire of the head. But I would faine know of them what man ever found a scriche Owles nest and met with any of their egges, considering that it is holden for an uncouth and straunge prodigie to have seene the bird it selfe? And what might he be that tried such conclusions and experiments, especially in the haire of his head? Furthermore, they affirme assuredly, That the blood of their young birds will curle and frizzle the same haire? Much like to these toies are their reports also of the Bat: for (say they) if a man goe round about an house three times, carrying a live Bat with him, and then naile it upon the window with the head downward, it is a soveraigne

*\*Hereupō per-  
adventure it is,  
that in collices  
& Cock broths  
we use to seeth  
peeces of gold,  
with an opiniō  
to make them  
thereby more  
restorative.*

*\* Which some  
take for the  
lesse wild Ta-  
zell.*

countercharme against all forceries and witchcrafts: and more particularly, if a Bat bee borne thrice round about a sheepe-coat, and then hanged upon the lintell of the dore, with the lieeles upward, it will serve for a singular preservative to defend the sheepe from all such harmes. As for the bloud of a Bat, they commend it highly for healing the sting of serpents: if together with the leaves or seeds of a thistle it be applied to the place.

\* Yet *Matthi-  
olus* upon *Dios-  
corides* recko-  
neth *Tarantula*  
to be a kind of  
Phalangium,  
whereof there  
is great store  
in *Apulia*.

Touching the venomous spider called \* Phalangia, they know not in *Italie* what it is, for all there be many kinds thereof: For some are like unto *Pismires*, but that they bee far bigger; their heads be reddish, the rest of their bodie blacke, howbeit here & there marked with white spots. The sting of this spider is more keene and sharpe than that of the wesse. It liveth ordinarily about ovens and mils. The best remedie against the pricke of their sting, is to present before the eyes of the patient, another spider of the same kind: for which purpose folke use to keepe them in store, when they find any of them dead. Their cases or skins brought into powder and taken in drinke, have the like effect to young weazils or kitlings, as I have declared before. A second sort there is of these venomous spiders Phalangia, which the Greekes distinguish from others by the name of *Lupus*. Those that be of a third kind, and yet named Phalangia, are the spiders which be covered all over with a certain down, and of all the rest have the biggest heads. Cut one of them and rip the bellie, you shall find within two little wormes or grubs, which (if it bee true that *Cacilius* hath left in writing) hinder women for conception, in case they be knit within a peece of leather of a red deere skin, and tied to their armes or other parts of their bodie before the sunne-rising: but this vertue continueth not above one year. Thus have I shewed one receipt only, of all those that \*keep women from conceiving; which I may be allowed to do in regard of some wives, who being too fruitfull and overcharged with child bearing, have some reason to play them a while and rest from teeming: and therefore may bee pardoned, if they use some such meanes therefore.

\* called *Atocia*

There is another kind of spiders, which the Greekes call *Rhagion*, for that it resembleth a black grape kernill: these have a very little mouth under their bellie, and as short legges, as if they were imperfect and not fully made. Looke where they bite, the paine that ensueth is much like to that which is occasioned by the sting of a scorpion: and their urine who are hurt by them, seemeth to shew unto the eye, cobwebs floting aloft. I would say, that this spider were the same that *Asterion*, another kind of them, but that these have certaine raies or streakes of white. Their sting or pricke causeth looseness and feebleness in the knees. As for the blew spider, which carrieth a blacke downe or cotton, it is worse than both the former, causing trouble and dimness of the eyes by their pricking, yea and vomiting of matter resembling cobwebs. And yet there is another Phalangium worse than it, which commeth neare in shape unto the *Hornet*, but that it hath no wings at all, and looke whomsoever it biteth, they are sure to become leane and pine away. The venomous spider, called by the Greekes *Myrmecion*, is headed like unto an *Emmet*: the bellie is blacke, howbeit marked with certaine white spots: their sting is as painefull as that of *Wesses*. But as touching that kind of Phalangium which is called \* *Tetragnathium*, there bee two sorts thereof: The one, which is the worst of the twaine, hath the head divided directly in the middest with a white line; whereas in the other, the said line or seame runneth crosse overthwart. These make their mouths to swell whom they have bitten. But those that be of a dead ash colour, and yet whitish behind, are not so quicke with their pricke as the rest: Of which colour there is another sort that be altogether harmeless, and these be our common spiders or spinners which against wals use to stretch out their large webs as nets to catch poore flies. Now concerning the remedies appropriat to any prick or biting of the foresaid Phalangia, there is not a better thing than to drinke in oxycrat, <sup>white</sup> and vinegre mingled together, the braines of a Cock or Hen with a little pepper. Also to take in drinke five *Pismires*, is thought to bee a singular medicine: and withall to make a liniment of sheeps mucke ashes, tempered in vinegre, and therewith to annoint the grieved place. Moreover, the said spiders themselves (of any kind whatsoever) resolved and putrified in oile, serve for the said purpose.

\* Having four  
clawes.

As for the mischeevous mouse called the *Hardishrew*, the rennet found in a lambes maw taken in wine, healeth the hurt that commeth by her biting: also the application of a salve made with the ashes of a Rams cley incorporat with honey, worketh the same effect: so doth a young weazill or kitling, prepared and used in manner aforesaid in the Treatise of serpents. If one of these shrewes have bitten a horse or other beast, it is good to lay unto the place a mouse or rat

**A** new killed, with some salt; or else the gall of a bat with vinegre. The shrew it selfe being burst, and so laid fresh and warme to the sore, cureth the same: for this is observed, That if one of them be with young when shee doth bite, presently shee cleaveth in sunder. And in truth, the best and surest means to cure the hurt, is to apply unto the wound the verie shrew it selfe that did the deed, if possibly she may be had: and yet the rest are very good: for which purpose, they use to be kept either in oile, or else to be dawbed over with clay, to serve in time of need: also the earth taken from a cart-rut where the wheele hath gone, is thought to bee a proper remedie for the said biting of a shrew, if it bee applied thereto: for it is said, that this creature is by nature so benumbed or dull of mooving, that it will never goe over a cart-tract.

**B** Astouching Scorpions, the lizard named Stellio (by way of a reciprocall countrechange) is the greatest enemy they have: insomuch, as at the verie sight onely of the said lizard, they will be affrighted and astonied and fall into cold sweats: and therefore people use to putrifie and resolve Stellions in oile, and therewith annoint the wounds that scorpions have made. Some there be who make a kind of plastre of the said oile and litharge of silver boiled both together, wherewith they rub and annoint the grieved place. This lizard which we name Stellio, the Greekes call Colotes, Ascalabotes, and Galeotes: \* it breedeth not within Italie: but call it what you will, and wheresoever it is to be found, full it is of little red spots like lentils; a shrill noise it maketh that pearceth the ears and goeth through ones head; it doth eat and graze like other beasts; which be marks all contrarie to our Stellions or Star-lizards here in Italie. But to come againe unto the pricke of scorpions: it is thought good to rub the same with the ashes of hens dung, mixed with

**C** the liver of a dragon: or to take a lizard that is bursten, and the same to apply unto the affected place; or a mouse likewise which is cloven in sunder: also to lay unto the sore the very same scorpion that did the harme; or to eat him roasted: and last of all, to drinke it in two cyaths of pure wine of the grape. Moreover, this proper qualitie have scorpions alone by themselves, That they never pricke the ball of ones hand; nor sting at all, unlesse they may touch some haire. Furthermore, take any little stone whatsoever, and apply that side which lay next the ground unto the wound, it will ease the paine: likewise any shell or potheard that lieth with some part of it covered with earth, if it be taken up and laid unto the sore, with earth and all upon it as it was found lying, is said to heale the same perfectly: but in no wise they that have the applying of it, must looke behind them: they ought also to take heed and be verie carefull, that the Sun shine not upon them when they are about this businesse. Earth-worms or mads stamped and laid too, are verie good to cure the biting of scorpions: and yet they serve besides for many other remedies; in which regard, they be ordinarily preserved in honey.

**D** For the sting of Bees, Wespes, and Hornets; for the biting also of these Horseleeches called Bloudsuckers, the Howlat is counted a soveraigne thing, by a certaine antipathie in nature: also whosoever carrie about them the bill of a Woodpecker or Hickway, shall never be annoied with any of the foresaid vermine. The smallest kind of Locusts likewise, which are without wings and be called Attelabi, be adverse and contrarie unto them all.

**E** Over and besides the Insects above-named, there be in some places certaine Pismires also venomous, which *Cicero* calleth Solpugæ; but they of Grenade in Spaine, Salpugæ: howbeit, few or none of them are to be found throughoughout all Italy. But what helpe is there for them and their poison? Surely the heart of a Reremouse, otherwise called a Bat, hath an operation which is adverse not onely to them, but to all Ants besides.

**F** As for the flies named Cantharides, I have shewed before, how contrarie they be to the venom of the Salamander: and yet considering how hurtfull they be themselves and a verie poison to the bladder, causing intollerable paine if they be drunke downe, much dispute and question there is among Physicians, \* how they should be taken and used? For how venomous they be, it may appeare by the practise of a certaine Ægyptian Physician, whome by occasion that one *Cossinus* a knight of Rome, a great favourit of the Emperour *Nero*, was infected with the foule rettar called Lichen, the said prince sent for out of Ægypt, to cure that disease: But hee prepared such a drinke of Cantharides for his patient *Cossinus*, that it quickly cost him his life and brought him to his grave. Howbeit, there is no doubt, but being applied outwardly, they are not onely harmlesse but also verie good, especially if they be incorporat in the juice of the black wild vine calied *Vva Taminia*, and sheeps sewer or goats tallow. Moreover, albeit well knowne it is, that these Cantharides be venomous, yet those authours that write of them be not agreed

\* And yet *Martholus* upon *Disc. 12. c. 12.* it is the *Tarracola*, which is common in *Tuscan*.

\* Namely, whether they are to be used inwardly at all? whether with their wings, head, & feet, or without them?

and resolved, in what part that venome lyeth: for some there be who are of opinion, that their feet are poison; others thinke, that their mischiefe is all in their head: and there be againe, who denie both: but wheresoever the said poison lieth, all conclude joyntly upon this point, that their wings be medicinable therefore, and doe cure the same. As for the generation of these daungerous flies, they be engendred of certaine little grubs or wormes, and most commonly upon the spongeous balls which wee see to grow upon the stalke or stem of the Eglantine: but surely the greatest plentie of them breed in an ash tree. As for others which come of a white-rose bush, they are not so vehement in operation as the rest: and of them all, those worke most violently, which are spotted and of divers colours, streaked with yellow lines overthwart their wings; and besides are verie plump and fat. The smaller sort, which also are broad and hairie, are nothing so powerfull and speedie in their operation: But the woorst of all, and least effectuell in Physicke, bee those which are of one entire colour, and leane withall. Now for the manner of preparing and ordering of them for physicall uses: they would bee gotten when roses be fully out: heaped up together into one masse, and so bestowed in an earthen pot not pitched, vernished or nealed, the mouth whereof is close stopped with a linnen cloth: then are they to be hanged up with the mouth of the said pot downward over some vinegre boiling with salt, untill such time as by the fume or vapour thereof steeming through the said linnen clout, they be choked and killed: and afterwards they be laid up and reserved for use. Of a causticke and burning nature they are, in so much as they will raise blisters, yea and leave an escharre upon the exulcerat place.

Of the like force bee the wormes *Pityocampæ*, breeding in pitch trees: so is the venomous flie or beetle called *Buprestis*: and after the same manner be they prepared as the *Cantharides*: all the sort of them in generall be most effectuell to kill the leprosie, and ill-favoured tetter called *Lichenes*. Besides, they have the name to provoke womens monethly terms, and urine: which is the cause, that *Hippocrates* prescribed them to bee used in a dropsie. To conclude with these *Cantharides*, I thinke it not amisse to note, that *Cato*, surnamed *\*Vticensis*, was accused and endited for selling of poison; because in the generall portsale of the kings goods, among other mooveables, hee held *Cantharides* at threescore Sesterces the pound, and made so much money of them.

\* For that hee killed himselfe at *Vtica*.

#### CHAP. V.

Of the Ostrich greace, and of a mad dog: of Lizards, Geese, Doves, and Weasils, with the medicines that they doe yeld.

I Cannot chuse but relate also by the way, upon this occasion ministred, that at the same time Ostrich greace was sold for \*fourescore sesterces the pound: and in truth it is much better for any use that it shall be put unto than goose greace.

As touching divers sorts of venomous honey, I have written already: but for to repress the poison thereof, it is good to use other honey wherein a number of bees have been forced to die: and such hony so prepared and taken in wine, is a soveraign remedie for all those accidents which may come by eating or surfering upon fish.

For the biting of a mad dog, Take the ashes of a dogs head burnt, and apply it to the sore, it will save the patient from that symptome of being afraid of water; which is incident unto such as be so bitten. [And now by occasion of speech, know thus much once for all, That all things which are to be calcined, require one and the same name of burning; to wit, within a new earthen pot never occupied before, well luted all over with strong cley, and so set into an oven or furnace untill such time as the contents be calcined.] The said ashes made of a dogs head, is singular good likewise to be drunke in the same case: and therefore some there bee who have given counsell, to eat also a dogs head. Others seeke after the wormes that breed in the carkasse of a dead dog, and hang the same fast about the necke or arme of the partie that is bitten: or else they lap within a cloth some of the menstruall bloud of a woman, and put it under the cup or pots bottome, out of which the patient drinketh. And there bee some againe, who burne the haire of the same mad doggs taile, and conveigh their ashes handsomely in some tent of lint into the wound. Moreover, it is commonly said, that as many as have a dogs head about them, no other dogs will come neare to doe them any harme. In like manner, if a man carrie a dogs tongue in his shoe under his great toe, there will no doggs bay or barke at him: or if hee have about

\* Some read, thirtie.

**A** about him a weazils taile, which hath been let goe againe after it was cut away. There is to bee found under the tongue of a mad dog, a certaine slimie and grosse spittle, which beeing given in drinke to those that are bitten, keepeth them from the feare of water; which symptome the Greekes call Hydrophobia: but the best and most soveraigne remedie of all other, is the liver of the same dog that in his madnesse bit any bodie, eaten raw, if possibly it may be: if not, yet sodden or boiled any way; or else to cause the patient for to sip the broth that is made of the same doggs flesh. There is a certaine little worme in doggs tongues, called by a Greeke name Lytta, which if it be taken out when they be young whelps, they will never after proove mad, nor loose their appetit to meat. The same worme given to such as are bitten with a mad dogg, preserveth them from beeing mad; but with this charge, that before they take the same, it must bee carried three times about the fire. Also the braines of a cocke, capon, or hen, is singular good against the biting of a mad dogg: but if one have eaten the same, the vertue thereof endureth but for that yeere onely, and no longer. It is commonly said, that the crest or combe of a cocke well brused and stamped, and so laid in manner of a cataplasme to the place bitten; is verie effectuali to cure it: as also the greafe of a goose incorporat with honey. Furthermore, some there be who use to salt the flesh of dogs which have been mad, and so keepe it to give in meat unto those who chauce to be bitten by others. There be, who take some young whelps, male or female according to the sex of dogg or bitch that hath bitten any one, and presently drowne them in water, causing the patient to eat their livers raw. The yellow or reddish dung of a cocke or hen, dissolved in vinegre and applied to the sore, is singular good. The ashes also of an hardy shrews taile; provided alwaies, that the shrew were let goe alive, so soone as shee was curt-tailed. Moreover, a peece of clay taken from a swallows nest, made into a liniment with vinegre: or the ashes of young swallows newly hatched and burnt: the old skin also or slough which a snake useth to cast off in the spring time, stamped with a male crab-fish, and with wine brought into a cataplasme, be all especiall remedies for the biting of a mad dog. As for this skin or spoile of a snake, if it be put alone in a chist, presse, or wardrobe, among cloaths, it will kill the moth. But to come againe unto a mad dog: his poison is so strong, that whosoever doe but tread upon his urine, especially if they have any sore or ulcer about them, they shall sensibly feele hurt thereby. Now what remedie is there for such? None better than the dung of a caple, well wet and tempered with vinegre, and the same laid very hote within a fig to the foresaid sore. These may seeme to some men straunge things and monstrous; but lesse will they woonder hereat, when they shall heare and consider, that a stone which a \* dog hath taken up with his mouth and bitten, will cause debate and dissention in the companie where it is: and yet this is held for a certaine truth, insomuch as it is growne into a common proverbe and by-word, when wee perceive those that dwell in one house together to be evermore jarring and at variance one with another, to say, You have a dog-bitten stone here among you. Againe, whosoever maketh water in the same place where a dog hath newly pissed, so as both urines be mingled together, shall immediatly find a coldnesse and astonishment in his loins, as folke say.

\* For the manner of a dog is to bee angrie with the stone that is thrown at him, without regard of the partie that flung it: whereupon grew the proverbe in Greeke, *κύναις τὸ λίθον ἐξανακτίζουσι.*

**D** That kind of lizard, which of some Greekes is called Seps, of others Chalidice, hath a venomous tooth: howbeit, the same worme or serpent taken in drinke, cureth the bit which it selfe inflicted.

**E** If wild weazils have empoisoned any bodie, let the patient take a large draught of the broth of an old cocke, hee shall find it to bee a verie soveraigne remedie therefore: but above all, it is most effectuell against the poison of the hearbe Aconitum; but then it must be given with a little salt among.

Against the poison of venomous Tadstoles and hurtfull mushrooms, hens dung (I meane that part alone which is white) sodden with \* hyslope or honeyed wine, is singular good, for it represseth and killeth the malice thereof. And the same otherwise keepeth downe ventosities and stuffing of the stomacke, readie to choke one. Whereat I cannot chuse but marveile much, considering that if any other living creatures doe tast never so little of the said dung (but man or woman onely) they shall bee exceedingly vexed with wind in the belly, and other grievous wrings and torments.

**F** The Sea-hare is knowne to be venomous; but goose bloud taken with an equall quantitie of oile is a soveraigne countreipoin for it. Of this bloud, incorporat with the best Terra Sigillata of the Island Lemnos, and the juice of the S. Mary thistle called Bedegnar, there be excellent

\* In hyslope decoctū, aut mulso: some read, cum asylo decoctum in mulso: i. Boiled with tric greafe of sheeps wooll, in honeyed wine.

trochischs made weighing five drams apeece, which are usually kept in a readinesse for to bee G  
 drunke in three cyaths of water as a countrepoison and countrecharme, against all venomous  
 confections and devilish forceries: for which purpose serveth also a young sucking weazill pre-  
 pared in manner aforesaid. The rennet in a lambs maw likewise, is passing good for any such in-  
 direct means wrought by poison or witchcraft: like as the bloud of ducks and mallards bred in  
 the realme of Pontus: and therefore their bloud is ordinarily kept drie in a thicke masse, and as  
 need requireth is dissolved and given in wine. But some thinke, that the bloud of the female duck  
 is better than that of the mallard or drake: Semblably, the gessier of a storke, and the rennet or  
 read of a sheepe, is thought to be singular good for any poisons whatsoever. The broth or deco-  
 ction of Coleworts boiled with rams muttron, hath a peculiar vertue against the Cantharides. H  
 Ewes milke also drunke warme, availeth much against all poisons, unlesse it be the venomous flie  
 Buprestis, or the deadly hearbe Aconitum. The dung of wild quoisits or stockdoves taken in  
 drinke, hath a speciall vertue to helpe those that have drunke quicke-silver. Finally, the flesh of  
 the ordinarie or common house-weazill kept in salt, is a present countrepoison against all ve-  
 nome that goeth under the name of Toxicum, if one drinke of it the weight of two drams.

## CHAP VI.

¶ *Medecines to bring haire againe in places that by some disease are bald: also to rid away nits:  
 for to rectifie and keepe in order the eye-lids, and the haire growing thereupon: for to  
 cure the pearle in the eye: and generally for all the accidents befalling to the  
 eyes: lastly, for the impostumat kernels behind the ears.* I

**T**He naked places in head or beard, are replenished againe with haire by a liniment made of  
 the ashes of sheeps dung incorporat in Cyprin oile & hony: also with the ashes of mules  
 or mullets houfes, applied with oile of myrtles. Our countreyman and Latine writer Varro  
 affirmeth moreover, That the dung of mice (which he by a proper name calleth \* Muscerda) is  
 a convenient medicine for the said infirmitie and defect: he attributeth also the same operation  
 to the heads of flies applied fresh to the bald place, if so bee the same were before rubbed hard,  
 and in some sort fretted with a figtree leafe. Some use in this case the bloud of flies: others ming-  
 le their ashes with the ashes of paper used in old time, or els of nuts; with this proportion, that  
 there be a third part onely of the ashes of flies to the rest, and herewith for ten daies together rub  
 the bare places where the haire is gone. Some there be againe, who temper and incorporat to-  
 gether the said ashes of flies with the juice of the colewort and brest-milke: others take nothing  
 thereto but honey. Certes, a straunge thing it is of these flies, which are taken to be as senselesse  
 and witlesse creatures, yea and of as little capacitie and understanding as any other whatsoever:  
 and yet at the solemne games and plaies holden everie fifth yeere at Olympia, no sooner is the  
 bull sacrificed there to the Idoll or god of Flies called \* Myiodes, but a man shall see (a wonder-  
 full thing to tell) infinit thousands of flies depart out of that territorie by flights, as it were thick  
 clouds. But to come againe to the foresaid infirmitie of haire-shedding: the ashes of the heads,  
 tails, yea and the whole bodies of mice burnt, are very good to make it come againe; especially  
 if the haire went off by occasion of some venomous matter or poison: so are the ashes of an ur-  
 chin or hedgehog medled with honey: or the skin thereof burnt and applied with tar. As for the  
 head alone of an urchin consumed into ashes, it is thought so effectually for this purpose, that it  
 will cause haire to grow againe upon a skar: but for the cure of the foresaid defect of haire, called  
 Alopecia, the places ought before the application of those topicke medicines, to be well pre-  
 pared with the razour, and a sinapisme or rubificative made of mustard seed, until the place look  
 red: howbeit, some chuse rather to take vinegre unto it. Here note by the way, that whatsoever  
 vertue we attribute unto hedgehogs, the same is more effectually in the porke spine. Moreover,  
 Lizards torrified yea and calcined as I have shewed before, with the root of reeds or canes that  
 bee greene and new drawne (which that it may burne the better with the Lizards, ought to bee  
 sliced small) yeeld ashes, which beeing incorporat well in oile of myrtles, doe retaine the haire  
 and keepe it from shedding, if the place be annointed therewith: and the greene lizards in this  
 cure and operation be simply the best: But if you would have this medicine to worke more effe-  
 ctually, put thereto salt, bears greace, and onions stamped. Some there be, who in ten sextars of  
 old oile seeth ten greene lizards, and therewith make a liniment, thinking it sufficient therewith

\* The Latines  
 in old time af-  
 ter the same  
 analogie cal-  
 led the dung  
 of swine, *Su-  
 cerda*; of kine  
 and oxen, *Bu-  
 cerda*; like as  
 the ordure of  
 men, *Homerd*.

\* This Idoll of  
 the Painims, I  
 take to be cal-  
 led in the ho-  
 ly Scripture,  
*Beel-zebub*.

**A** to annoint the place once a moneth, and no oftener. The ashes of vipers skins doth raise haire quickly againe and make it grow apace, where it was shed: so doth hens dung that is fresh and new, if the place be plied with annointing. Taken a ravens egg, and mix it with the dung aforesaid in a vessell of brasse, and therewith rub and annoint the head (so that it were shaven before) it will cause the new haire to come up blacke: but untill this unguent be dried upon the head, the patient must hold oile in his mouth, for feare least the teeth also by this means turne blacke: and withall, this ought to be done in the shade or within-house: and the foresaid ointment not to be washed off in foure daies space. Others in this cure, use the blood and brains of a raven, together with some thicke and deepe coloured wine. Some boile a raven throughly, untill the flesh be parted from the bones, and in the dead time of the night when every bodie is found asleepe, put him up into some pot or vessell of lead. There be againe, who having prepared and rubified the skin with salnitre, do annoint the place where the haire is gone or groweth thin, with a liniment made of Cantharides and tar punned and incorporat together. Now forasmuch as Cantharides be of a causticke qualitie and corrosive, great heed would be taken that they doe not fret and eat into the skin over deepe. Now when the place is thus prepared, and lightly exulcerat, they ordaine to apply thereto a liniment made of mice heads and their galls, incorporat and wrought together with their dung, putting thereto ellebore and pepper.

**B** The head many times is pestered with nits; but for to rid them away, there is not a better thing than dogs greafe. Some for this purpose, make a dish of meat with snakes, dressing and ordering them as eels, and so eat them; or els they take their slough which they slip off in the spring time, and drinke the same.

**C** Otherwhiles there be certaine brannic scales called dandruffe, which over-spread the head: to cleanse it from this scurfe and deformitie, it were not amisse to annoint the head with sheeps gail tempered with fullers \*scouring clay, and let it remaine on the head untill it be drie.

For the painefull head-ach, it is commonly thought, that the heads of naked snails (I meane those that bee found without shells, and are unperfitt yet and not fully made) plucked from their bodies, are a singular remedie to be hung about the necke or tied to the head; with this charge, that there be taken forth of their heads first, a certaine stonie hard substance, which is made flat and broad like a thin gravell stone: and if the said snails be but young and small, they use to stamp them, and in manner of a frontall apply them to the forehead. In like manner, the bones of a

**D** Vulturs head, whether it be the common Geire, or that which the Greeks call Ægyptios, hanged about the necke or fastened to the arms: also the brains of the said foule tempered with the oile of Cedar-rofin, driveth away the head-ach, if either the head bee throughly annointed, or the nostrils within-forth, therewith. The brains of a crow or of an owle, being sodden and eaten, will doe as much. Some thinke it good in this case, to lap the head and forehead with the feathers or plume plucked from about the necke of a cocke, or with his crested combe, but it must be of such a cocke as hath been close shut up as a prisoner and kept from meat and drinke a whole day and a night; but take this withall, the patient who is troubled with the headach, must fast as long from all meat and drinke. The ashes of a rat or weazill applied to the forehead, easeth the paine: so doth a twig or sticke taken from a puttocks nest, laid under the pillow of the sieke person: yea

**E** and a liniment made of a mouse skin burnt to ashes, mixed with vinegte, and so applied. Many doe say, that the little hard bone in the head of snails (such especially as are found between two cart-tracts) if it bee put through the eare, and hanged thereto within a little box of Ivorie, or otherwise tied fast and carried about one within a peece of a dogs skin, is a remedie for the head-ach that never faileth, and may serve to doe many good. If the head be hurt, or the crown crackt, lay to the wound a copweb with oile and vinegre, and so let it lie, it will not lightly goe off untill such time as it bee perfectly healed: this copweb is very good also to staunch the bloud \* of wounds in a barbats shop. But say that the bloud gush out of the head, and from the braine, what is to bee done in that case? Surely there is not a better thing to stay the flux thereof, than to in-

**F** still and drop thereupon the bloud of a goose or ducke, with the greace of the said foules, sodden together with oile of roses. And to returne once againe to the cure of the head-ach: Take a swallow feeding in a morning betimes, cut off his head (but let this be done if possibly you can in the full of the moone) wrap it within a linnen cloth, and bind it to the head of the patient with the yarne that goeth to the selfe-edge or list of a peece of cloth: and yet some there be, who incorporat the said head within white wax, and therewith annoint the forehead; and withall, bast

\* *Creta cimolia;*  
Tuckers  
earth.

\* *Fulneribus*  
*tonstrinam*  
*sanguine sistit:*  
Either whē the  
barbar would  
stop the orifice  
of a vein after  
bloud-letting:  
or when one  
that is newly  
wounded, cometh  
fresh  
bleeding to be  
dressed: or if  
his owne rasor  
chance to go  
awrie & shave  
to the quickē,  
whiles he hath  
a man under  
his hand to  
trim,

dogs haire downe to a bend or peece of cloth, and fasten the same close to the said forehead. G

Let us come lower to the eye-lids: It is said, that if one doe eat the brains of a crow with meate, it will make the haire there to grow: so doth the tried greace of sweatie wooll called Oefypum, if the edges or brims of the eyelids be annointed with it and myrthe hote, with a fine penfill. Many promise the same effect, if there be taken the ashes of flies and mice dung, of each an equall portion; so as they both together amount to the weight of halfe a dram or denier Romane; adding thereto of Stibi or Antimonium \* two six parts of a denier; so as they bee all incorporat with Oefypum aforesaid, and therewith the eye-lids be annointed. Likewise young mice are employed to the same purpose, beeing braied in a mortar with old wine to the consistence of those medicines which be called Acopa, and prepared for to dissolve lassitudes. If any hairs grow in the eyelids untowardly and bee offensive to the eyes; or otherwise, plucke them soorth, and annoint the place with the gall of an urchin, they will never grow againe to trouble you: of the same operation and effect, is the humor or liquor that the eggs of the Star-lizard called Stellio, doe yeeld from them: the ashes of a Salamander: the gall of a greene Lizard, tempered with white wine and permitted in the Sun to thicken and drie untill it have gotten the consistence of honey, lying all the while in some bason or vessell of brasse: the ashes of young swallows with the milkie juice of the Tithymall: and last of all, the slime or froth that issueth from shell-snails. H

To come nearer to the very eyes: the fierie red spots or pearls appearing in the chrystalline humor, which the Greeks call Glaucomata, may be cured (as our magicians say) with the brains of a young whelp or puppie that is but seven daies old; so as the chirurgian with his probe or instrument, doe conveigh the same gainly on the right side, if the right eye be amisse; and contrariwise on the left side, if the other eye be affected. And some of them affirme, that the fresh gall of a foule called Asio will doe as much: this Asio, is of the biggest kind of owles, who have certain feathers pricking up like ears. *Apollonius Pitaneus* was of opinion, that for to cure the cataract in the eye, the gall of a dog was better than that of the Hyæna, so that it were applied thereto with honey: and he was persuaded, that the same would take away the white spots or pearls of the eye, called Albugines. It is a generall speech; that to clarifie and quicken the eye-sight that is dim and overcast with a mist or clowd, a collyrie or eye-salve made with the ashes of mice heads and their tails, mixed with honey, is a singular medicine: but the same would be much better in case the said salve were made up with the ashes of heads and tailes both, of dormice, or the wild field-mice: or at leastwise with the brains or gall of an ægle. The greace and ashes of a rat burnt and well incorporat in a mortar with the best Atticke honey, is a soveraigne remedie for weeping and waterie eyes: so is Antimonium, otherwise called Stibi; but what this is, I meane to declare in my treatise of Minerals. The ashes of a weazill is good for the cataract: so are the brains of a lizard or swallow: and if the same lizards and swallows be either braied in a mortar or sodden, and so applied to the forehead in manner of a liniment, they do repress the violent heume that taketh to the eyes: which effect they worke either alone by themselves, or else with fine floure of meale, or with frankincense: and in this wise they helpe the eyes and face \* blasted and blistered with sun-burning. Moreover, there is not of all others a better medicine to cleare the eye and to rid away all thicke filmes and mists that trouble the sight, than to burne the said lizards and swallows alive, and with an eye-salve made of their ashes and honey of Candie, to annoint them. The slough or skin of an Asp is, which the likewise sometime casteth, tempered with the owne greace, mundifieth the eyes of horses and such labouring beasts, if they bee annointed therewith. Also, there is not a more soveraigne thing in the world for to remoove the cataract, and dispatch the mists and cloudie films that dim the eies, than to burne and calcine a viper alive in a new earthen pot never occupied before; putting thereto of the juice of fenell the measure of one cyath, and some corns or crums of Olibanum or frankincense: and this medicine is commonly called \* E-chion. Moreover, there is a collyrie or speciall eye-salve made of a viper suffered to putrifie in a pot of earth, so as the grubs or worms that come of the said carrion be stamped and incorporat in saffron. Some burne a viper with salt in an earthen pot; and they are of opinion, that whosoever doe lick the same salt, or let it melt at the tongues end, it clarifieth the eyes: and that they shall \* keepe the stomacke and all the bodie besides in good temper, yea, and live long by that meanes. They use to give also of this salt unto sheepe when they are not well at ease, and it is thought to be very holesome for their health: yea, and it entreth into many antidotes and counterpoisons devised against the venome of serpents. Some there bee who use to eat vipers ordinarily

\* i. one whole scriptule or scruple.

\* *Sicet solatis profunt.* This scorching and roughnesse of the skin or face, is called by Physicians *Ephelis.*

\* As one wold say, made of a viper.

\* *Stomachi totiusq. corporis temperiem, servat, et acies, Ex Dioc. Hanesy.*

H

I

K

L

M

rily

**A** rily at their table, for to preserve their eyesight. But for meat they prepare and order them in this wise: First, so soone as they have killed a viper, they give order to put salt into the mouth, untill such time as it hath sucked out the venomous humor that lieth at the root of the teeth, and dissolved or consumed it: afterwards, when they have cut away to the breadth of foure fingers from under the top of the head, and withall taken forth the entrails and garbage out of the belly, they seeth the rest of the bodie in water, or oile, together with salt and dill seed: and this flesh either they eat out of hand thus dressed, or els working it with some paste, they reduce the same into troches, that they may be preserved for their use at sundrie times. As touching the broth that is made of this decoction, over and besides that it is good in those cases before specified, this qualitie it hath, namely, to rid and cleanse both the head and all the bodie besides of lice; yea, and to

**B** kill the itch that runneth aloft in the skin. The ashes of a vipers head calcined, are by themselves very effectually without any thing els; but principally in clearing the sight, if the eyes be annointed therewith in some convenient liquor: so is the grease also of the viper. As for their gall, I dare not be so bold as to approve that which others confidently have advised and prescribed: because (as I have already shewed) the venome of serpents is nothing els but their gall. The grease of a snake mixed with verdegreece, healeth any part of the eye that is broken: but the slough or old skin which they cast off in the Spring, doth clarify the eyesight if the eyes be gently rubbed therewith. The gall of an Hulat likewise is highly commended for the white pearles, the cataracts and thicke filmes which trouble the sight: the fat also of the said bird is as much praised for the clearing of the same. Moreover, it is said, that the gall of that \*Ægle (which I said heretofore, to prove

**C** and trie her young birds, useth to force them for to looke directly upon the Sunne) mingled with the best honey of Athens, serveth to annoint the eyes, for the webs, filmes, and cataracts which trouble the eyesight. Of the same operation is the gall of a Vulture or Geire, incorporat with the juice of Porret and a little honey. The like vertue also there is in the gall of a Cocke or Capon, for the pin and web, and for the pearle in the eye, if the same bee dissolved in water; yea and for the cataract, especially if the said Cocke or Capon be all white. The dung likewise of Cocks and Capons, I meane that part onely thereof which is ruddie and browne, they say, is singular good for those that be pore blind or short sighted, such also as see not well but about noone tide. They commend moreover the gall of an Hen (but the fat especially) for the little blisters or spots that otherwhiles arise in the apple of the eye: In regard of which vertue, many there be that cram

**D** them fat, and for no cause else. But if there bee put thereto the powder of the red blood-stone Hamatites, and the yellow saffron-coloured Schistos, it is wonderfull how much better it will bee for that purpose; yea, and to heale the tunicles of the eyes that bee broken. Moreover, Hens dung, as much onely of it I meane as is white, many use to keepe in old oile within certaine boxes of horne, for to cure the white pearles that grow in the apple of the eye. And since I am entered thus farre into the dung of Pullaine, I must advertise you what is reported of Peacocks, That they doe eat and swallow downe againe the same dung which themselves have meuted, for very envie that they have unto mankind, knowing by a secret instinct of Nature how good it is for many uses. Furthermore, it is an opinion commonly received, that all the race of Faulcons, if they be boiled in oile rosat, are soveraigne for any accidents of the eyes whatsoever,

**E** if they be bathed with that decoction. Semblably, it is said, that their dung reduced into ashes and incorporat in the best honey of Athens, is very good therefore: as also the liver of a Glede or Kite is much commended in those cases. Pigeons dung tempered in vinegre, cureth the fistulaes which are betweene the lachrymall corners of the eyes and the nose: and otherwise is singular for the white pearles and the cicatrices or filmes growing in the eyes. Goose dung and Duckes blood, be both of them very soveraigne for to soake out the blacke blood in the eyes, occasioned by some contusion or bruise, with this regard, that they bee afterwards annointed with \*Hyssope

**F** and Honey. The gall of a Partridge mixed with honey, of each a like weight, mightily cleareth the eyesight: so doth the gall of a fallow Deere applied simply alone, without any mixture or addition at all. But these galls ought to be kept in a silver box, say they who ground upon the authority of Hippocrates for their warrant. Partridge egges sodden with honey in a brasen pan or posnet, doe cure the ulcers in the eyes, and take away the red pearles arising in the black therof. The blood of Pigeons, Turtledoves, Stockdoves, or Coists, and Partridges, is passing good for blood-shotten eyes. But they say that the blood of the Cocke Pigeons is better for this purpose than that of the female. Now for to fit this cure, they must be let blood in the veine under the wing or

\*Haliarotus, i. the  
lea-Ægle or  
Ortray.

\*Hyssope, un-  
lesse we read  
Oxyris, which  
is the tried  
grease of un-  
walked wooll.

pinion, because that bloud is whoter, and therefore by so much the better. But when the eyes be G dressed with this bloud, it would not be forgotten, that there bee a thin bolster boiled in honey, laid aloft, yea, and a locke of greasie wooll upon it, which had been soaked either in oile or wine. The bloud of the foules abovenamed helpeth those that cannot see toward a night: the liver also of a sheepe doth the same: but if the said sheepe be of a russet or browne colour, the medicine will doe the better: for as I observed before in Goats, those that carie such a coat, bee alwaies esteemed best. Many give counsell to foment and wash the eyes with the decoction of the said liver: and if they be in paine and swoollen withall, they advise to annoint them with the marrow of a Mutton. They promise also, That the ashes of scrich-Owles eyes put into a collyrie, will clarify the sight. Indeed the dung of Turtles consumeth the white pearles in the eyes: so doth the ashes of shell-snailles or hoddidods: as also the meuting of the kestrell Cenchris, which the H Greeke writers will have to bee a kind of Hawke. As for the spot or pearle in the eye called Argema, it may be cured by all those medicines above rehearsed, so that they bee applied thereto with honey. But the best honey simply for the eyes, is that wherein a number of Bees were forced to die. Whosoever hath eaten a young Storke out of the nest, he shall (they say) continue many yeares together, and never be troubled with inflamed or bleared eyes: like as they that carie about them a Dragons head. It is said moreover, That the Dragons grease incorporat in honey and old oile, dispatcheth and scattereth the filmes and webs that trouble the sight, if they be taken betimes before they be growne too thicke. Some there bee who at the full of a Moone put out the eyes of young Swallowes, marking the time when they have recovered their sight again: for then they plucke off their heads and burne them to ashes, which beeing tempered with honey, they use for to cleare their owne sight, to ease the paines, and discusse the blearednes of eyes, yea, & to heale them, if they have caught a blow or rush. As for Lizards, they use to prepare them many and sundrie waies for the infirmities incident to the eyes: Some take the greene Lizard and put her close within a new earthen pot that never was occupied; and therewith nine of those little stones which the Greekes call \*Cinadia, (and these are usually applied unto the shere for the swelling glandules & tumors that many times rise there) marking every one of them respectively by themselves: which being done, they take forth of the pot every day one; & when the ninth day is come, they let out the Lizard, and then they keepe the said stones thus ordered and prepared, as soveraigne remedies to allay the paine and greefe of the eyes. Others get a greene Lizard and put out her eyes, and bestow her in a glasse with a bed of earth under her in the bot- K tome thereof, and withall, enclose within the said glasse certaine rings, either of solide yron or massie gold: and so soone as they perceiue through the glasse, that the Lizard hath recovered her sight againe, they let her forth: but the said rings they keepe with great care and regard, as a speciall meanes for to helpe any bleared eyes. There bee moreover who use the ashes of a Lizards head in stead of Stibium or Antimonium, for to make smooth the roughnesse of the eye- lids. Some hunt after greene Lizards with long neckes, which breed in sandie and gravellic grounds, and when they be gotten, burne them to ashes, with which they use to repress the flux of waterish humors which begin to fall into the eyes, yea, and therewith consume the red pearls growing therein. It is said moreover, That if a Weasels eyes bee pecked or plucked out of the head, they will come againe, and shee will recover her sight: and therefore they practise the like L with rings and them together, as I observed before in Lizards. Furthermore, it is said, That as many as carrie about them the right eye of a serpent tied unto any part, it is very good for to stay the violent rheumes that have taken to the eyes, but then in any wise the serpent must bee let goe alive after that shee hath lost her eye. As touching those eyes which be evermore weeping, and doe stand full of water continually, the ashes of the starre-Lizards head called Stellio, together with Antimonium, helpeth them exceeding much. The copweb which the common spider maketh, that useth to catch flies; but especially that which she hath woven for her nest or hole wherein shee lieth her selfe, is soveraigne good for the flux of humours into the eyes, if the same bee applied all over the forehead, so as it meet with the temples on both sides: But M wot you what, none must have the doing hereof, either to get the said copwebs, or to lay it unto the place, but a young lad not as yet undergrowne, nor foureteene yeares of age: neither must he be seene of the partie whom hee cureth, in three daies after: ne yet during the space of those three daies must either he or his patient touch the ground with their bare feet: Which circumstances and ceremonies beeing duly observed, it is wonderfull to see what a cure will follow

\* Because they be found in the fish called Cinadi.

**A** follow thereupon. Furthermore, it is said, That these white spiders with the long and slender legs, being punned and incorporat in old oile, bee singular for to consume the white pearle in the eye, if the same bee dressed with that composition. Also those spiders that worke ordinarily under rouses, rafters, and boured floores of houses, and weave the thickest webs, if any of them bee enwrapped within a peece of cloth and kept bound to the eyes or forehead, doe restrain for ever the said rheumes and catarrhes that have found a way to the eyes. The greene Beetle hath a proprietie naturally to quicken their sight who doe but behold them: and therefore these lapidaries and cutters or gravers in precious stones, if they may have an eye of them once and look upon them, take no more care for their eye-sight, how it should serve their turnes when they are at their worke. Thus much of eyes.

**B** As concerning the eares and the infirmitie incident unto them; there is not a better thing to mundifie and cleanse them than a sheepes gall with honey: and a bitches milke if it bee dropped into them, easeth their paine. Dogs greafe tempered with Wormwood and old oile, helpeth those that be hard of hearing, so doth Goose greafe: Howbeit, some put thereto the juice of an Onion and Garlicke, of each a like quantitie. In this case also there is much use of Ants eggs alone without any thing els: for as little and sillie a creature as it is, yet she is not without some medicinal vertues: infomuch, as Beares, when they feele themselves sickish or not well at ease, cure themselves with eating Pismires. As for the manner of preparing as well the greafe of a Goose as of all other foules, this it is: First the fat ought to be cleansed and rid from all the skins, yeins, and strings that are among it, and then to bee laid abroad to the Sun in an earthen pan, covered over

**C** with a new lid of earth likewise which had never been used: this done, the foresaid pan must bee set over seething water, that the said greafe may melt: and then it is to passe through linnen bags that it may be tried from all the grosse cratchens: and so they put it up in a new earthen pot, and set it in some cold place against the time that it is to be used. Howbeit, this is well knowne, That if some honey be put thereto, it is lesse subject to corruption or putrifaction. Moreover, the ashes of burnt mice incorporat in honey, or els sodden with oile of Roses, allaieth the paine in the ears if it be instilled into them. But in case some earewig or such like vermine be crept within the ears,

**D** there is not the like meanes to cause it to come forth againe, as is the gall of mice dissolved in vinegre and dropped into them. Also when water is gotten into the head by the ears, Goose greafe together with the juice of an Onion, is singular good to draw it out. Moreover, there is a notable medicine made of dormice for all infirmitie of the eares, which otherwise could not bee cured, but were given over by all Physicians: for the making whereof, they take a dormouse and flea it; and after the guts and entrailles be taken forth, they seeth the same with honey in a new earthen vessell. Howbeit, some Physicians there be who thinke it better to boile the same with Spikenard, untill a third part be consumed, and so reserve it for their use: and whensoever after there is need of it, the manner is to infuse the said liquor warme into the eare by a pipe or instrument called an Otenchyte. This is knowne by experience to heale all the accidents of the eares, though otherwise incurable. Also the decoction of earth wormes boiled with Goose greafe, is singular good likewise to be poured into the eares. But if the eares be exulcerat, broken out, and do run matter, the red wormes engendred about trees stamped in a mortar with oile, are very proper to heale the

**E** same, if they bee applied thereto. Lizards that have hanged up a long time a drying with their mouths downward, if they bee punned with salt, serve to heale the eares that have caught some hurt either by bruse, crush, or stripe. But above all other, the Lizards that have brown spots upon them like rustie yron, and are straked along the taile with lines, are most effectuall for these infirmitie. As touching the Wooll beads or Caterpillers, which some call Millepedæ, others Multipedæ or Centipedæ, which are a kind of earthwormes keeping upon the ground, all hairie, having many feet, and courbing archwise as they creepe; and if you touch them, they will gather round together: the Greekes, some call them \*Oniscos, others Tylos: these \*wormes (I say) are very effectuall to assuage the paine of the eares, if they be sodden with the juice of Porret in the rind of a pomegranat: Some put thereto oile of Roses, and give advise to poure this medicine in-

**F** to the contrarie eare that is not pained. As for that worme or vermine which riseth not archwise with some part of the body in creeping, the Greeks some call it Seps, others Scolopendra; which though it be lesse than the former described, yet mischeevous ynough and venomous. The snails that carie shels upon their backe, and are usually dressed for good meat, if they bee applied with Myrthe or the powder of Frankincense, are very good for the eares that be crackt: so are the lit-

\*Plinie confoundeth Oniscos (which we call a Sow or Wood-louse) with the Caterpillar or Wool-bead Millepedæ. \*Indeed our Sows or woodlice, called otherwise Porcelliones, and Multipedæ, but not Millepedæ, and which if one touch the, draw themselves round, are good for the paine of the eares: but not the foresaid Woollbeads or Caterpillers, Millepedæ, which in their creeping rise and fall, &c.

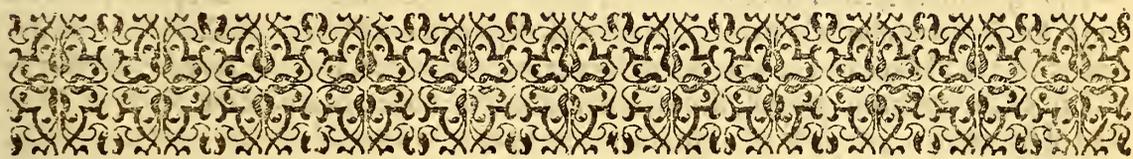
tle

tle and broad snailles brought into the forme of a liniment with honey, and laid too accordingly. The sloughs or skins that serpents cast, calcined upon a tile or potshard red hot, and so reduced into ashes and incorporat with honey, are very medicinable for all the accidents of the eares, if the same be dropped into them; but principally when they stinke or yeeld from them a strong savour: But if they bee full of purulent matter, and run withall, it were better to mingle the same with vinegre in stead of hony: but best of all with the gall of a Goat, a Bœuse, or a sea Tortoise. The foresaid sloughs or skins if they bee above one yeare old, or have caught much wet by raine and water, have lost their vertue and doe no good, as some are of opinion. Moreover, the bloudie humor that commeth from a spider, either tempered with oile of Roses, or els alone by it selfe upon a locke of wooll, or with a little Saffron, is very good for the eares: so is the Cricket digged up and applied to the place earth and all where it lay. *Nigidius* attributeth many properties to this poore creature, and esteemeth it not a little: but the Magicians much more a fair deale: and why so? Forsooth because it goeth as it were reculing backward, it pierceth and bo-  
 reth an hole into the ground, and never ceaseth all night long to creake very shrill. The manner of hunting and catching them is this, They take a flie and tie it about the middest at the end of a long haire of ones head, and so put the said flie into the mouth of the Crickets hole: but first they blow the dust away with their mouth, for feare least the flie should hide her selfe therein: the Cricket spies the sillie flie, seafeth upon her presently and claspth her round, and so they are both drawne forth together by the said haire. The inner skin of a Hens gifier, which the cooke useth to cast away, if it be kept and dried, and so beaten to poudre and mingled with wine, is good to bee dropped or poured hote into the eares that run with matter: so is the fat also of an Hen. There is a certaine kind of fattinesse to bee found in the Flie or Insect called \* Blatta, when the head is plucked off, which if it be punned and mixed with oile of Roses, is (as they say) wonderfull good for the eares: but the wooll wherein this medicine is enwrapped, and which is put into the eares, must not long tarie there, but within a little while be drawne forth againe; for the said fat will very soone get life and prove a grub or little worne. Some writers there be who affirme, That two or three of these flies called Blattæ sodden in oile, make a soveraigne medicine to cure the eares: and that if they bee stamped and spread upon a linnen rag and so applied, they will heale the eares, if they bee hurt by any brute or contusion: Certes this is but a nastie and illfavoured vermine, howbeit in regard of the manifold and admirable properties which naturally it hath, as also of the industrie of our auncestours in searching out the nature of it, I am mooved to write thereof at large and to the full in this place. For they have descri-  
 bed many kinds of them. In the first place, some of them be soft and tender, which being sod-  
 den in oile, they have proved by experience to be of great efficacie in fetching off werts, if they be annointed therewith. A second sort there is, which they call Mylœcon, because ordinarily it haunteth about mils and bake-houses, and there breedeth: these, by the report of *Musa* and *Pyetion* two famous Physicians, being bruised (after their heads were gone) and applied to a bodie infected with the leprosie, cured the same persitely. They of a third kind, besides that they be otherwise illfavoured ynough, carie a lothsome and odious sinell with them: they are sharpe rumped and pin buttockt also: howbeit, being incorporat with the oile of pitch called Pisse-  
 læon, they have healed those ulcers which were thought, *Nunquam sana*, and incurable. Also  
 within one and twentie daies after this plastre laid too, it hath been knowne to cure the swelling  
 wens called the Kings evill: the botches or biles named Pani, wounds, contusions, bruises, mo-  
 rimals, scabs, and fellons: but then their feet and wings were plucked off and cast away. I make  
 no doubt or question, but that some of us are so daintie and fine eared, that our stomacke ri-  
 seth at the hearing onely of such medicines: and yet I assure you, *Diodorus* a renowned Phy-  
 sician, reporteth, That hee hath given these foure flies inwardly with rosin and honey, for the  
 jaundise, and to those that were so streight winded that they could not draw their breath but sit-  
 ting upright. See what libertie and power over us these Physicians have, who to practise and  
 trie conclusions upon our bodies, may exhibit unto their patients, what they list, bee it ne-  
 ver so homely, so it goe under the name of a medicine. Howbeit, some of the more civile  
 sort, and who carried with them a better regard of manhood and humanitie, thought it bet-  
 ter and a more cleanly kind of Physicke, to reserve in boxes of horne the ashes of them burnt,  
 for the uses abovenamed. Others also would beat them (after they were dried) into poudre, and  
 minister them in manner of a clyste unto those that were \* Orthopnoicke and Rheumaticke.  
 Certes,

\*Which *Pliny*  
 taketh for a  
 kind of *Scarabæus*  
 or Beetle.

\**Orthopnoici*:  
 Such as cannot  
 take their wind  
 but sitting up-  
 right.

- A Certes, it is well knowne and confessed, that a liniment made of them, will draw fourth prickes, thorns, spils, and whatsoever sticketh fast within the flesh. Moreover, the honey wherein Bees were extinct and killed, is soveraigne for the diseases of the eares. As for the impostumes and swellings arising behind the eares, called Pacotides, Pigeons dung applied thereunto, either alone by it selfe, or with Barley meale or Oatmeale, driveth them backe or keepeth them downe. Also the liver or braines of an Owle, being resolved in some convenient liquor, and applied accordingly, cureth the accidents of the lap of the eare, and the foresaid impostumations, so dooth a liniment made of the wormes called Soves, together with a third part of rosin: and lastly, the cricquers above rehearsed, either reduced into a liniment, or else bound too, whole as they be, are good in these cases. Thus much concerning those maladies above specified. It remaineth now to proceed
- B unto other diseases, and the medicinable receipts respective unto them, drawne either from the same creatures, or else from others of that kind: whereof I purpose to treat and discourse in the next booke ensuing.



C

THE XXX. BOOKE OF  
THE HISTORIE OF NATURE,  
WRITTEN BY C. PLINIUS  
SECUNDVS.

D *The Proëme.*

CHAP. I.

*The originall and beginning of Art Magicke. When it first began, and who were the inventors of it. By whom it was practised and advanced. Also other receipts or medicines drawne from beasts.*

- E  He follie and vanitie of Art Magicke I have oftentimes already taxed and confuted sufficiently in my former books, when and wheresoever just occasion and fit opportunitie was offered: and still my purpose and intention is to discover and lay open the abuse therof in some few points behind. And yet I must needs say, the argument is such as deserveth a large and ample discourse, if ther were no more but this only to induce me, That notwithstanding it be of all arts full of fraud, deceit, and coufenage, yet never was there any throughout the whole world either with like credit professed, or so long time upheld and maintained. Now, if a man consider the thing well, no marvaile it is that it hath continued thus in so great request and authoritie; for it is the onely Science which seemeth to comprise in it selfe three professions besides, which have the command and rule of mans mind above any other whatsoever. For to begin withall, no man doubteth but that Magicke tooke root first, and proceeded from Physicke, under the pretence of
- F maintaining health, curing, and preventing diseases: things plausible to the world, crept and insinuated farther into the heart of man, with a deepe conceit of some high and divine matter therein more than ordinarie, and in comparison whereof, all other Physicke was but basely accounted. And having thus made way and entrance, the better, to fortifie it selfe, and to give a goodly colour and lustre to those fair and flattering promises of things, which our nature is most given

given to hearken after, on goeth the habite also and cloake of religion: a point, I may tell you, G that even in these daies holdeth captivate the spirit of man, and draweth away with it a greater part of the world, and nothing so much. But not content with this successe and good proceeding, to gather more strength and win a greater name, shee entermingled with medicinable receipts and religious ceremonies, the skill of Astrologie and arts Mathematicall; presuming upon this, That all men by nature are very curious and desirous to know their future fortunes, and what shall betide them hereafter, perswading themselves, that all such fore-knowledge dependeth upon the course and influence of the starres, which give the truest and most certaine light of things to come. Being thus wholly possessed of men, and having their senses and understanding by this meanes fast ynough bound with three sure chains, no marvell if this art grew in processe of time to such an head, that it was and is at this day reputed by most nations of the earth for the para- H gon and cheefe of all sciences: insomuch as the mightie kings and monarchs of the Levant, are altogether ruled and governed thereby. And verely there is no question at all, but that in those East parts, and namely in the realme of Persia, it found first footing, and was invented and practised there, by \* *Zoroastres*, as all writers in one accord agree. But whether there was but that one *Zoroastres*, or more afterwards of that name, it is not yet so certainly resolved upon by all Authors: for *Eudoxus* (who held art Magicke to be of all professions Philosophicall and learned disciplines, the most excellent and profitable science) hath recorded, That this *Zoroastres*, to whom is ascribed the invention thereof, lived and flourished \* 6000 yeares before the death of *Plato*. And of his mind is *Aristotle* also. Howbeit *Hermippus*, who wrote of that art most exquisitely, and commented upon the Poëme of *Zoroastres*, containing \* a hundred thousand verses twentie I times told, of his making; and made besides a Repertorie or Index to every book of the said Poësie: this *Hermippus* (I say) reporteth, That one *Azonaces* taught *Zoroastres* Art-Magicke; which maister of his lived 5000 yeares before the war of Troy. Ceres, I cannot chuse but marvell much, first, that this science and the memoriall therof should so long continue, and the Commentaries treating of it not miscarie and be lost all the while, during such a world of yeares: considering besides, that neither it was ordinarily practised and continued by tradition from age to age, nor the successors in that facultie were professors of the greatest name, and renowned by any writings. For what one is there thinke you among so many thousands, that hath any knowledge, so much as by bare hearefay, of those who are named for the onely Magicians in their time, to wit, *Apuscorus* and *Zaratus*, Medians; *Marmaridius* of Babylon; *Hippocus* the Arabian; and *Zarmocenedas* of Assyria? For bookes have we none extant of their writing, nor any monuments which K beare record and give testimonie of such clearks. But the greatest wonder of all is this, that *Homer* the Poet, in his *Ilias* (a Poëme composed purposely of the Trojane warre) hath not so much as one word of Magicke: and yet in his *Odyssæa*, where he discourseth of the adventures, travails, and fortunes of prince *Vlysses*, such adoe and stir there is with it, as though the whole worke consisted of nothing els but Magicke. For what is meant by the variable transformations of \* *Proteus*, or by the songs of the \* Mermaids, whereof hee writeth so much; but that the one was a great forcerer, the other famous witches or enchauntresses? As for that which he relateth of lady *Circe* how she wrought her feats by conjuration only and raising up infernall spirits; surely it favoureth L of art Magicke and nothing els. I muse much also, that after *Homers* time there is no writer maketh mention how this art arrived at *Telmessus*, a citie [in the marches of *Lycia*] wholly addicted to religion, and so famous for the colledge of priests & soothsayers there: or at what time it made a voiage & passed over into *Theffalie*; where it reigned so rise and was so usually practised in every towne and citie, that with us here in these parts of the world, it took the denomination of \* that countrey; and retained the same for a long time, notwithstanding that the word Magicke indeed was appropriat unto a strange and far remote nation. And verely, considering how about the time of the war and destruction of Troy, there was no other Physicke in use but that which *Chiron* the Chirurgical practised, and that during the heat and bloody wars only; it seemeth very strange and wonderfull unto me, that the nation of *Theffalie*, and the native country of *Achilles* [and *Chiron*] M should become so famous for Magick: insomuch as *Menander* also (a Poet by all mens judgment so framed by nature for deep learning and exquisit literature, as that he had no concurrent in his time that came neare unto him) entituled one of his comedies, *Theffalica*; wherein he deciphered and depainted lively unto us, the whole order and manner of witches with all their charms and incantations, by the vertue wherof they would seem to pull the Moon down from heaven. I would have

\* King of the Bactrians, which some take to be *Abraham*.

\* It seemeth that in this calculation of yeares, *Plinie* mistaketh the number: For *Plutarch* saith he lived 600 yeares before the Troiane war: or els that he meaneth *Lunares annos*.

\* *Vicies centum millia versum*, i. two millions of verses. *Diodorus Siculus* saith, That this was a meer fictio, arising hereupon, That *Proteus* being a king of *Egypt*, according to the custome of the *Egyptiā* kings, for greater maieltie and state, shewed himself abroad adorned with the ensignes, representing a Bull, Dragon, Liō, Tree, Fire, and such like: altering estoons these ornamets, which cōtained some hieroglyphicall mysteries appropriat to the person of a king.

\* Three daughters of *Achelus* & *Calliope*: whose names were *Parthenope*, *Ligia*, and *Leucosia*, reputed witches, & able to doe great matters by charmes.

\* For properly the *Magi* were the wise men of Persia, and yet at Rome they usually tearmed Magicians by the name of *Theffalians*.

A have thought that *Orpheus* soone after and in the age next ensuing, had brought in first these superstitious ceremonies, by reason of the propinquitie and neighbourhood of that region, and that he proceeded therewith to the advancement of physicke, but for one thing which plucketh me backe; namely, That Thrace his naturall countrey and the place of his birth, was altogether ignorant of Magicke, and knew not what it meant. But as far as ever I could find, the first that is recorded to have commented and written of this Art, was *Osthanes*, who accompanied *Xerxes* K. of the Persians, in that voiage and expedition which (in warlike maner) he made into Greece: and to say a truth, he it was that sowed the seeds of this monstrous Art, and infected therewith by the way, all parts of the world wheresoever he went and came. Howbeit, those authors and historiographers who have searched more nearely into the matter, set down another *Zoroastres*, borne

B in the Isle *Proconnesus*, who wrote somewhat before *Osthanes*, of that argument: nevertheless, this is held for certaine, That *Osthanes* was the man, who most of all other set the Greeke nation's not only in a hot desire, but also in a madding fit and enraged as it were, after Magicke. And yet I must needs say that I have observed, that not onely at first, but also from time to time, the greatest name that went of learned men and great philosophers, for their singular skill and profound knowledge, arose from the opinion that was of their insight in this Science. Certaine it is, that *Pythagoras*, *Empedocles*, *Democritus*, and *Plato*, were so far in love therewith, that for to attaine the knowledge thereof, they undertooke many voiajes and journies over sea and land, as exiled and banished persons, wandering from place to place, more like travaillers than students; and being returned home againe into their owne countries, this Art they blazed abroad and highly praised; this they held as a secret and divine mysterie. As for *Democritus*, he raised a great name

C of *Apollonices Captidenes*, and *Dardanus* of Phoenicia, as well by the books of *Dardanus* his master (which he fetched from out of his sepulchre where they were bestowed) as also by publishing commentaries of his owne, which were extracts and draughts out of those authors and their writings; which afterwards, received and learned by others, so passed from hand to hand, and were so deeply engraven and imprinted in the minds and memories of men, that I assure you I wonder at nothing in the world so much; for so full they are of lyes, & so litle or no truth, godlinesse, and honestie is contained in them, that men of judgement and understanding who approve and esteeme his other books of Philosophie, will not beleve that these works were of *Democritus* his making: howbeit, this is but a vaine conceit and persuasion of theirs; for well it is known

D and confessed, that *Democritus* led away an infinite number of people by this means, and no man so much; filling their heads with many faire promises, and the sweet impression thereof ravished their spirits after this Art. Moreover, there is yet one point more, whereat I wonder as much as at any other; to wit, that these two professions (Physicke I meane, and Magicke) flourished both together in one age, and shewed themselves in their greatest glorie: which was about the Peloponnesiacke warre in Greece, three hundred yeeres after the foundation of our citie of Rome; at what time as *Hippocrates* professed the one, & *Democritus* for his part published the other. Now there is another faction (as it were) of Magicians, which tooke the first foundation from *Moses*,

E \* *Iannes*, and *Iotapes*, Jewes; but many thousands of yeeres after *Zoroastres*: and yet the \* *Cyprian* Magicke is later than so by as many yeeres. But to come againe unto our Magick above said: there was a second *Osthanes* in the daies of K. *Alexander* the Great, who (by reason that he attended upon him in his traine, during his journies and voiajes that he made) was himselfe in great reputation abroad, and by meanes thereof gave no small credit and authoritie to this profession; for that he had opportunitie thereby (as no man need to doubt) to travaile and compasse the globe of the Earth, & so to spread and divulge this learning in all parts. And verely, that this doctrine hath been heretofore received in some nations of Italy, it appeareth as well by good evidences and records extant at this day in the bodie of our Law written in the twelve tables, as by other arguments and testimonies which I have alledged in the former booke. Certes, in the 657 yeere after the foundation of Rome citie, and not before (which fell out to be when *Cn. Cornelius Lepidus* and *P. Licinius Crassus* were Consuls) there passed a decree and act of the Senat, forbidding expressly the killing of mankind for sacrifice: wherby we may evidently see, that untill this inhibition or restraint came forth, our progenitors and ancestors were given to these inhumane and monstrous sacrifices. No question there is verely, but that this Art of Magicke was professed in Fraunce, and continued untill our daies: for no longer is it agoe than since the time of *Tiberius Caesar*, that their *Druidæ* (the Priests and Wise men of France) were by his authoritie put downe,

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\* It should seeme that these were the Magicians of *Pharao*, of who *S. Paul* *2 Tim. 3. chap.* maketh mention, who would have counterfeited the miracles wrought by *Moses*: where note, that *Plinie*, ignorant in the holie Scriptures & void of true religion, rangeth *Moses* the prophet & faithful servant of almighty God, with such forcerers and enchanters. For the *Painims*, wanting the light of the Gospell, attributed all effects and operations above nature, to Magicke; & were not able to distinguish between miracles done by the finger of God or his ministers, and the illusions practised by the devill and his lims.

\* Some interpret this to bee meant of Christianitie, which was received with the first in *Cyprus* by the preaching of the Gospell, and as it is thought, by *S. Barnabas*: for that during the infancie of the primitive Church, manie miracles were wrought by the Apostles and Disciples of our Saviour *Iesus Christ*, the heathen hold that Religion of Christians to be a kind of Magicke. Others understād this place, of the priests of *Cyprian Venus* called *Cynareans*.

together with all the pack of such physicians, prophets, and wizards. But what should I discourse any longer in this wise, of that Art which hath passed over the wide ocean also, and gone as far as any land is to be seene, even to the utmost bounds of the earth; and beyond which, there is nothing to be discovered but a vast prospect of Aire and Water! And verely in Britaine at this day it is highly honoured, where the people are so wholly devoted unto it, with all reverence and religious observation of ceremonies, that a man would thinke, the Persians first learned all their Magicke from \* them. See how this Art and the practise thereof is spread over the face of the whole earth! and how \* those nations were conformable enough to the rest of the world in giving entertainment thereto, who in all other respects are far different and divided from them, yea and in manner altogether unknowne unto them. In which regard, the benefit is inestimable that the world hath received by the great providence of our Romans, who have abolished these monstrous and abominable Arts, which under the shew of religion, murdered men for sacrifices to please the gods; and under the colour of Physicke, prescribed the flesh to be eaten as most wholesome meat.

\* As it appeareth by our old English Chronicles, which write of K. Arthur, the knights of the round table, and Merlin the prophet or magician.

\* No doubt hee meaneth Englad, Scotland, and Ireland, which seemed to be separat from the rest of the world; where, in old time Magicke bare a great sway, and wiches still swarm too much.

- <sup>1</sup> Hydromantia.
- <sup>2</sup> Spheromantia.
- <sup>3</sup> Aeromantia.
- <sup>4</sup> Astrologia.
- <sup>5</sup> Pyromantia.
- <sup>6</sup> Lecanomantia.
- <sup>7</sup> Axinomantia.

## CHAP. II.

### *The sundrie kinds of Magicke. The execrable acts of Nero: and the detestation of Magicians.*

**M**agicke may be practised after divers sorts, according as *Oshanes* hath set downe in writing: for it worketh by the means of <sup>1</sup> Water, <sup>2</sup> Globes or Balls, <sup>3</sup> Aire, <sup>4</sup> Stars, <sup>5</sup> Fire-lights, <sup>6</sup> Basons, and <sup>7</sup> Axes: yea and many other means there be, that promise the fore-knowledge of things to come: besides the raising up & conjuring of ghosts departed, the conference also with Familiars and spirits infernall. And all these were found out in our daies, to be no better than vanities and false illusions, and that by the Emperour *Nero*. And yet was he never more addicted to play upon the cythern, nor tooke greater pleasure to hear and sing tragicall songs, than to studie art Magicke: and no marveile if he were given to such straunge courses, having wealth and world at will; and his fortunes besides attended upon and accompanied with many deepe corruptions of the mind. But amid those manifold vices whereunto hee had betaken and sold himselfe, a principall desire hee had, to have the gods (forsooth) and familiar spirits at his commaund; thinking that if he could have attained once to that, he had then climbed up to the highest point and pitch of magnanimitie. Never was there man that studied harder, and followed any Art more earnestly, than he did Magicke. Riches he had enough under his hands, and power he wanted not to execute what he would; his wit was quicke and pregnant, to apprehend and learne any thing, over and besides other means that he practised for to bring about this desseine of his, which were so intollerable, that the world could not endure them: and yet hee gave it over in the end without effect: an undoubted & peremptorie argument to convince the vanitie of this Art, when such an one as *Nero* rejected it. But would to God he had conferred with familiars and spirits, yea and taken counsell of all the devils in hell, for to bee resolved of those suspicions which were gotten into his head, rather than given commission as hee did to the professed bawds and common harlots in stinking stewes and brothell-houses, for to make inquisition from house to house after those whome he had in jealousy. Certes, no bloudie and detestable sacrifices (how inhumane and barbarous soever) he could have performed, but they had been far more easie and tollerable, than those cruell imaginations which he conceived, and wherupon he murdered most piteously so many good citizens, and filled Rome with their restless ghosts. But to returne again to Art-magick, which *Nero* would so faine have learned: what might be the reason that he could not reach unto it? Surely these Magicians are not without their shifts and means of evasion to save the credit of their Art, if haply they misse and come short at any time of their purpose: For otherwhiles they beare us in hand, that ghosts and spirits will not appeare, nor yeeld any service to those persons who are \* freckled and full of pimples: and haply \* *Nero* the Emperour was such an one. As for his lims otherwise, he had them all, and found they were: besides, the set daies and times fit for this practise, and prescribed by Magicians, he might chuse at his good will and pleasure. Moreover, an easie matter it was for him to meet with sheepe, cole-black, and such as had not a speck of white or any other colour; for him (I say) who when he list could sacrifice men, & tooke greatest delight in those sacrifices. Furthermore, he had about him *Tyridates* the K. of Armenia, a great Magician, for to give him instructions. This prince *Tyridates* being vanquished and sub-

\* *Lentiginosis*.  
\* *Suetonius in Nerone: Corpore fuit maculoso & fædo: i. His skin was full of foule spots.*

G  
H  
I  
K  
L  
M

**A** dued by the Romane captains under *Nero*, and forced by their capitulations to present himselfe personally at Rome for to doe homage unto the emperour, travailed thither all the way by land (which was a fore charge to the countries and provinces through which he passed, bringing with him as he did the whole pompe and traine for the triumph over Armenia and himselfe) & came unto *Cesar*. And why would not this *Tyridates* passe the seas and saile over into Italy the nearest and most expedit way? Forsooth, so precise he was, that he made a scruple, and thought it unlawfull (as all magicians doe) either to spit into the sea, or otherwise to discharge into it the necessarie excrements that passe from mans bodie, thereby to pollute and defile that Element. Many other magicians he brought with him in his traine. Hee instructed *Nero* in the principles of Magicke; yea and admitted him to their sacred feasts and solemne suppers, & all to enter him into that profession: but it would not be: for albeit *Nero* enthronized & enstalled *Tyridates* in his kingdome, and gave him his roialties againe, all would not serve; for never could he receive at his hands by way of remuneration and recompence, the skill of this Science. And therefore we may be fully assured and boldly conclude, That it is a detestable & abhominable Art, grounded upon no certaine rules; full of lies and vanities, howsoever it carrie some shew or shadow rather of veritie: and to say a truth, that certitude which it hath in effecting any thing, proceedeth rather from the devilish cast of poisoning practised therewith, than from the Art it selfe of Magicke. But what needs any man to seeke and hearken after the lies which the Magicians in old time have let sие and sent abroad? When I my selfe in my youth have seene and heard *Apion* (that great and famous Grammarian) tell straunge tales of the hearbe *Cynocephalia*, which the *Ægyptians* call *Osyrites*, and namely, that it hath a divine and heavenly vertue, and was a singular preservative against all poisons, charms, & enchantments; but whosoever plucked or drew it out of the ground (saith he) could not escape present death. The same *Appion* reported in my hearing, that he hath conjured and raised up spirits, to \* enquire and learne of *Homer*, what countryman born he was? and from what parents descended? may he durst not report what answer was made againe, either unto him or them. \* *Adfiscitandū*  
*Homerum.*

CHAP. III.

*Of Mould-warps: and of many other medicines taken from sundrie beasts, which are in their kind either tame or wild: and the same medicines digested according to diseases as they orderly follow.*

**O**ne speciall argument this may be, to proove the follie and vanitie of Magicians, because of all other living creatures, they do admire and set greatest store by theire wants or moults, which Nature seemeth to have condemned to perpetuall blindnesse and prison, shutting them up as it were evermore in a darke dungeon, or keeping them rather under the earth, like as they were buried and enterr'd. And yet for all this, these Wise men give more beleefto those signes which they spie in their bowels and entrailles when they be opened, than to the inwards of any beast whatsoever. This opinion moreover they have of a mould-warpe, that there is not a creature more capable of religion, and fitter to be employed in sacrifice and divine service, than it: nay they bath not to avouch & warrant, That whosoever swalloweth down all whole the heart of a moule fresh killed, whiles it is yet warme and panting with life in it, shall have the gift of divination, and foretell the event and issue of any businesse in hand. Moreover, they affirme, that the tooth of a mould-warpe taken out of her head whiles shee is alive, is singular to allay the tooth-ach, if it be hanged about the necke or tied to any part of the bodie. They talke of many other wonders wrought by this poore creature, which I purpose to deliver as occasion shall be offered, in place convenient. And yet when they have all said that they can of them, that which carrieth the greatest likelihood and probabilitie, is this, That they should bee good against the biting of these musets or hardishrews, for, as you have heard me say before, the very earth that is pressed down with the wheels in a cart-tract, is proper for that purpose. But to leave these moults & to follow on still with this maladie of toothach; the said Magicians tell us a medicine made of the ashes of a dogs head (dying of madnesse) that it should be passing good therefore, if it be mixed with the oile *Cyprinum*, and lo dropped into the ear on the pained side: howbeit this care would be had, That the said doggs head have no flesh at all sticking to the scalpe or scull, when it is burned and calcined. They say moreover, that the greatest eye-tooth of a dog growing on the left side of his

head serveth well for this grievance, if the tooth that is in paine be scarrified round about there- G  
 with. Also a bone growing out of the ridge or chine of a dragon, will do as much; or that of the  
 serpent called Enhydriſ. Now are theſe ſerpents white of colour, and held all to be the male. The  
 greateſt tooth of this Enhydriſ is thought to be ſingular for to ſcarrifie or to let the painful tooth  
 bloud therewith: but in caſe the teeth in the upper chaw doe ake, they take two of the upper teeth  
 of this ſerpent, and apply them faſt thereto; but contrariwiſe of the neather jaw. They that hunt  
 after crocodiles, uſe to greaſe themſelves with the fat of this ſerpent. Moreover, it is good by  
 their ſaying, to ſcarrifie the gumbs about the teeth with the bones taken out of a lizards fore-  
 head at the full of the moone; with this regard, that the ſame in any wiſe touch not the ground.  
 Some of them there be who make a collution with dogs teeth ſodden in wine untill the one halfe  
 be conſumed, and therewith waſh the teeth that ake: but the aſhes of the ſaid teeth incorporat H  
 in hony, are ſingular good for little children which have much a doe in breeding their teeth. The  
 ſame medecine is holden to be an excellent dentifrice for to make teeth looke white. If the teeth  
 that ake be hollow, they uſe to put into the concavities thereof, the ſaid aſhes incorporat in mice  
 dung, or elſe the liver of a lizard dried. Alſo if one that is troubled with tooth-ach, ſet his teeth  
 in a ſnakes heart and bite it, or hang the ſame about the necke or otherwiſe, it is thought to be an  
 effectuall remedie for the ſaid diſeaſe. Others there be of theſe magicians, who preſcribe to chew  
 and eat the fleſh of a mouſe twice in a month, and they aſſure us by this means that we ſhall pre-  
 vent and avoid the tooth-ach. Moreover, it is ſaid, that a decoction of earthworms boiled in oile  
 and poured into the eare on that ſide where the toothach is, doth give great eaſement of paine.  
 The aſhes of the ſame made burnt, put into the hole of a tooth that is rotten or worme-eaten, I  
 cauſeth it to fall out of the head with eaſe: and if the teeth that doe ake be ſound, rub them with  
 the ſaid aſhes and the paine will ceaſe. Now the ſaid worms ought to be burnt or calcined upon  
 a tyle or potheard. Alſo a decoction of this kind of worms ſodden in ſquilliticke vinegre with  
 the root of a mulberrie tree, is a ſoveraigne medecine to waſh the teeth withall when they be in  
 paine. Furthermore, the little grub or worme which is found in the hearbe Tazill, called \* *Veneris*  
 Laver, hath a woonderfull operation to cure the tooth-ach, if it be put into the hole of a faultie  
 tooth: and no marveile, for the caterpillers that breed in coleworts, will preſently fall off if they  
 be but touched with this worme. The punaiſes alſo or wall-lice that come from mallowes, infuſed  
 into the ears with oile roſat, aſſuage the toothach. The ſmall ſandie grit that is found in the horns  
 of ſhell-ſnails, conveighed into an hollow tooth, preſently allaieth the paine. The bare ſhells of K  
 the ſaid ſnails, hollow as they be and void, calcined and reduced into aſhes, and incorporat with  
 myrrhe, are paſſing good for the gumbs: but the aſhes of a ſerpent burnt and calcined in an ear-  
 then pot, with ſalt among, helpeth the tooth-ach, if it be inſtilled into the eare on the contrarie  
 ſide, with oile of roſes. The ſkin of a ſnake which ſhe hath caſt in the Spring, made hote in oile  
 and the roſin of torchwood, is ſingular in this caſe to be inſtilled into either of the ears, it makes  
 no matter which: ſome put thereto frankincenſe and oile roſat. The ſaid ſlough or ſkin of a ſnake  
 thus prepared and put into an hollow tooth, cauſeth the ſame to fall out of the head without  
 any paine or griefe at all. As touching white ſnakes, how they caſt their ſlough at the riſing  
 or apparition of the Dog-ſtarre, I hold it to be a meere fable; for it was never ſene or knowne,  
 that they did ſo in Italie: much leſſe therefore is it credible, that in hot countries they ſhould be L  
 ſo late ere they caſt their ſlough. Moreover, it is commonly beleevd, that the ſaid ſlough kept  
 long and incorporat with wax, draweth out a tooth moſt ſpeedily, if it be applied thereto. Alſo,  
 ſnakes teeth, either worne about the necke or laid to teeth in paine, aſſuage their griefe. Some are  
 of opinion, that a verie ſpider all whole as it is, caught with the left hand, bruifed and incorporat  
 in oile of roſes, and ſo dropped into the eare of the ſame ſide that the teeth ake, is very good to  
 mitigat the paine. It is ſaid alſo, that if a man take all the little bones of an hen (and ſave thoſe  
 onely of the legs whole that be hollow) and keepe them in the hole or cranie of a wall, and with  
 one of the ſaid bones either hitt the tooth that ake, or ſcarrifie the gumb about it, and then  
 preſently caſt it away when he hath done with it, the paine will immediatly be gone. The like ef-  
 fect hath the dung of a raven, applied hard unto the place within a locke of wooll: likewiſe of M  
 ſparrows, tempered in oile hot and poured into the eare that is next unto the pained tooth; but  
 ſurely it will cauſe an intollerable itch: and therefore many thinke it a more ſafe and eaſie reme-  
 die, to burne young ſparrowes in a fire made of vine-twiggs, and the aſhes that commeth from  
 them to temper with vinegre, and therewith to rub the ſaid teeth.

\* *Veneris Labrii.*

A

CHAP. IIIII.

How to procure a sweet breath. Means to take away the spots that blemish the face :  
and to amend the infirmities incident to the throat.

B

IT is said, that for to rectifie the offence of a strong and stinking breath, and to make it sweet and pleasant, it is good to rub the teeth with the ashes of mice burnt, and incorporat with honey.

Some there bee, who mingle therewith the root of fennell. If the teeth be pricked or scraped with a vulturs quill, it will cause the breath to be sowre: but to do the same with the quill or prick of a porkepine, is a singular thing to strengthen the teeth and keepe them fast in the head. As touching the sores in the tongue, or the scabs and little ulcers breaking out about the lips, a decoction of swallows sodden in honyed wine, healeth them: but if the lips bee chapped, there is not a better thing than to annoint them with the grease of a goose or hen. For the same purpose serveth the tried or rindled greace of sweatie wooll, beeing incorporat with the powder of gallnuts: also the white copwebs that spiders doe weave, or els the little fine ones which they worke under the planks and floors of high lofts, or roufs of housen. \* If one chance to burn his mouth inwardly with some scalding broth or otherwise, the milke that a bitch giveth is a present remedie therefore.

\* Si seruentia  
os inus exusse-  
vini: per adven-  
ture hee mea-  
neth the hore  
sores within  
the mouth,  
called *αγορυ*.

C

As touching the spots that infect the skin of the face, the foresaid tried grease of wooll unwashed, called *oesypum*, incorporat with the hony of the Island Corsica (which of all other is counted most unpleasent and untoothsome) is proper to subtiliat and scoure them: the same also laid to the face upon a locke of wooll, causeth the scurfe or scales whereby the skin seemeth to pill, for to fall away: howbeit, some thinke it better to put honey thereto. But say there appeare upon the face any foule and thick morphew that hath pierced deepe into the skin, it is good to rub the same with dogs gall; but first the place ought to be pricked thick with a needle, that the medicine may enter in. If the skin looke wan, or black and blew, take the lights of rams or other sheepe, cut them into thin slices like unto skins, and lay them hot to the place; or els apply thereto pigeons dung. The fat of a goose or hen, is a singular thing to preserve or keepe soft, smooth, and delicat, the skin of the face. As for the ringworms or illfavoured tectars called Lichenes, there is a proper liniment made either of the dung of mice incorporat with vinegre, or the ashes of an urchin tempered with oile. But in this cure, the face ought to be bathed and fomented before with vinegre and salnitre.

D

For to take away any spots or pimples arising in the face, there is not a better thing to apply unto them than the ashes of the little broad snails which are commonly found in every place, incorporat with hony. And in truth, the ashes of any snails whatsoever, are astringent and hot, by reason of a certaine absterfivie qualitie that they have; which is the reason that they enter into potentiall cauteries, or causticke and corrosive medicines: and therefore they serve in liniments for to kill scabs, scurfs, mange, and leprosie; yea and to scoure away the foule spots called Lentils. Moreover, I read in authors of certain pismires greater than the rest, called *Herculeanæ*, the which being stamped with a little salt put unto them, are good for all the infections of the skin mentioned in the former receipt. There is a kind of insect or flie called *Buprestis*, passing like unto a long-legged beetle; but seldome or never bee any such found in Italy: kine and oxen catch much harme by this flie; for many times as they graze, they licke it up with the grasse and swallow it downe: and hereupon it tooke that name *Buprestis*: for no sooner commeth it to the gall, but it inflameth and setteth the beast into a great heat, whereupon it swelleth untill it burst againe. So corrosive it is (as I have said before) that beeing incorporat with goat sewer, and so reduced into a liniment, it taketh away the tectars called Lichenes that be in the face. The blood of a vultur [a geire] tempered with the root of white *Chamaeleon* (I mean the hearb so called) and the rosin of cedar, healeth the leprosie, so that this liniment be covered with colewort leaves.

E

Of the same effect are the feet of locusts braied in a mortar and incorporat with goats tallow. The greace of a cock, capon, or hen, well stamped and wrought with an onion, is singular to scoure the spots and specks of the visage: also the hony wherein a number of bees were stifled and killed, is proper for the said purpose: But above all, the greace of a swan is commended both for to cleanse the skin of the face from all flecks and freckles, and also to take away wrinkles. As for the markes remaining after the cauterie or hot yron, there is no better means to take them out, than a plastre of pigeons dung and vinegre. If the rheume cause the mur, the pose, or heaviness in head, I find a pretie medecine to rid it away, by kissing onely the little hairie muzzle of a mouse.

As touching the uvula and paine of the throat, they may bee both of them eased and cured with lambs ordure, which passeth from them before they have bitten grasse dried in the shade. The juice or slimie humor that shell-snails yeeld when they be pricked through with a pin or needle, is singular good in a liniment for to be applied unto the uvula; provided alwaies, that those snailles doe hang after, in the smoke. The ashes that come of swallows calcined and burnt, is likewise verie soveraigne, beeing laid to the grieved place with honey: and in that sort prepared, it serveth also for the inflammation and swelling of the tonsils or amygdals of the throat. For the said tonsils and other accidents of the throat, a gargarisme of ewes milke is right soveraigne. There is a certaine creeper called a \* Cheeslip, which if it be bruised or stamped, is good for the said infirmitie: so is pigeons dung gargarized with wine cuit, or applyed outwardly with salnitre and dried figs. If the throat be troubled with hoarfnesse, occasioned by rheume or catarrhe, the foresaid shell-snails doe greatly mitigat the same infirmitie, beeing first sodden in milke (all save the earthie or muddie substance which they must bee cleansed from) and then given in wine cuit to the patient for to drinke. Some hold opinion, that the snails found in the Isle Astypalæa, are the best of all others for this purpose, but principally the absterfive substance that is found in them. The cricquet called Gryllus, doth mitigat catarrhs and all asperities offending the throat, if the same bee rubbed therewith: also if a man doe but touch the amygdals or almonds of the throat, with the hand wherewith he hath bruised or crushed the said cricquet, it will appease the inflammations thereof. To come now unto the Squinancie: a goose gall incorporat with the juice of the wild cucumber and honey together, is a most speedie and present remedie for it: also the brains of an owle, and the ashes of a swallow drunke in water well and hot, is good for the said disease: But for this medicine we are beholden to the Poët *Ovid*. Note that when I speake of any medicine (for what maladie soever) made of swallows, the young wild ones are alwaies the better and more effectuell in operatiou: \* and those you may know easily by the fashion of their nests where they doe build: But if you would have the best indeed, the young ones of that kind which are called Ripariæ, passe all the rest for medicinable uses; for so are they commonly named which build in the holes of banke sides. Howbeit, some there be who assure us, that we shall not need to feare that disease for a yeare together, if wee doe but eat any young swallow, it skills not of what kind soever it be. Now the order of calcining them for their ashes, is to strangle them first, and so to burne them in their blood within an earthen vessell: and the ashes thus made, is usually given either wrought in past for bread, or els to be drunke: and some there be who mingle withall, the like quantitie of the ashes which come of weazils. And this kind of medicine thus prepared, they give in drinke everie day against the kings evill, and falling sicknesse. Moreover, swallowes kept and condite in salt, are passing good for the squinancie, taken in drinke to the weight of a dram at a time: and it is said, that their very nest given in drinke, cureth the said maladie. It is a common opinion, that a liniment made with the creepers called Soves or Multipedes, is most effectuell to cure the said squinancie. And some there be who advise to take one and twentie of these worms stamped, and to give them in one hemine of mead or honyed water for the said disease; but they must be conceived downe the throat by a pipe or tunnell; for if this medicine touch the teeth once, it will doe no good. It is said moreover, that if one drinke the decoction of mice sodden with vervaine, it is a soveraigne remedie for that disease: as also that a leather thong made of a dogs skin put thrice about the necke, will doe the deed. And some there be, who in this case use pigeons dung mixed wrth oile and wine.

As touching the cricks of the nerves or sinews that serve the nape of the necke; as also for the cramps that draw the head backward, they say, that a twig or braunch of a vine taken out of a puttocks nest, and carried about one hanging to the necke or arme, is a speciall remedie for the above named accidents.

CHAP. V.

☞ *Medecines for the Kings evill that is broken and doth run: for the pains lying in the shoulders: as also for the grieve of the bowels about the midriffe and precordiall parts.*

**T**He blood of a weazill is good for the wens called the Kings evill, when they be exulcerat and doe run: so is the weazill it selfe sodden in wine and applied; provided alwaies, that they run

not

\* *Multipeda.*

\* For the martinetts or swallows called *Apodes*, build not, but lay and breed in chinks and cranies of old walls.

- A** not by occasion of any launcing or incision made by the Chirurgians hand. And it is commonly said, that to eat the flesh of a Weazill, is as effectuall for the cure. So are the ashes of a Weazill calcined upon a fire made of Vine-twigs, if they bee incorporat with Hogs greafe. *Item*, Take a greene Lizard and bind it to the sore; but after thirtie daies you must doe so with another, & this will heale them. Some make no more ado but in a litle box of silver keepe the heart of a Weazill and wear it about them. If women or maids be troubled with the kings evill, it were good to make choise of old shell-snails, and to stampe them shels and all into a plaistre or liniment: but especially such as be found sticking to the roots of shrubs and bushes. The ashes of the serpent *Aphis* calcined, are likewise very good for this disease, if they be incorporat with Buls tallow and so applied. Some use snakes greafe and oile together: also a liniment made with the ashes of snakes burnt, tempered either with oile or wax. Moreover, it is thought that the middle part of a snake, after the head and taile both be cut away, is very holsome meat for those who have the kings evill: or to drinke their ashes, beeing in the same manner prepared and burnt in a new earthen pot never occupied, marie if the said snakes chanced to bee killed betweene two cart-tracts, where the wheelles went, the medicine will worke much more effectuallly. Some give counsell to applie unto the affected place Crickets digged out of the earth, with the mould and all that commeth up: Also to applie Pigeons dung onely without any thing else, or at the most to temper it with Barley meale or Oatmeale in vinegre. Likewise to make a liniment of a Moldwarpes ashes incorporat with honey. Some there be who take the liver of a Moule, crush and bruise it betweene their hands, working it into a liniment, and lay the same to the sore, and there let it drie upon the place and wash it not off in three daies. And they affirme, That the right foot of a Moule is a singular remedie for this disease. Others catch some of them, cut off their heads, stampe them with the mould that they have wrought and cast up above ground, & reduce them into certain trochisks, which they keepe in a box or pot of tinne, and use them by way of application to all tumors and impostumes which the Greekes call *Apostemata*, and especially those that rise in the necke: but then they forbid the patient to eat porke or any swines flesh during the cure. Moreover, there is a kind of earth-Beetles called *Tauri*, *Buls*: which name they tooke of the litle hornes that they carie; for otherwise (in colour) they resemble tickes; some tearme them *Pedunculos terræ*, earth-lice: These also worke under the ground like wants, and cast up mould, which serveth in a liniment for the Kings evill, and such like swelling, as also for the gout in the feet, but it must not be washed off in three daies space. Howbeit, this is to be noted, that this medicine must be renewed every yeare, for the said mould will continue no longer in vertue than one yeare. In sum, there be attributed unto these Beetles, all those medicinable properties which I have assigned unto the crickets called *Grylli*. Moreover, some there be who use in manner & cases aforesaid, the mould which Ants doe cast up. Others for the Kings evill take just as many mads or earthworms in number as there bee wens gathered and knotted together, and bind the same fast unto them, letting them to drie upon the place: and they are persuaded that the said wens will drie away & consume together with them. There be againe who get a Viper about the rising of the dog star, cut off the head and taile, as I said before of snakes, and the middle part betweene they burne: the ashes that come thereof, they give afterwards to be drunke for three weekes together, every day as much as may be comprehended and taken up at three fingers ends: and thus they cure and heale the kings evill. Moreover, there bee some that hang a Viper by a linnen thread fast tied somewhat under the head, so long untill she be strangled and dead, and with that thread bind the foresaid wens or Kings evill, promising unto their patients assured remedie by this meanes. They use also the Soves called *Multipedæ*, and incorporat the same with a fourth part in proportion to them, of true *Terpentine*: and they be of opinion, That this ointment or salve is sufficient to cure any impostumes whatsoever.

As touching the paines that lie in the shoulders, there is a proper medicine made in forme of a liniment, with the ashes of a Weazill tempered with wax, which easeth the same.

- F** To keepe young boies from having any haire growing on their face, that they may seeme alwaies young, it is good to annoint their cheekes and chin with Ants egges. Also the marchants or hucksters that buy your g slaves to sell them againe for gaine, use to hinder the growth of hair as well of the visage, as in the armeholes and upon the share, that they may bee taken for young youths still, by annointing those parts with the bloud that commeth from lambes when they be libbed: which ointment doth good also to the arme pits, for to take away the ranke and rammish

smell

\*Of which being raised more & more, come Maure-hils; corruptly called Moule-hils: for Ants were in old English called Maures: and Moules never cast up such.

smell thereof: but first the haire there growing ought to be pulled up by the roots.

\* The bowels,  
as heart, liver,  
lights, &c.

\* *Profissoque  
vivo, not pro-  
fissoque vino.*

\* Because they  
were brought  
from the Isle  
Melita, lying  
within the  
Sclavonian sea

Now that I am come to speake of the precordiall region of the bodie, know this, That by this one word *Pracordia*, I meane the inwards or entrailles in man or woman, called in Latine \**Exta*, whensoever then there shall be paine felt in these parts or any of them, applie thereto a yong sucking whelp, and keepe it hard huggled to the place, doubtlesse the said greefe will passe away from the part to the puppie it selfe, as men say: and this hath bene found true by experience in one of those whelpes\* ripped and opened alive, and the said bowels taken soorth: for looke what part in man or woman was greeved, the very same was seene infected thereupon, in the puppie. And such whelpes thus used for the curing and taking upon them our maladies, were wont to be enterred with great reverence and ceremoniall devotion. As touching the pretie little dogs that our daintie dames make so much of,\* called *Melitæi* in Latin, if they be ever and anon kept close unto the stomacke, they ease the paine thereof. And in very truth a man shall perceive such little ones to be sicke, yea, and many times to die thereupon: whereby it is evident, that our maladies passe from us to them.

#### CHAP. VI.

*Of the diseases incident to the lights and liver. Of those that use to cast and reach up blood at the mouth.*

**M**Ice are very good for the infirmities of the lungs, especially those of Barbarie, if they be first flaid, then sodden in oile and salt, and so given to the patient for to eat: Thus prepared and used, they cure them that either spit purulent and filthie matter, or els reach up there blood. But a dish of meat made of snails with shels, is most excellent for the stomack. But for the better ordering and dressing of them: first they ought to siver over the fire and take a few waulmes untill they be parboiled, without touching or medling one jot with their bodie: afterwards they must bee broiled upon the coales, without putting any thing in the world unto them, and then to bee served up in wine and fish pickle or brine called *Garum*, and so eaten. But the best for this purpose are those of Barbarie. It is not long agoe, that this experiment was found: but since it was once knowne, many have done themselves much good thereby. But (that which I had well neare forgotten) many observe to take them in some odde number. Howbeit, as wholesome as they are supposed to be otherwise, this discommoditie is found by them, That they cause those to have a strong and stinking breath that use to eat them. Beeing stamped without their shels, and so drunke in water, they helpe them that reach blood upward. But that you may know that there be degrees of them in goodnesse. The best snails simply are they of Barbarie, & namely, those about the quarter neare *Soli*: Next to them are much esteemed such as are gathered in the Islands *Astypelæa*, and *Sicilia*, for they are of a meane bignesse; for such as bee growne very great, have their flesh hard, and be void of humiditie. Then are raunged in a third place, those that come from the *Baleare* Islands, called *Cavaticæ*, because they breed in caves and holes. There be good also brought from the Islands *Capræ*. Holesome these shell-snails may be well ynough: but toothsome surely they are not, whether they be old kept or new taken. Those that be found in rivers, and which have white shels, carie a ranke and strong favour with them: so do the wild sort that are not kept up and fed in stewes and pits, and be hurtfull to the stomacke, but good to loosen the bellie: even so are all the sort of the little ones. But contrariwise, those that breed in the sea are better for the stomacke than others: and most effectuall to allay the paines thereof. Moreover, it is said, that they doe most good, of what kind soever, if they bee swallowed downe alive and all whole with vinegre. Moreover, there be of these snails called \**Aceratæ*, of a broad making, and growing in many and sundrie formes; of whose properties and how they are to be used, I will write elsewhere in place convenient. The inner skin of a Hen or Capons gesier, preserved untill it be drie, and reduced into powder, and so put into a cup of drinke like spice; the same also eaten fresh, and newly roasted or broiled, is singular for the catarrhes that fall into the breast, and for a moist cough. Shell-snails punned raw and given in a sipping with three cyaths of warme water, serve well to appease & stay the cough. Take a peece of a dogs skin, and tie the same about any one of your fingers, which you will, it staideth all rheumes and distillations. The broth made of Partridges, is soveraigne to comfort and refresh the stomacke. As touching the greefe or paine of the liver, it is said, That the flesh of a wild Weazill, or her liver eaten, is a singular meat there-  
fore.

\* Haply so named, because they have little or no hornes, *quasi ἀνὸρτων ἀρὰτων.*

**A** fore: so be Ferrets rosted in manner of little pigs. The wormes with many feet called sowes or cheselips, are very proper for them that draw their wind short; but there must be one and twentie of them, neither more nor lesse, dissolved in the best Atticke honey, and so given in drink and swallowed downe by a pipe or tunill: the reason why they must be thus conveighed through such a cane or tunill is this, because looke what cup or boule they so touch, they staine the same black. Some take of them to the quantitie of one sextar, and torrifie them upon a pan or platter, untill they looke white and be calcined, and then incorporat them in honey: [there be Latine writers who call this worme Centipeda, as if it had a hundred feet] and then give direction, that they should be taken in hot water. Furthermore, it is said, That if the patient doe either eat or drink for the space of nine daies together one snail hot, stamped shell and all in three cyaths of wine cuie

**B** he shall find helpe, if he were given either to faint and swoone, or to bee lunaticke and to goe beside himselfe, or else be subject to the dizzinesse of the head. Others give order to take them after another manner, namely, one the first day, the morrow twaine, the third day three, the fourth two, and the fift one againe: and in this wise they cure those who are shortwinded, or have an impostume broken within their bodie. There is a kind of Insect resembling a Locust, but that it hath no wings, which in Greeke is called \*Tryxalis; a Latine name it hath not found yet, as some doe thinke: and writers there bee not a few, who are of opinion, That it is the same that our Gryllus or criquet. Call it what you will: let there be twentie of them torrefied and drunke in honnied wine, it is reported for to be a singular medicine for those that cannot take their breath but sitting upright, and for such as spit blood. There is one writer who ordaineth to take snails unwashed,

**C** and to poure upon them either the Mere-gout of the grape that runneth out first without pressing, or else sea-water, and so to boile them therein, and afterwards to eat them for a cough. And the same Authour giveth counsell, to pnn them shels and all, and to take them with the foresaid Mere-gout to the same effect.

\*or Troxalis,  
according to  
Ælianus.

Touching inward impostumes broken, the hony wherein a number of Bees have ben drowned to death, hath a peculiar vertue to heale them. The lungs of a Vulture burned to powder in a fire made of Vine-cuttings, given in wine morning and evening, if the patient be free from the ague: so there bee put thereto one moietie of Pomegranat flowers, and the flowers of Quinces and Lillies as much of each, is a very soveraigne remedie for those that cast up blood out of their bodie: but if he be in a seaver, the same medicine would be taken in the decoction of Quinces.

**D** As for the paine of the spleene, if we may beleve the receipts and prescriptions of the Magicians, the patient ought to have the milt or spleene of a sheepe spread and laid over the place: but the partie that hath the application thereof, must say these words withall, *This I doe to cure the spleene*: Which done and said, the same milt of the sheepe must be laid up close and hidden within the wall or behind the seeling of the bed-chamber where the sicke bodie lieth, and sealed up with a signet, for feare it should be taken away: with this charge, that he or shee that hath the bestowing of it, repeat the foresaid charme nine times thrice over. If a dogs bellie be ripped alive, and the spleene taken forth, whosoever eateth thereof, shall find it very good to ease them of the said maladie. But some content themselves with laying it fresh and warme to the region of the spleene. Others give the spleene of a young whelp but two daies old, in squillitick vinegre, to the patient, but they make not the patient acquainted with the medicine what it is; or els they minister the spleene of an Hedgehog in the same manner. Likewise they give the ashes of shell-snails with Linsseed and Nettle seed, putting thereto some honey: and this cure they continue untill the patient be throughly whole. It is said moreover, That a green Lizard taken alive, and hanged so in a pot just before the dore of the patients bedchamber: with this charge, that ever as he goes in and out he touch the same with his hand, will worke the same effect. The ashes of a scrich-owls head reduced into an unguent with oile, is good for this purpose; so is the honey wherein Bees were stifed: and lastly a spider, but especially that which they call Lycos.

**E** The heart of the bird called a \*Houpe, is highly commended for the paine of the sides. Also the ashes of shell-snails boiled in Prifane or husked Barley water: and some in this case apply the same otherwhiles in a liniment only without any thing else. The ashes of a dogs head (I mean the bare skalpe or skull only) dying enraged and mad, is good to spice a cup of drinke withall for this disease.

\*Vpupes

If the loines be pained, it is said, That the starre-Lizards called Stelliones, comming from beyond sea sodden in wine together with the seed of blacke Poppie to the weight of halfe a denier,

is very good, so the decoction be drunke: howbeit, this care must be had, that the head be cut off first, and the garbage taken forth. The green Lizards are good meat in this case, if they be dressed accordingly, and their feet and head cut away: so are shell-snails, braied shels and all together, and sodden in wine with fiftene graines of pepper. Some use the feet and legs of an Ægle in this disease, pulling them away backward from the knees: and the right foot they applie fast unto the paine of the right side: but the other, if the contrary side bee greaved: The many-foot Sowes or Cheeslips, which I called before Oniscos, helpe the same paines, if they be taken to the weight of halfe a denarius in two cyaths of wine.

To conclude with the Sciatica, the Magicians give order to put an earthworme in a treene or wooden dish, which having been cleft, was stitced up again with yron wier, or bound with a plate or hoope of yron: then to lade up some water therewith, & in it to wash and rince the said worme very well, and then to enterre or burie the same again in the very place from whence it was digged forth: which done, to give the said water anon to the patient for to drinke out of the said wooden dish: and this they hold to be a wonderfull medicine.

#### CHAP. VII.

#### Remedies for the dysenterie or bloudie flux. And generally for all diseases of the bellie.

**T**He decoction of a leg of Mutton sodden in water with Line seed, is singular good for to be supped off to stay a bloudie flux. So is old Cheese made of Ewes milke: and sheeps suet sodden together in some austere wine. The same is singular for the Sciatica passio, and an old cough. The Itarre-Lizard Stellio, which breedeth beyond sea, being flaid, garbaged, and dressed for meat, so that the head and feet be taken away, and so sodden and eaten, is commended also in this case. Moreover, it is said, That two snails and one Hens egg, stamped the one as well as the other with their shels, and afterwards gently sodden in a new earthen pot with some salt and two cyaths of wine cuir, or els with the juice of Dates & 3 cyaths of water given to the patient to drink who is tormented with the dysenterie or bloudie flux wil bring great alleviation of the said disease. It is thought also, That the ashes of the said shell-snails calcined, if they bee taken in wine with a little rosin, are soveraigne therefore. As touching naked snails without any shels, they be found plentifully in Affricke. Passing good they be for the bloudie flux, if five of them be burnt and calcined together, with halfe a denier weight of Acacia, and two spoonefuls of their ashes taken in Myrtle wine or some other austere and astringent wine, and a like quantitie of hot water. Some there be who in this sort use all the snails of \* Barbarie. Others thinke it better to take five of the said snails of Affricke, or rather as many of the broad and flat sort, and to clysterize them for the dysenterie. But if the flux be exceeding vehement, then they put thereto of Acacia the quantitie of a Beane. It is said moreover, That the spoile or slough of a serpent boiled with oile rosat in a vessell of tinne, is singular for the \*Dysenterie and \*Tinesme, to bee injected by a clyster: Or if it be sodden in any other vessell, yet with an instrument or pipe of tinne it is to be conveyed into the fundament, that the tiwill thereby may bee annointed. The broth of a Cocke cureth these infirmities: but if it bee of an old Cocke, it is the more effectuall. And yet if the said broth be any thing saltish, it stirreth the bellie and provoketh to the seege. The inward skin of an Hens gister broiled and given with salt and oile, doth mittigat and appease the \* wrings caused by the flux of the stomacke. But then this regard must bee had before, That neither the Hen have any corne given her, nor the patient feed upon any graine some time before. Pigeons dung being burnt, and the ashes taken in drinke, is of great effect and vertue in these cases. The flesh of a Quoist or Stock-dove sodden in vinegre, is good both for the bloudie flux, and also for the loosenesse, proceeding from the imbecillitie of the stomacke. The Thrush or Mavis roasted with Myrtle berries, is soveraigne for the dysenterie: so is the Merle or Blacke-bird. In which respect, great account also is made of the honey boiled, wherein Bees were killed. [Of all the paines that be, the \* lliacke passion is most sharpe and grevous to be endured. But it is said, That the blood of a Bat, torne and plucked in peeces alive, is verie good against it; yea, and if the bellie be annointed therewith, it easeth the torment thereof.] But to come againe unto the flux of the bellie, shell-snalles prepared and made in manner aforesaid for those that be short winded, are singular good for to stop the same, and to knit the bodie. So are their ashes

\*Or Affricke.

\*Vlcer of the guts or bloudie flux.

\*A continuall desire to the stoole, without doing ought.

\*Dolores caliacorum. Some read Colicorum, i. of the Collicke.

\*Which is the torture or inflammation of the upper smal guts.

**A** ashes (if they were burnt and calcined alive) taken in some austere or astringent wine. The liver of a Cocke roasted, together with the skin of the gisier, which ordinarily the cooke casteth away, dried and kept, and so taken with a little of the juice of Poppie mixed with it, is of great power to remedie these accidents. Others take the same skin while it is new and fresh, which they broile and torrifie, for to bee given in wine to drinke. A Partridge broth, yea, and the gisier of the bird alone beaten to powder and taken in some grosse and astringent wine, is singular to stay a flux of the bellie. The wild Ringdove or Quoist, boiled in vinegre and water, is of the same effect. The milt of a sheepe first torrified, then pulverized and taken in wine, helpeth much this infirmitie. A liniment likewise made of Pigeons dung and honey, is of great vertue, if the patients bellie bee annointed therewith.

**B** Touching those that have feeble stomackes, and cannot concoct and digest their meat. It is said, That the maw or gisier of that kind of Geire or Vulture, which is called in Latine *Ossifragus*, dried, pulverized and drunke, is right soveraign. Nay if the patient doe but hold the same gisier in his hand while hee is at his repast, it will helpe digestion. And in truth there be divers that for this cause weare these gisiers ordinarily about their neckes: but I thinke it not holesome to do so, long, for it maketh them leane as many as use it, and spendeth their bodie.

To stay a flux of the bellie, the bloud of Mallards or Drakes is thought also to bee singular good. The meat made of shell-snailes, discusseth and scattereth ventosities. The milt of a Mutton broiled to ashes and given in wine, is singular good to allay the wrings and torments of the bellie. Of the same operation is the wild Quoist or Ringdove, sodden in vinegre and water. The greater kind of Swallowes or Martins called *Apodes*, are no lesse powerfull, if they be sodden and taken in wine. The ashes of the bird Ibis plucked and burnt without his feathers, and so given to drinke, worke the same effect. But straunge it is and wonderfull, if that be true which is reported as touching this maladie, namely, that if a Ducke be applied alive unto the bellie which is tormented with such wrings, she shall draw away the disease into her own bodie, and die of the torment, but the patient shall be eased by that meanes. These painefull gripes likewise are cured with sodden honey, wherein Bees sometimes were drowned to death.

As for the Collicke, there is nothing so good to assuage the paine thereof, as to eat Larkes, which the Latines name *Galeritæ*. Howbeit, some give advise and thinke it better to burne and calcine them in their feathers within a new earthen vessell, & so to stampe them to ashes or powder, and to drinke therof foure daies together in water by three spoonfuls at a time. Others make

**D** no more adoe, but take the heart of a Larke, and bind it to the inward part of the thigh: and ther bee againe who would have the same to bee swallowed downe whole newly taken out of the bird while it is warme. There is a familie of the *Asprenates*, men of good qualitie and reputation, for that they had been sometimes Consuls of Rome: in which house, of two brethren, the one was fully cured of the collicke by eating these birds, and by wearing ordinarily the heart of one of them about his arme, enclosed within a bracelet of gold: the other being likewise troubled with the said disease, found remedie by a kind of sacrifice which hee offered in a little chappell made with unbaked bricke, piled up archwise in manner of a furnace: and so soone as the sacrifice was finished, he stopped up the same againe. That Vulture which is called *Ossifragus*, hath one gut of

**E** a wonderfull nature, for it is able to concoct and digest whatsoever the said foule devoureth. And for certaine this is knowne and generally received, that the nethermost end therof cureth the collicke, if the patient do but carie it about him. There are other secret and hidden diseases incident to the guts, whereof there be wonders told: and namely, that in these cases, if young whelpes before they can see be applied for three daies together unto the stomacke especially, and the breast: so that they sucke milke from out of the patients mouth the while: the said disease shall passe into the bodie of the poore whelpes, whereof in the end they shall die. Let the same be ripped & opened, then will it appeare evidently what the cause was of the foresaid secret maladie of the patient: But such whelps ought when they are dead to be enterred and buried. As for the Magicians, they avouch, That if the bellie bee annointed lightly with the bloud of a Bat, the partie thus dressed,

**F** shall not need to feare any paine of that part for one whole yeare after: or if it chauce that one be pained in the bellie, let him (say they) endure to drinke the water that runneth downe from his feet when his legs be washed, and he shall find helpe anone.

## CHAP. VIII.

*Medicines against the stone and gravell: the paines of the bladder. The swellings in the coles and the share. Also for the biles or botches called Pani.*

**F**Or them that are troubled with the stone, it is good to annoint the region of the bellie with Mouse dung. It is said, that the flesh of an Vrchin or Hedgehog is very good meat and pleasant in tast, if so be he were killed outright in the head at one blow, before that hee had time to shed his owne urine upon himselfe: and looke whosoever eat this flesh, shall never be subject to the disease of the strangurie. The flesh of an Vrchin killed in this sort, helpeth the bladder, in case the urine passe by dropmeale from it. But contrariwise, if the Vrchin chaunce to wet and drench himselfe with his owne urine, as many as eat of the flesh shall fall into the infirmity of the strangurie or pissing dropmeale. Moreover it is said, That earthwormes drunke either in wine or cuit, is of great efficacie to breake or dissolve the stone: as also that snailes, prepared in that sort as they are ordained to be dressed for shortnesse of wind, worke the like effect. Take snailes naked out of their shels, and stampe them; give three of them unto the patient to be drunke in a cyath of wine the first day, two the morrow after, and the third day one againe, you shall see how it will helpe the strangurie or pissing dropmeale. But let the emptie shels be burnt, the ashes thereof will scoure away and expell the stone. Semblably, it is said, that the same effect followeth upon drinking the liver of a water-snake: the eating of the ashes of scorpions calcined, either in bread, or with locusts. Likewise, to take the little stones or grit that be found in the craw of a Cocke, or in the gisier or maw of a Stocke-dove: to beat the same to powder, and therewith to spice the drinke, is singular good for the infirmities afore said. To doe the like with the skin of a Cocks or Hens gisier, dried: or if it be new and fresh, to rost and eat it. Also for the stone and other difficulties or impediments of the bladder, it is good to take the dung of Quoists or Stocke-doves, with Beane meale. In like manner there is much helpe found by the ashes of Quoists feathers, such as be of a wilder kind than the rest, taken with Oxymell. Moreover, the ashes of the guts of this bird given to the quantitie of three spoonefuls: as also the neast of Swallowes: and Cricquets infused and dissolved in hot water, are commended for this purpose. Some helpe themselves with the gisier of *Ossifragus* dried: others use the decoction of Turtles dung boiled in honied wine; or else the broth of the Turtle it selfe. Furthermore, for the difficultie of urine, it is holsome to eat blacke birds, or Merles, boiled with Myrtle berries: or Grashoppers fried in a pan: and to drinke the Sows or Cheeslips called *Oniscoi*, folke make it not straunge to doe themselves good. But if there bee paine in the bladder, it is said, That the broth made of Lambes feet, is soveraigne. If the bodie be bound or costive, a Cocke broth causeth it to be soluble: and the same dooth withall lenifie the acrimonie of humors that cause the foresaid greefe of the bladder. The dung of Swallows likewise procureth loosenesse of bellie, in case it bee tempered with honey to the forme of a suppositarie, and so put up.

Touching the infirmities incident to the seat, the tried greafe of unwashed wooll, (whereunto some adde Tutie and oile of Roses) the ashes also of a dogs head are soveraign medicines. The slough likewise which a serpent hath cast, applied with vinegre, is good, in case there bee chaps and fissures in that part. Likewise, the ashes of dogs dung, which looketh white, incorporat with oile of Roses: and this receipt (they say) was the invention of *Æsculapius*, and is besides most effectuall to take away werts. The ashes of Mice dung, Swans greafe, & the tallow of Ox or Cow, are helpfull for this infirmity. If the tuill or gut Longaon bee relaxed and hang forth, it is good to annoint the same with the moisture issuing forth of shell-snails that is pricked through with a pin or needle, for it driveth it backe againe to the right place. If the seat be galled, it is thought that the ashes of the wood-Mouse tempered with honey, cureth the same: or els the ashes of an Vrchin, together with the braines of a Bat, Allum, and the greafe tried out of unwashed wooll, will skin it againe. In like manner, Pigeons dung with Honey. For the swelling blind hæmorrhoids or piles called *Condylomata*, there is a proper remedie, namely, to rub the place with a spiders bodie, after the head and legs be cast away. Against the acrimonie and sharpenesse of humors, that they should not fret and burne those parts, there is a faire liniment made with Goose greafe, incorporat with Barbarie wax, white lead, and oile rosat. So is the fat of a Swan. These medicines

\**Repellis.*

also

A also are said to heale the hæmorrhoids that run.

For the paine of the Sciatica, it is thought that raw shell-snails bruised are good, if they be taken in Amminean wine and pepper: also a greene lizard eaten as meat, without the feet, garbage, and head: so is the star-lizard Stellio, but thereto ought to be put the weight of three oboli of blacke poppie seed.

For ruptures, inward spasmes and convulsions, it availeth much to take sheeps gall with breast-milke. In case the privities have an itch and a fretting humour upon them; or if some offensive werts arise in those parts, the dripping or gravie that commeth from a rams lights roasted, doth much good, if the place be therewith annointed. As touching other accidents which happen to those parts, the wooll of a ram calcined and reduced into ashes, even with all the filthinesse that is therein, is thought to be verie good, so that the ashes be applied unto the affected place with water. The sewer of the kell of a mutton, but especially that which groweth to the kidnies, incorporat with the powder of a pumish stone and salt, is much commended in this case: also greasie and unwashed wooll soked in cold water, is good to be applied unto the place: the flesh moreover of a mutton calcined, so as the ashes be incorporat with water. *Item*, the ashes of a mules house: and the powder of caples teeth braied and pulverized, if the grieved place be strewed therewith.

To come lower to the infirmities of the cods: the powder of the bones of a dogs head without any flesh upon it, pulverized, is singular therefore. If it fall out that one of the genetoirs be relaxed and hang down lower than his fellow, it is good to annoint the same with the waterish slime and some that commeth from shell-snails; for they say it is an excellent remedie. If there be any foule and maligne ulcers in those parts running with filthie matter, the ashes of a dogs head flesh killed are singular to heale the same: so are the little broad and flat shell-snails bruied and incorporat with vinegre, if either the same or the ashes be applied thereto: also the honey wherein bees have been killed mixed with rosin: the naked snails likewise which breed (as I said) in Barbarie, in case they be stamped and incorporat with the powder of frankincense and the white of an egg; with this charge, that the said cataplasme be not taken off in thirtie daies, by which time it will be ready to fall away of it selfe. Some in stead of frankincense, put the bulbous roots of small onions or scallions. For those who be troubled with the \* waterish rupture, it is thought that the star-lizards Stelliones be woonderfull good, in case their head, feet, and guts, be taken forth, and the rest of the bodie roasted; but the patient had need to eat of this meat often, and so it helpeth those who cannot hold their water. The like opinion there is of dogs greasie incorporat with \* Alume de plume, if the patient take thereof to the quantitie of a bean: as also the snails of Barbarie burnt, flesh, shell and all, so as the patient drinke their ashes. Furthermore, it is said, that the tongues of three geese roasted and eaten, is a speciall remedie for this infirmitie: and *Anaxilans* is he that devised this receipt.

Touching the biles called Páni, sheeps tallow incorporat with salt torrefacted, is singular good to breake them: but mice dung, with the fine powder of frankincense and orpiment or red arsenicke, is as proper to resolve them: likewise the ashes of a lizard, and the lizard it selfe split alive and applied hot thereto. In like manner cheeslips or sows stamped and incorporat with the right terpine, to the quantitie of a third part, and so brought into a cataplasme. Some there be who unto shell-snails punned, add the common bole-armoniacke. Also the ashes of the void shells only alone without the snails mixed with wax, are of a resolute and discutient facultie. In like manner, a liniment made either of pigeons dung onely, or els incorporat with barley meale or otemeale. The flies called Cantharides mixed with quicklime, are a good potentiall cauterie, and open such biles as well as the Chirurgians launcet. The botches or swellings in the thare, a liniment made with the small shell-snails and honey, doth assuage and mitigat. Finally, to keepe downe the veins from swelling which be called Varices, it is good to annoint the legs of children with the bloud of a lizard, but this must bee done, whiles both the children and the partie who hath the doing thereof, be fasting.

F CHAP IX.

Receits for the gouts of feet and hands: and generally for the pains or diseases of joynts whatsoever.

THE tried greace of unwashed wooll incorporat with womans milke and white lead, is a very proper liniment to mitigat the paine of the gout: so is the liquid dung of sheep when they

run out behind. Their lights likewise, or a Rams gall incorporat with their suet. Some split Mice, G  
and lay them hot to the place. Also the blood of a weazill reduced into a liniment with Plantain:  
and the ashes of a weazill burnt alive, tempered with vinegre and rosewater, and brought into a  
thin liniment, so that the place affected may be dressed with a feather. Others temper wax & oile  
of roses together. And there be again who use dogs gall for this purpose, but in any wise the hand  
must not touch it, but the place ought to be annointed with a feather: likewise hens dung, and the  
ashes of earthwormes mixed with hony, with this charge, that this cataplasme be not undone or  
removed before the third day. Howbeit it is thought better by some, to apply the same ashes with  
water: but by others to use vinegre in measure and with moderation, together with three cyarhs of  
honey, having beforehand annointed with oile rosat the goutie feet. It is said moreover, That to  
drinke broad snacles, is a singular medicine to take away the gout of the feet or the paine of any H  
other joint: the manner whereof is to stampe two at a time, and drinke them in wine. Some applie  
the same in a liniment with the juice of the hearb Parietarie: Others content themselves to bruise  
them and so to incorporat them into a cataplasme with vinegre. Many are of opinion, That the  
gout may bee cured, if the patient use oftentimes to take the salt, which together with a Viper  
was calcined in a new earthen pot: as also that it is very good to annoint the feet with Vipers  
grease. And they affirme constantly of a Kite that hath been kept long dried, if the patient reduce  
it into powder, and drinke thereof in water as much as three fingers will well take up, it cureth  
the gout throughly. But if the feet be full of blood and swollen withall, they use Nettles thereto.  
Some there be that take the young feathers of a Kite so soone as they put foorth, and stampe the  
same with Nettles to a liniment. The very dung likewise that these foules doe meut, serveth in I  
stead of a good liniment to annoint the painefull gout in any joint whatsoever: so doe the ashes  
of a weazill, or of shell-snacles burnt or calcined and incorporat either with Amydum or gum  
Tragacanth.

If a man have gotten a rap or rush upon any joint, there is not a better thing for to cure it than  
copwebs: some chuse for this intention, those which be woven by the spiders of ash colour: like as  
to use the ashes of Pigeons dung with parched Barly groats and white wine. In any dislocation of  
joints, the most present remedie that is known, is sheeps suet tempered with the ashes of womens  
haire burnt. This suet likewise serveth well to bee applied with allum to the kibes of the heeles: so  
doe the ashes of a dogs head, or of mice dung. But in case there be any \*ulcer there not yet puttri- K  
fied adde wax thereto, and it will skin up and heale the same: and the like effect is wrought by the  
light ashes of criquers burnt and tempered with oile, or els with the ashes of the wild wood-mice  
mixed with honey: of earth-wormes also incorporat with old oile: and lastly, many applie therto  
the snacles that be found naked and without their shels. And verely, the ashes of such snails burnt  
alive, heale all sores of the feet: howbeit, if the feet be galled and but lightly excoriated, there is  
not a better thing for them than the ashes of hens dung, or pigeons dung incorporat with oile. If  
the shoe hath rubbed off the skin, or trettet any part of the foot, the ashes of an old shoe-sole are  
singular good to heale the same: so are the lights of a lambe or ram. The powder of a caples teeth  
is a soveraigne and speciall remedie for the feet, if there ouse out any matter from under the nails.  
The blood of a greene lizard healeth the gals under the foot, yea, and cureth throughly the sore  
feet both of man and beast, if they be dressed therewith.

As for the cornes and agnells which arise about the feet, it is good to besmeare them with the  
urine of \* mule or mulet, together with the mire in the very place where they staled: also with  
sheepes dung. The liver or blood of a greene lizard applied upon some flocke to the place, or up-  
on a locke of wooll. Some use in that order, earth-wormes stamped with oile, or the head of the  
star-lizard Stellio, incorporat in oile with a like quantitie of Agnus Castus. Last of all, others take  
Pigeons dung sodden in vinegre, and lay the same to the place.

Touching werts, of what sort soever they bee, there is not a more proper thing to make  
them fall off, than to bath them well with the urine, durt and all, of a dog where he lately pissed:  
or to applie thereto a salve of dogs dung ashes and wax: it is not amisse also to lay to them sheeps  
dung, or to rub them well with Mice-blood new killed: or to applie a Mouse split along the mids M  
alive: the gall likewise of an Vrchin: the head of a lizard, or the blood: or lastly, the ashes of a lizard  
calcined: the old slough of a snake also. Lastly, hens dung incorporat with oile and salnitre. If all  
these medicines faile, begin the cure new again with Cantharides incorporat with wild grapes cal-  
led *Vvæ taminæ*: This is a corrosive, and will eat them out: but when they be thus fretted and ex-  
ulcerat,

\* *Purpurea.*

\* *Muli muleve.*  
Some take *mule*  
to be the  
mule inge-  
ndred by a male  
asse & a mare:  
but *mula*, to be  
that mule that  
commeth of  
an horse and  
female asse.

**A** ulcerat, the cure must be followed with those appropriat means which I have set downe before in the healing of ulcers.

## CHAP. X.

⌘ *Medicines appropriat for divers and sundrie diseases which possesse the whole bodie.*

**R** Eturme wee now to the cure of those maladies which are incident not to this or that member, but to the whole bodie. First and foremost, the magicians say, that the gall of a blacke dogg (a dog I say and not a bitch) is a singular countrecharme and preservative against all  
**B** sorceries, enchantments, and poisons, which may endaunger a whole house, in case there be a perfume made therewith to purifie the aire therof; yea and to hallow and blesse it against all such daungers. The like effect (say they) wee are to looke for, if the walls of the said house be sprinkled or striked with the bloud of the said blacke dog; with this charge, To burne under the threshold or dore-sell, at the entrie of the said house the genitall member of the same dog. Men may marveile well enough at these fooleries and absurdities of theirs; but surely wonder lesse will they thereat, who know what store they set by illfavoured ticks; the foulest and nastiest creatures that be: and why doe they thus magnifie so filthie a vermin? because (forsooth) this creature onely of all others hath no passage at all for the voidance of excrements, sucke it never so much: and no way there is but death with them when they are thus full, but so long only as they continue hungry and fasting: and yet they say, that they will endure so a long time, even a whole seven-night together with abstinence and sparie feeding: may let them feed still to the full, they will not hold out so long, but burst againe in fewer daies space. Well, this ticke, so filthie as it is, and of so admirable and straunge a nature in their conceit, they hold to be of exceeding vertue to appease all paines and torments of the bodie whatsoever, in case a man take one of them, with the left eare of a dogg, and carrie them hanging to some part about him. And more than that; these magicians take marks by it, and prelage of the life or death of their patients; for they hold it for a certaine and assured signe of life, if one having a ticke about him, stand at the beds feet where the sicke man lyeth, and when hee asketh him how hee doth, and where hee is amisse &c. if the patient make answer readily unto him; but in case hee make no answer at all, then surely hee  
**D** shall die, there is no remedie. But take this withall: this ticke must be plucked likewise from the left eare of a dog, and the same dogg ought to bee cole-blacke without any specke of other colour. And *Nigidius* hath left in writing, that doggs will not all day long come neare unto a man nor abide to see him, who hath plucked a ticke from an hogg. But to returne unto our magicians: they affirme, that such as be lunatick and beside themselves, shall come againe to their right wits and senses, in case they be sprinkled with the bloud of a moule. They avouch moreover and say, that if one seeth the tongue, eyes, gall, and guts of a dragon in wine and oile, and permit this decoction to coole all night abroad in the open aire, it is a soveraigne medicine to chase away such bugs, spirits, and goblins, wherewith folke be haunted and affrighted in the night season, if they bee annoiated therewith all over their bodie, morning and evening. *Nicander* writeth, that whosoever carrie about them the serpent *Amphisbæna* dead, or no more but the verie skin thereof hanging fast to any part of their bodies, they shall find it to be a most soveraigne remedie for any through-cold or chilling fitt that hath surprised them. Nay he stateth not there, but addeth moreover and saith, that if the said serpent bee bound unto any part of a tree that is to be felled and laid along, the workemen that hew at the butt thereof, shall feele no cold all the while; and the tree by that meanes shall the sooner and more easily bee cut downe and overthrowne. No marvaile therefore, if this serpent aforesaid dare leave his nest, and commit himselfe to the cold weather; for hee ventureth first to come abroad, and is to be seen above ground before the cuckow begins to sing. But since I have made mention of the cuckow, there comes into my mind a straunge and miraculous matter that the said magicians report of this bird;  
**F** namely, that if a man the first time that he heareth her to sing, presently stay his right foot in the very place where it was when he heard her, and withall marke out the print and just proportion of the said foot upon the ground as it stood, and then digg up the earth under it within the said compasse, looke what chamber or rounge of the house is strewed with the said mould, there will no fleas breed there.

They say moreover, that the fat which is flected or skimmed from the broth wherein dormice G and rats be sodden, is excellent good for those that be afraid of the palse, and subject thereto: also that Soves or Cheeslips called Millipedæ, prepared and taken in drinke, in manner as I appointed for the squinancie, are singular for those that find themselves to be falne into a phty sick or consumption of the lungs: so is a green lizard (by their saying) sodden in three sextars of wine, untill there be but one remaining, if the patient take thereof a spoonfull at a time everie day, untill he feele himselfe warished and fully cured. Others assure us of as great effect, by drinking the ashes of shell-snails in wine.

As for the falling sicknesse, the tried greace of sweatie and unwashed wooll tempered with a little myrrhe, so that the quantitie of them both arise to the bignesse of an hazell nut, cureth the same, if it be taken infused and dissolved in two cyaths of wine, presently after the patient have swet and be come out of the baine. For the same disease, they ordaine the cullions or stones of a ram which have been kept long and dried, to be reduced into powder to the weight of halfe a denier Romane, and so to be taken in water, or els in one hemine of asses milke; howbeit with this charge, That the patient forbear drinking of wine five daies after, and as many before. Furthermore, they doe highly commend the drinking of sheeps blood: likewise their gall in milke, but principally if it be the gall of a lambe: a sucking whelpe is verie good in this case, if it bee taken with wine and myrrhe; but first the head and feet must be cut away. Some for this purpose drinke the surots or rough werts growing to the leggs of a mule, in three cyaths of oxymell: others give order to drinke in vinegre the ashes of the star-lizard Stellion, which breedeth beyond-sea: and the tender skin or slough of the said lizard (which she casteth in the same maner as a snake doth) I taken in drinke, helpeth much. Some physicians are so venterous and bold, that they have given unto those who be subject to the falling sicknesse, the verie Stellion it selfe, after it is rid and clenfed from the garbage or guts, and so kept dried; appointing their patients to drinke the powder therof in some convenient liquor, through a pipe of a cane: others appoint it to be roasted upon a wooden broch or spit, and so to bee eaten for meat. And seeing I have occasion thus to wriete of this Stellio, and the skin thereof, it were very convenient and necessarie in this place to shew the manner how the said slough (which is growne over him in winter) may be gotten from him when he hath turned himselfe out of it, considering that he useth commonly to devoure and eat it himselfe, because it should not doe any man good; for there is not a beast again more spightfull to mankind, and envious of our commoditie: insomuch as this word \* Stellio is growne to K be a reprochfull tearme among us. Well, to meet with this skin of his (as craftie as hee is to beguile men of it) they use to observe in hot summer daies, his nestling hole into which he is wont to retire himselfe; and ordinarily they find it to be in some hollow crannies about doores & windows, or else under vaults and sepulchres: when they have espied where it is, they wait for the prime of the Spring, they set just against his hole certaine little cages or leaps made of cloven and flived reeds, and the same wrought and woven good and thicke: and in very truth, he delighteth to get betweene the streights and narrow passages of the staves and windings, whereof the said cages are made, for by means thereof he may the better slip himselfe out of that coat which cloggeth his bodie and maketh him unweldie: and thus in getting through the said lattices, he leaveth the same behind him: but after he hath thus done, hard bested he is, for backe he cannot L the same way againe for to eat the said slough. Certes, there is not a medicine preferred before it, for the falling sicknesse: and yet good reckoning there is made of the brains of weazils which have been kept and dried; yea and of the liver so prepared, if they be reduced into powder and so taken in drinke: yea their very genetoirs, and bagg or matrice wherein they beare and breed their young; or their maw likewise saved, dried, and condite with coriander seed, are singular good for this maladie, as I have heretofore noted: and so are their ashes. Some are of opinion, that it is good eating of them whole as they be, especially the wild kind, without any such preparing and dressing: but others esteeme ferrets to be as effectual as they, for the falling evill. Moreover, it is said, that the greene lizard eaten with some sharpe sauce that quickneth appetit, is singular good in this case, but the heads and feet must be first taken away. Moreover, the ashes of M shell-snails together with line-feed and nettle-feed, brought into the forme of a liniment with honey, cure those throughly of this disease who are all over annointed therewith. But I like better yet, that for this maladie one should carrie about him the taile of a dragon bound within a bucke or does skin to some part of his bodie, with the sinews of a stag or hind: or els to tie unto the left arnie

\* *Stellionatus*  
crime, as much  
as counsage,  
or cony-catching.

- A** arme the little stones that bee taken out of the craw or giser of young swallows : for it is said, that so soon as the old swallow hath hatched her birds, she giveth them such little stones to swallow downe : but in case this dose be taken in the verie beginning, and that the first time that one is falne of this disease, there be given unto him for to eat, the young swallow that the dam hatched first, he shall be delivered from it clearely and never have more fits . But at any time after, swallows bloud and frankincense, or else the heart of a swallow fresh killed, cureth them that bee surprized with this maladie, if they swallow the same downe. Moreover, it is said, that the little stone found in a swallows nest, if it bee but applied unto man or woman that is falne of this sicknesse, it will raise them out of the fitt, and bring them againe to themselves immediatly ; but if they carrie it tied to any part about them, they shall never have fit againe . Much talke there is
- B** also of a kites liver, that it should be of singular operation to this effect, if it be eaten : as also of a serpents old skin which she hath cast off, that it will doe no lesse . The heart of a vultur stamped together with the owne bloud, and given in drinke three weeks together, worketh wonders in this disease. So doth the heart of the young bird of a vultur, if the patient weare it about his arme, or hang it at his necke : but then they give counsell, to eat the flesh of the vultur it selfe, and especially when he hath eaten his full of mans flesh. Some of them ordaine the breast of a vultur to be drunke, but it must be out of a cup or maser made of the wood of Cerrus : & others there be who to this purpose cause the stones of a cocke to be kept and dried, and the same to be given unto the patient in water and milke, after hee hath abstained five daies from drinking wine . To conclude, there have been of them, that prescribed unto their patients in this case, one and twentie of these
- C** sandie or reddish flies (but they must be dead ones) for to be taken in drinke : howbeit, if they were but of a feeble complexion, they gave fewer of them.

## CHAP. XI.

¶ *Against the Jaundise and Phrensie. Against Fevers and the Dropsie.*

- T**He excrement engendred in the eares, called commonly Earewax, mightily withstandeth the jaundise : so doth that ordure also which gathereth about the udders and teats of sheep and goats, if the patient drinke thereof to the weight of one denier in two cyaths of wine, with some myrre though it be never so little. The ashes of a dogs head calcined, taken in honied
- D** wine : one of these Sows or Cheeslips with many feet, in one hemine of wine : earthworms in honied vinegre with myrre, be all excellent for the said disease. Moreover, it is said, that a hen with yellow feet is very good therefore ; in case the said feet be cleansed and washed first in faire water, afterwards bathed and rinsed in the wine that the patient is to drinke . The brains of a Partridge, Ægle, or other birds of prey, taken in three cyaths of wine, is very proper also therefore . The ashes of dates ; those also of the entrails of stockdoves, given in honied wine to the quantitie of three spoonfuls, are soveraign in this maladie : likewise the ashes of sparrows burnt in a fire made of vine-wood, worke the same effect, if they be taken in mead to the quantitie of three spoonefuls. A bird there is called in Greeke Icterus, of the yellow colour which the fethers carrie, which if one that hath the jaundise doe but looke upon, he or she shall presently be cured thereof ; but
- E** the poore bird is sure to die for it : I suppose that this is the same bird which in Latine is called Galgulus.

- As for the Phrensie, it seemeth that the lights of a mutton, applied hot round about the head and so kept fast, is soveraigne to bring their heads againe into temper, who are besides themselves. Say that true it were, that not only the brains of mice given in water to drinke, or the ashes of a weazill, but also the flesh of an urchin kept in salt or dried, are verie good for such as are bereft of their right wits ; who will venture to give them these medicines, be they never so certaine and assured ? For as touching the ashes verely of Scritch-owls eyes calcined, (which these magicians so highly commend for the phrensie) I take it to bee one amongst many other of their illusions, whereby they mocke and abuse the world. But above all, the course that they take in the
- F** cure of fevers, favoureth nothing at all of physicke, which indeed is opposit to all their rules and proceedings : for they have divided and digested the same into all the twelve signes in the Zodiacke, according as the Sun or Moone passeth through any of them : All which, is nothing else but a meere mockerie to be rejected and utterly condemned, as I will plainly proove and shew to the view of the eye by some few examples and instances gathered out of many. For in the first

place they ordaine, that when the Sun is in Gemini, the combs, the ears, the nailes, and clawes of G  
 cocks should be burned, and the ashes thereof tempered with oile; wherewith the sicke persons  
 are to be annointed all over: but if the moone do passe through the said signe, the same cure (say  
 they) is to be done with the ashes that come of their barbs and spurs: whiles either Sun or Moon  
 be in Virgo, the cure doth alter, and is to be wrought with barley corns in the same manner used.  
 But how if either of these two planets be in Sagittarius? then the wings of a Batt must serve the  
 turne. In case the moone be entred into Leo, they employ the leaves and branches of the Ta-  
 mariske; may it must be the same and garden Tamariske in any case. Lastly, if she be in Aqua-  
 rius, they prescribe the coles made of box-wood, punned and pulverized. Certes, I purpose not  
 to run through all their Receipts: such onely as are found and approoved good, or at leastwaies  
 carrie some shew and probabilitie therof, I am content to set downe: as namely, when they give H  
 order for strong odours and perfumes to be applied unto patients lying of a lethargie, for to a-  
 waken and raise them out of their dead sleepe: among which peradventure, the stones of a wea-  
 zill dried and long kept, or their liver burnt, may do some good. And whereas they thinke it con-  
 venient to apply hot unto their heads all about, the lungs of a mutton, they speake not altogi-  
 ther besides sense and reason.

As for quartane agues, forasmuch as it is often seene, that all the physicke that is used about  
 them doth little good or none at all, be a physician never so Methodicall, Rationall, & Diligent,  
 yea though he visit such patients ordinarily, and bee present with them by their bed sides: in that  
 regard I will not sticke to relate many of their medecines and receipts for this disease; beginning I  
 first with those that are locall, and outwardly to bee applied, hanged, or worne about any part of  
 the bodie. *Imprimis*, they say, that the dust or sand wherein any hawke or bird of prey hath bask-  
 ed or bathed her selfe, is singular good for the quartane ague, if the patient weare it in a linnen  
 cloth tied with a red thread. *Item*, the longest tooth in the head of a cole-blacke dog, is very pro-  
 per for this purpose. There is a kind of bastard wasps, which the Greeks thereupon call Pseudo-  
 spheces, and ordinarily they doe flie alone, and not in troups as others doe; which, if they bee  
 caught with the left hand, and hanged about the necke under the chin, do cure quartans, as some  
 magicians say: howbeit, others attribute this effect to one of these wasps, which a man saw first  
 the same yeare. Cut the head of a viper off, or take out the heart alive, and wrap the one or the  
 other within a little linnen rag, and carrie it about you, the quartan ague will bee gone anon, by  
 their saying. Some of them take onely the little prettie snouts end of a mouse, or the very tips of K  
 the ears, and enjoyne the patient to lap the same in a red carnation coloured cloth, and so to car-  
 rie it about him; but then the mouse must in any case bee let goe againe and not killed. Others  
 plucke out the right eye of a green lizard alive; which done, within a while after they chop off the  
 head: then they enfold them both in a peece of goats skin, & give the patient in charge to have  
 the same about him. And many there be, who by the direction of magicians carrie about them  
 in like manner for the same purpose, one of these flies or beetles that use to roll up little balls of  
 earth: and in very truth, in regard of this kind of beetle, the greater part of Ægypt honour all  
 beetles, and adore them as gods, or at leastwise having some divine power in them: which cere-  
 moniall devotion of theirs, *Appion* giveth a subtil and curious reason of; for he doth collect, that  
 there is some resemblance between the \* operations and works of the Sun, and this flie: and this L  
 he setteth abroad, for to colour and excuse the superstitious rites of his countrey men. Howbeit  
 the magicians employ in the cure of a quartan ague, another kind of them \* which hath little  
 horns turning backward, but they must be gotten likewise with the left hand, or els they will doe  
 no good. As for the third sort, spotted with white, and called in Latin by the name of Fullo, they  
 appoint one of them to be slit through in twaine, and the two peeces to be tied to both armes of  
 the patient; whereas those of other kinds, they bind to the left arme onely. Semblably they say,  
 that the heart of a snake taken out of her bodie alive with the left hand, cureth the quartan, if the  
 patient carrie it about him: as also, that whosoever taketh foure of the knots or joynts of a scor-  
 pions taile, together with the sting, and carrieth the same about him enwrapped within a peece  
 of black cloth, with this charge, That for three daies space he do not see either the scorpion which M  
 was let goe, nor the partie who tied the said cloth and that which is within it about him, he shalbe  
 delivered from the quartan ague: but after the returne of the third fit, the patient must hide this  
 clout and the joynts aforesaid, and burie them in the ground. Some there be who lap a caterpil-  
 ler in a little peece of linnen cloth; and bind the same thrice about with linnen thread, making  
 threc

\* Haply, be-  
 cause all these  
 beetles be cou-  
 red of the male  
 sex, & none of  
 them female:  
 for in those lit-  
 tle roundles of  
 earth there  
 breed grubs,  
 which turne  
 to be in the  
 end beetles.  
 \* This beetle  
 he called be-  
 fore *Taurus*,  
 i. Bull.

- A** three knots thereof, saying at the knitting of every knot, that this they doe to cure him or her of a Quartane feaver. Others carie about them a naked snail in a little peece of fine leather: or else foure heads of snails cut off and enclosed within a small reed. Many think it better to enfold one of these sowes or cheeslips within a locke of wooll, and so to carie it about them against the quartane, or els the little grubs or wormes whereof come the Oxe flies, before their wings bee growne. And there be that for this purpose fit themselves with those small wormes covered all over with a kind of downie or cotton, which are found in thickets, & among bushes or shrubs. Some of these Magicians give direction otherwhiles to take foure of the said wormes enclosed within a Walnut shell, and to bind them to some part of the patient, or else the snails which be found naked without their shels. Others put a live Stellion or starre-Lizard in some little casket or box, and lay **B** the same under the pillow or boulster where the patient laieth his head: but when the ague beginneth to decline and is like to goe away, they let the said Stellion goe againe at libertie. They prescribe likewise to swallow downe the heart of a sea gull or cormorant, taken forth of the bodie without any knife or instrument of yron: If not so, to keepe the same dried, to beat it to powder, and then to drinke it in hote water. The hearts of Swallowes condite in hony, and so eaten, be excellent good for the Quartane ague, as our Magicians say. And yet some of them make no more adoe, but give of their dung to the weight of one dram, in three cyaths of Goats milke and Ews milke, or else of wine cuit, before the accesse come. Howbeit, others would have the Swallowes themselves to bee eaten whole without any dressing at all. The people of Parthia drinke for the Quartane ague the sixt part of a denier weight of an Aspis skin, with the like poise of Pepper, and they hold it to be a soveraigne remedie. **C** *Chrysippus* the Philosopher was of opinion, and so hee hath put downe in writing, That to carie one Phrygium tied to some part of the bodie, is excellent for the Quartane. But what living creature hee should meane by that same Phrygium, neither hath he himselfe described, nor ever could I meet with any man that knew it: howbeit, I thought it good to set downe this remedie, being thus delivered by so grave an Authour as *Chrysippus* was, to stir up the diligence of others, if haply there be any so industrious as will take pains to search further into the thing, and learne what it might be.

In any of these long diseases which be called Chronique, it is commonly thought, That to eat the flesh of a Crow, and to applie unto the bodie their\*neast, is most excellent to bring them to an end. \*Nidum. Some read Nidum.

- D** As for Tertian agues, it were an easie matter to trie the experiments of such receipts as are given out for them: considering how the poore patients in hope of ease are willing ynough & delighted to be doing and working conclusions: and namely to see whether the copweb, neast and all, of that spider which they call \*Lycos, incorporat with rosin and wax, and so applied as a frontale to the forehead and temples on both sides of the head, will doe any good to rid them away? \*Lycos. Supposed to be our common spider that hunteth flies. Certes some use to wear about them the spider it selfe, enclosed within a quill or peece of a reed: in which sort it is reported to availe much in the cure of other feavers. Also it is thought, That a greene Lizard hung about the neck alive in some box sufficient to receive it, is as effectuell. And these kind of medicines they affirme to bee of great efficacie for to drive away those agues which by way of relaspe use often to returne againe when they were thought to be cleane gone.
- E** Touching the dropsie, the tried greafe of sweatie wooll taken in wine with a little Myrrhe, so that the whole arise to the quantitie of an Hazell nut, is supposed to be a singular receipt. But some put thereto Goose greafe also and oile of Myrtles. The filthie ordure that gathereth about Ewes udders, hath the same effect. Likewise, the flesh of an Vrchin long kept in powder or otherwise, and eaten, doth much good. To conclude, it is thought, That if the bellie be rubbed weil and anointed with that which a dog dooth use to cast by way of vomit, it helpeth those that bee in a dropsie, for it is reported to have a speciall vertue to draw a water, and to drie up the superfluous humiditie engendring that disease.

CHAP. XII.

- F** *Medicines for S. Antonies fire, carbuncles, fellons, burnes, crampes, or contractions of sinewes.*

**T**He suet or greafe of unwashed wooll incorporat with oile of Roses and Tutie, is a proper liniment for *S. Antonies fire*: so is the bloud of a tike, and earth-wormes reduced into an unguent with vinegre: but especially these cricquets, crushed and wrought within ones hand

hand to the consistence of an unguent and so applied. And this medicine last mentioned, is passing effectually for the partie himselfe that hath the handling of it: for it assureth him aforehand, that he shall not fall into the said disease in a whole year following: But this Cricquet must be digged out of the ground with some instrument of yron, and the earth & all to be taken up with it, for to serve in this cure. Moreover, it is said, That Goose greafe is very good in this case: so are the ashes of a Vipers head kept dried and then calcined, if the same be afterwards applied in form of a liniment with vinegre. The old sloughs that snakes cast off, reduced into an unguent with Bitumen and Lambes suet, quencheth this burning humor of *S. Antonies* fire, if the bodie be anointed therewith tempered in water, presently after the baine.

As for Carbuncles, the means to rid them away, is to annoint them either with Pigeons dung alone, or els mixed with Line seed and honied vinegre. Likewise, it is good to make a caraplasme of those Bees which have beene drowned or killed in their owne honey, and lay the same upon the sore. Others applie unto them either a pultesse of fried Barley groats, or else a powder made with their meale. If there be a carbuncle risen in the privities, the fattinesse of greasie and unwashed wooll, incorporat in honey and the skales refuse or cindres of lead, into a salve, cureth it: and the same healeth generally all other botches or ulcers in those parts. Sheepes dung that is fresh and greene, they hold to be singular for carbuncles, taken in the very beginning.

All tumours and hard swellings, which had need to be mollified, are made soft and brought downe most effectually with Goose greafe, or the fat of a Swan.

Moreover it is said, That a spider laid to any fellon, before it bee once named what thing it is, cureth the same; but it must not be removed from the place before the third day. The Mouse called an Hardithrew hanged up alive untill it be dead, is very good for these fellons, in case it touch not the ground afterward, and that there be three circles or turnes made with it round about the sore; so that withall both the patient and the partie that hath this cure in hand, spit upon the floore three times in the doing thereof. Also the dung of Cocke or Hen (that which looketh reddish especially) tempered with vinegre and laid to a fellon, healeth it; but the said dung ought to be fresh and newly meuted. Of the same operation and effect is the gisier of a Storke boiled in wine. Some there be that take certaine flies of some odde and uneven number, bruse and worke them into the consistence of a salve, with their ring-finger, and therewith applie them to the fellon. Others use for the said purpose the filth engendred in sheeps cares. Old sheeps tallow mixed with the ashes that come of womens hair, reduced into a liniment, serveth to cure the said accident: so doth Rams suet mixed with the ashes of a pumish stone calcined, and a like quantity in weight of salt.

As for burnes and scaldings, the ashes of a dogs head burnt, are singular good to cure the same: so be the ashes of Dormice tempered with oile: sheepes treddles also mixed with wax: the ashes of mice and shell-snailles; and this medicine will skin them so cleane, that there shall no scar remaine afterwards to be seene. In like manner, the greafe of Vipers: or the ashes of Pigeons dung calcined and reduced into a liniment with oile.

Touching the nodosities of the sinewes, the ashes of a Vipers head burnt and brought into an unguent with the oile Cyprinum, is thought to be a soveraigne medicine for to resolve them. Likewise, earth-wormes made into a caraplasme with honey, and so applied unto the affected place. But if the said sinewes doe ake and be pained: bind unto them the serpent called Amphibæna dead, and it will ease the greese. The like effect you may looke for of Vultures greafe, together with the gisier of the said foule, dried and stamped with old swines greafe or lard, and so reduced into a liniment. And if wee may give any credit to the Magicians, a drinke made of honied wine, spiced with the ashes of a Scrich-owles head, together with a Lillie root, will worke the same effect.

In contractions of the sinewes, it is good to eat the flesh of Stock-doves, especially if the same hath been poudered and kept in salt. The flesh likewise of an Hedgehog is as good for crampes and spasmes: as also the ashes of a Weazill. The old slough that snakes leave off, enfolded with in a peece of a Bulls skin or leather made thereof, is good to be worne tied about one for to prevent this disease: and more particularly for those spasmes or convulsions that draw the sinewes of the necke so, as the head is plucked backward, there is not a better medicine than to drink the poise of three oboli of a Kites liver dried, in as many cyaths of mead or honied water.

When the skin turneth up about the roots of the nails, or the excrescence of the flesh putteth

\* *Medico*, i. the fourth or next to the little finger.

**A** the fingers to paine, which accidents be called in Latine Reduviæ, and in Greek Pterygia: it were good to use to them the ashes of a dogs head calcined, or the matrice of a bitch sodden in oile; with this charge, to annoint them aloft with a liniment of butter, made of ewes milke and honey incorporat together. The burse likewise or little bladder, which containeth in it the gall of any beast, is good for this purpose.

If the nailes bee ragged and rugged, it is not amisse to applie unto them Cantharides incorporat with pitch, without removing this plastre before the third day: or els to lay unto them Locusts fried in Goats suet: sheeps tallow also is good therefore. Some mix therewith Birdlime made with Miffelto and Purcellane tempered together: others take Verde gris or rust of brasse and the foresaid birdlime, but they remove not the plaster off in three daies.

**B**

CHAP. XIII.

Receits for staunching blood: repressing or smiting backe the swelling incident to wounds: healing of ulcers and greene wounds: and generally for curing of many other maladies. Remedies all taken from dumbe creatures.

**T**He suet that commeth from the kell of a Mutton, staieth any flux of bloud, if it be conveied into the place from whence it issueth: so is their rede, especially if it be the rennet of a yong Lambe tempered with water, either drawne up into the nostrils or poured into them: this

**C** is thought to bee such a soveraigne remedie, that when all others have failed, it hath done the deed. The earthie substance sticking to shell-snailes, hath the same effect: yea, and their verie flesh when they are pulled out of their houses. In case the nose do bleed excessively, take the said shell-snailes, bruise them and lay them to the forehead, they will staunch the bleeding: the copwebs also put up into the nostrils. As for the braines of a Cocke or Capon, they stop a flux of bloud issuing from the braine. But say that bloud doe gush immoderately out of a wound: it is wonderfull how the ashes of horse dung, together with eggeshels, will stop the same, if it be laid thereto.

As for \*wounds, the greafe of unwashed wooll, incorporat with the ashes of torrifed and calcined Barley and Verdegris, of each a like quantitie, and so made into a plastre, healeth them.

**D** The same is a soveraigne salve for any corrosive ulcers, be they never so maligne and cankerous. It eateth and consumeth the dead flesh about the brims and edges of ulcers, yea, & bringeth down the excrescence of proud flesh, reducing the same to bee even with the rest about it. The same doth incarnat likewise and skin the place after it is filled up with young flesh. If the ulcers prove to be illfavoured cankers, it is thought, That the ashes of sheepes dung mixed with salnitre, is an effectuall powder for the same: and as great operation is attributed to the ashes of a Lambs leg bones, but principally if the said sores bee of the nature of *Nunquam sana*, and will not skin up, but scorne all healing plastres whatsoever. Much vertue also is attributed unto Rams lights in these cases; for it eateth away all the excrescences of ranke flesh in ulcers, and there is not the like againe unto it, for reducing all unto an equalitie. The very dung also of sheepe heat under an

**E** earthen pan and afterwards wrought into a masse or paste, assuageth the tumour of any ulcers: And it serveth likewise to mundifie and heale fistulaes, as also to rid away the chil-blanes or bloudie fals, which are our night-foes. But of all other, the ashes of an horse head is most forcible in this case, for it consumeth all superfluous flesh growing in sores, and healeth up the same afterwards, no Spodium better. And yet it is said, that Mice dung is very good therefore: like as the ashes of Weazils dung. The hard callosities in the bottome of ulcers, the Cheeslips or Sowes if they be stamped fresh and reduced drie into powder, doe search thoroughly: like as all cankers also they cure, if they be incorporat with the right Terpentine and common \*Bole-Armoniacke.

And these medicines above said are singular for those ulcers that be given to breed wormes, and thereby are daungerous. And seeing I am light upon the mention of wormes, it would be noted, that there bee diverse sorts of wormes which have wonderfull properties in these cases: For first and formost, the grosse and fat wormes breeding in wood & timber, which the Latins call Cossi, are soveraigne healers of any ulcers whatsoever. But if the same bee burnt with an equall weight of Annise seed, and reduced into a liniment by the meanes of oile, they have a speciall vertue to cure those sores that be corrosive, which the Greekes call Nomæ. Earthwormes are great healers,

\*Vulneribus. Some read Ulcibus, & Ulcers.

\*Sinopide: some take it for Terra Sigillata: but it skilleth not much, seeing that Rubrica Sinopica, Terra Sigillata, & Bolus Armena, yea, and Terra Lemnia, litle differ in operation, nisi secundum magis & minus, as the learned thinke, Vide Encelium de re Metallia.

and

and soone do soulder greene wounds: in which operation they are so effectuell and speedie with-  
 all, That if the sinewes bee cut quite asunder, it is a common opinion, that they will consolidat  
 and unite them againe in lesse space than a weeke: and therefore, because they should bee readie  
 and ever at hand, many preserve them for this purpose condite in hony. Indeed, when they be re-  
 duced into ashes, they are effectuell to eat down the hard callosities growing in the sides and ed-  
 ges of ulcers, if they be incorporat with Tarre, or the Sicilian honey called Hyblaum. Some use  
 them dried in the Sun and tempered with vinegre, for wounds: but this cataplasme they doe not  
 remove untill two daies be past. After the same manner, the terrene or earthly substance of shell-  
 snails doe much good: yea, and taken forth whole as they bee out of their shels, stamped and so  
 applied, they conglutinat greene wounds, and stay the running farther of corrosive ulcers. Also  
 there is a certaine living creature, which is called Herpes by the Greekes; the same hath a pecu-  
 liar propertie to heale any sore that \*runneth on still and corrode as it goeth. For which kind of  
 ulcers, snails, bruised shels and all, bee passing good: and the same incorporat with Myrrhe and  
 Frankincense, have the name to heale sinewes that be cut in twaine. Moreover, the fat of a Dra-  
 gon dried in the Sun, is very effectuall: like as the braines also of a Cocke, to heale green wounds,  
 if the patient withall eat salt to his meat, which was calcined together with Vipers flesh: And by  
 this meanes (they say) that any ulcers will sooner yeeld unto the cure, and bee healed with more  
 speed. The renowned Physician *Antonius Musa*, having certaine patients in cure under his hand,  
 who had ulcers that were thought incurable, prescribed them to eat Vipers flesh; and wonderfull  
 it is how soone he healed them cleane by that meanes.

The ashes of certain Locusts without wings, called by the Creeks Tryxalides, cause the thick  
 rouses and escharres that grow about the brims of ulcers to fall off, and they consume the hard cal-  
 losities thereof applied with hony. The ashes likewise of Pigeons dung tempered with Orpiment  
 or Arsenicke and Honey, serve as a corrosive to eat away any excrescence that ought to bee con-  
 sumed. The braines of Scrich-owles incorporat with grease, dooth wonderfully conglutinat anie  
 wounds. As for those morimals, named by the Greekes Cacoëthe, the ashes of a Rams shanke-  
 bones and legs mixed with breast milke, is singular to heale them, so that the said sores were first  
 well and thoroughly washed and bathed with fine linnen cloaths soked in some convenient liquor.  
 There is a bird called an Hulat, which if it be sodden in oile and so resolved, is good therefore, in  
 case the same bee incorporat in butyr made of Ewes milke and honey. If the sides or brims of  
 any ulcer be growne callous and hard, the Bees that are stifled and killed in honey, doe mollifie  
 very well. The bloud and ashes of a Weazill calcined, doe cure the white filthie leprosie called  
 Elephantiasis. The wounds occasioned by whipping and scourging, the markes also and wales  
 remaining to be seene blacke and blew after such lashes and stripes, are done away and goe pre-  
 sently out, with applying thereto a sheepes skin fresh and newly flaid. If there be any joint brui-  
 sed or cracked, the ashes of a sheepes leg bone, burnt, have a speciall vertue to helpe the same:  
 but much better, if they be incorporat into a cerot with wax. Of the same operation there is ano-  
 ther plastre made, namely, if there be calcined with the former the jawes of the said sheepe, and  
 a Harts horne: and if the wax be softened and resolved with oile rosat. When bones be broken,  
 it is good to applie unto the fracture the braines of a dog spread upon a linnen cloth or enwrap-  
 ped therein, covering the said cataplasme with wooll laid aloft, and the same eftsouones moiste-  
 ned and wet thoroughly [\*in some astringent liquor:] This manner of cure doth soulder them  
 lightly in foureteene daies at the farthest. The ashes also of field-Mice worke the like effect as  
 speedily, if the same be tempered with honey, or mingled with the ashes of earthwormes: which  
 also is able to draw forth spils of bones, and make them to worke out. The lights of a Mutton  
 and of a Ram especially, reduce skars to their lively colour againe, futable unto the skin about:  
 their tallow also mixed with sal nitre: so doe the ashes of a greene Lizard: the slough that snakes  
 cast off in the Spring boiled in wine: and Pigeons dung tempered with honey, and so applied.  
 The same medicines doe take away the filthie white Morpew, called in Latine Vitiligo, if they  
 bee used with wine: for which Morpew or infection of the skin, it is good to applie Canthari-  
 des, with twice as much of Rue leaves, which the patient must endure and abide, lying still up-  
 on the place in the Sunne, untill such time as the skin begin to rise in pimples and little blisters.  
 Afterwards it is needfull to foment and bath the said place thus offended, yea, and to annoint it  
 well with oile: which done, to return again to the former emplastration, & so hold on this course  
 by turnes for many daies together, but in any wise to take heed that the exulceration by this cure  
 goe

\*Which also is  
 called Herpes:  
 as the shingles,  
 wild fire and  
 wolfe.

\*As oile of ro-  
 ses, or red wine.

**A** goe not over deepe. For the same Morphew, many give order to make a liniment with flies & the root of dockes, and herewith to annoint the places infected with this Morphew: also, to applie thereto hensdung, I meane as much thereof as is white: for which purpose they keepe the same in oile within horne boxes, for to serve the turne as need requireth. Likewise, to annoint them with the bloud of bats, or the gall of an urchin tempered with water. As for the running skals; the braines of a scritch-owle is very good, incorporat with salt petre: but dogs bloud hath no fellow to repress the same: like as to kill the itch, the little broad snailes stamped and brought into a liniment, are soveraigne. If there bee any spill or shiver of arrowes, if any peece of a dart or whatsoever else sticke within the flesh, which would bee gotten forth, split a live mouse in the midst, and lay the same hot to the place; you shall see how it will draw the same out. But a Lizard passeth all the rest, being in this wise slit along and divided: or if the head onely be stamped with salt, and applied accordingly. There be certaine shell-snailes that creepe in troupes together for to devour the young spring and greene leaves of plants, which serve to this effect, if they bee pinned with their shels and laid to the place. Those also that we use to dresse and eat, if they be taken forth of their shels: but if you put thereto the rennet of a young hare or leveret, it is wonderfull to see how effectually they will worke, Snakes bones incorporat with the rennet of any four footed beast whatsoever, within lesse than three daies shew the same effect, and draw forth any thing that sticketh within the bodie. Finally, the flies called Cantharides are much commended for this operation, if they be stamped and incorporat with barley meale.

C

## CHAP. XIII.

*Proper remedies for the cure of womens maladies: and to helpe them for to goe out their full time, and bring forth the fruit of their wombe fully ripe and accomplished.*

**T**He skin or secundine which an Ewe gleaneth after shee hath yeaned, and which enlapped the lambe within her bellie, prepared, ordered, and used (as I said before) as touching goats, is very good for the infirmities that properly be incident unto women and occasioned by their naturall parts. The dung likewise of sheepe, bee they rams, ewes, or weathers, hath the same operation. But to come unto particulars, the infirmity which otherwhiles putteth them **D** to passe their urine with difficultie and by dropmeale, is cured principally by sitting over a perfume or suffumigation of Locusts. If a woman after that she is conceived with child, use oftsoons to eat a dish of meat made of cock stones, the infant that she goeth with shall prove a manchild; as it is commonly thought and spoken. When a woman is with child, the meanes to preserve her from any shift and slip that she may varie out her full tearme, is to drinke the ashes of Porkepines calcined: also the drinking of a bitches milke maketh the infant within the wombe to come on forward and to grow to perfection, before it seeke to come forth untimely. Also, if the child sticke in the birth, or otherwise make no hast to come foorth of the mothers bodie when the time is come: the skin wherein the bitch bare her whelpes within her bodie, and which commeth away from her after she hath puppied, hasteneth the birth, if so be it were taken away from her before it **E** touched the ground.

If women in labour drinke milke, it will comfort their loines or small of the back. Mice dung delaied and dissolved in raine water, is very good to annoint the breasts of a woman, new laid, for to breake their kernell, and to allay their overmuch strutting presently after childbirth. The ashes of hedgehogs preserveth women from abortion or untimely births, if they be annointed with a liniment made of them and oile incorporat together. The better speed and more ease shall those women have of deliverance, which in the time of their travaile drinke a draught of Goose dung in two cyaths of water: or else the water that issueth out of their owne bodie by the naturall parts a little before the child should bee borne, and that out of a weazils bladder. A liniment made of earth-wormes, if the nouch or chine of the necke and the shoulder blades bee annointed therewith, preserveth a woman from the paine of the sinewes, which commonly followeth upon child bearing: And the same send away the after-birth, if when they bee **F** newly brought to bed, they drinke the same in wine cuit. A cataplasme made of them simply alone without any other thing, and applied unto womens fore breasts which are impostumate, bring the same to maturation, breake them when they are ripe, draw them after that they run, & in the end heale them up clean

\*Gravidus, ἡ  
χρυσικαίε, for  
Puerperia.

and

and skin all againe. The said earthwormes also if they be drunke in honied wine, bring down milk **G** into their breasts. There be certaine little wormes found breeding in the common coich-grasse, called Gramen, which if a woman weare about her necke, serve very effectually, to cause her for to keepe her infant within the wombe the ordinarie tearme: but shee must leave them off when she drawes neare unto the time when she should crie out: for otherwise, if they be not taken from her, they would hinder her deliverance. Great heed also there must be taken, that these worms be not laid upon the ground in any hand. Moreover, there be Physicians who give women to drink five or seven of them at a time, for to helpe them to conceive. If women use to eat snailles dressed as meat, they shall be delivered with more speed, if they were in hard labour: let them be applied unto the region of the matrice or naturall parts with Saffron, they hasten conception. If the same be reduced into a liniment with Amylum and gum Tragacanth, and laid too accordingly, **H** they doe stay the immoderat flux of reds or whites. Being eaten in meat, they are soveraigne for their monthly purgations. And with the marrow of a red Deere they reduce the matrice againe into the right place, if it were turned a to-side: but this regard must bee had, that to every snaille there be put a dram weight of Cyperus also. If the matrice be given to ventosities, let the same snailles be taken forth of their shels, stamped and laid too with oile of roses, they discusse the windinesse thereof. And for these purposes before named, the snailles of Astypalæa bee chosen for the best. Also for to resolve the inflation of this part, there is another medicine made with snails, especially those of Barbarie, namely, to take two of them and to stampe them with as much Fenigreeke seed as may be comprehended with three fingers, adding thereto the quantitie of foure spoonefuls of honey, and when they bee reduced all into a liniment, to applie the same unto the **I** region of the wombe, after the same hath bene well and thoroughly annointed all over with the juice of Ireos, Floure-de-lis. There bee moreover certaine white snailles that bee small and long withall, and theie be commonly found wandering here and there in every place. These being dried in the Sunne upon tiles and reduced into powder, they use to blend with Beane floure, of each alike quantitie. And this is thought to bee an excellent mixture for to beautifie their bodie, and make the skin white and smooth. Also, if the itch be offensive, so as a woman bee found ever and anon to scratch and rub those parts, there is not a better thing therefore than the little flat snails, if they bee brought into a liniment with fried Barley groats. If a woman with child chauce to step over a Viper, she shall be delivered before her time of an unperfect birth. The like accident will befall unto her, in case she goe over the serpent Amphibæna, if the same were dead before. **K** And yet if a woman have about her in a box one of them alive, shee shall not need to feare the going over them, though they were dead. And one of these Amphibænes dead as it is and preserved or condite in salt, procureth safe and easie deliverance to a woman that hath it about her. A wonderfull thing, that it should be so daungerous for a woman with child to passe over one of them which hath not been kept in salt: and that the same should be harmelesse and doe no hurt at all, if immediatly after it hath been so kept, she step over it. A perfume made with a snake long kept and dried, procureth the desired sicknesse of women. The old slough of a snake which shee hath cast, applied unto the loines of a woman that is in labour, helpeth her to better speed: but it must be removed presently after that she is delivered. Many use to give it unto women with child for to bee drunke in wine with Frankincense: for beeing taken otherwise, it causeth abortion. **L** The rod or wand whereby one hath parted or taken off a frog or toad from a snake, helpeth women that be in travell of childbirth. And a liniment made with the ashes of the unwinged Locusts called Tryxalides and honey tempered together, helpeth forward their monthly purgations. The spider like wise that commeth downe spinning from aloft, hanging by her fine thread which shee draweth in a length, if she be caught with the hollow of the hand, brused and applied accordingly, worketh the same effect: but take the same spider winding up her yearne, and returning backe to her neast upward, it will worke contrariwise, and stay the fleurs of women. The Ægle stone called Aëtites, because it is found in an Ægles nest, preserveth and holdeth the infant still in the mothers wombe to the full time, against any indirect practise of sorcerie or otherwise, to the contrarie. If a woman be in hard labour of childbirth, put a Vultures quill under her feet, it will helpe her to a **M** more speedie deliverance. Great bellied women, as it is well knowne and found by proof, ought to bee very charie and to beware of Ravens egges, for if they chauce to goe over one of them, they shall fall to labour presently, and slip an untimely birth with great daunger of their life. It seemeth to many, that the meuting of an Hawke drunke in honied wine, maketh women which were

- A** were barraine before, to be fruitfull. Certes, the greace of a goose or swan, doth mollifie any hard tumors, schirrs, and impostunations of the matrice and secret parts. Goose greace mixed with the oile of roses and \* Ireos, \* preserveth womens breasts after they be newly brought to bed. In Phrygia and Lycaonia, it is found by experience, that the fat of the Bistard or Horne-owle, is verie good for greene women lately delivered; if they bee troubled with the pricking or shooting pains of their breasts: but for women that are in daunger to bee suffocated with the rising of the mother, they have a liniment also made with the beetils or worms called Blattæ. The ashes of Partridge eg-shells calcined, mixed with brasse-ore called Cadmia, and wax, and so reduced into a cerot, preserveth womens breasts plump and round, that they shall not be riveled or flaggie: and it is thought, that if a woman make three imaginarie circles round about them with a Partridge egg, they shall continue knit up and well trussed, and not hang downward illfavouredly: let a woman use to sup them off, she shall be both a fruitfull mother of many children, and also a good milch nource for to reare them up. Also it is a generall received opinion, that if womens paps be annointed all over with goose greace, it will allay the grieft and paine therof: likewise there is not a better thing for to dissolve and scatter moon-calves, and such like false conceptions in the wombe: or to mitigat the scurfe or manginess incident to that member, than to apply to those parts a liniment made of punaises bruised, or stamped to the purpose.
- B** Bats blood hath a depilatorie facultie to fetch off haire, and lett the growing thereof; howbeit, sufficient it is not alone to worke that feat in boyes cheeks and chins whom we would keepe smooth and beardlesse, except the place bee rubbed afterward with the seed of rocket and hemlocke: and in this manner if they be dressed, either no haire at all will come up there, or elle it will never be but soft downe. It is thought that their brains also will worke the same effect. Now these brains be of two sorts, to wit, red and white: howbeit some give counsell, to mingle with the said brains, both the blood and the liver. Others there be, who seeth in three hemines of oile, a viper, untill her flesh be throughly sodden and as tender as may be, having before rid her from all her bones; and it they use for a depilatorie: but first they plucke up all those hairs by the roots which they would not have to grow any more. The gall of an urchin is a depilatorie, especially if it be mixed with the brains of a batt and goats milke: *Item*, the ashes thereof simply, mingled with the milke of a bitch of her first litter; so that the haire which wee would not have to come againe, be plucked up; or if those places be annointed therewith where never yet grew any, none shall spring there afterwards. The same effect (by report) hath the blood of a tickle that was taken from a dog: and finally, the blood or gall of a swallow.
- C**
- D**

## CHAP. XV:

☞ *Many receipts handled together disorderly one with another for sundrie maladies.*

- I**T is said, that Ants eggs stamped and incorporat with flies likewise punned together, will give a lovely blacke colour to the hairs of the eyebrows: also, if a woman be desirous that her infant should be borne with blacke eyes, let her eat a rat whiles she goes with child. To preserve the haire from beeing grey or grisse, annoint them with the ashes of earthworms and oile olive mixed together. If sucking babes bee wrung or gnawne in the belly by reason of some cruddled milke which they draw from their nources, or doth corrupt so in their stomacke, it is good to give them in water the rennet of a young lambe to drinke: but in case this accident commeth by cailling of the milke, they use to give unto them the said rennet in vinegre, for to discusse the same. For the paine that they abide in toothing, the brains of an \* hare is soveraigne to annoint their gumbs withall. It falleth out that young infants many times bee tormented with an unnaturall heat and burning of their head, called Siriafis; for to ease and cure them thereof, they use to take the bones that are found in doggs dung, and to hang them about their necks or armes. Young infants are subject to ruptures and descents of the guts, in which case it is good (some say) to apply a greene lizard unto their bodies whiles they lie asleep, and to cause it to bite the place; but then afterwards the said lizard must be tied fast to a reed and hung up in the smoke: for looke how it decayeth and dieth by little and little, so shall the rupture knit and heale againe. The foemie moisture that shell-snails yeeld, if childrens eyes be annointed therewith, doth not onely rectifie and lay streight the hairs of the eyelids which grow crooked into the eyes, but also nourisheth and causeth them to grow. The ashes of burnt shell-snails reduced into a liniment with fran-
- E**
- F**

\* *Fino*, as followeth in the next chapter, not *araneo*, as it is in most prints.

\* From swelling, hardnes, or the ague (as women call it.)

\* *Leporis*, or *pecoris*, i. of a sheepe.

kincense and the white of an egg, doth in the space of thirtie daies cure those that are bursten bel- G  
 lied. In the little horns of shell-snails there is found a certaine hard substance resembling grit or  
 sand, which if it be hanged about a yong infant, is a means that it shall breed teeth with ease. The  
 ashes of snail shells when the snails are gone, incorporat in wax, and applied to the seat or funda-  
 ment, putteth backe the end of the tiwill that is falne downe and readie to hang out of the bodie:  
 but you must not forget to mingle with the said ashes the bloudie substance that is let out of a  
 vipers brains when her head is pricked. The brains of a viper if they be put in a little fine skin and  
 worne by a young child, helpeth it to breed teeth without any great paine: for the same purpose  
 serve also the teeth of serpents, so there bee chosen the biggest that are in their heads: ravenis  
 dung lapped in wooll, and hung to any part of young infants, cureth the chincough.

Some things there remaine as touching this argument, which hardly me thinks I should not H  
 handle seriously and deliver in good earnest: howbeit, since there be divers writers who have put  
 them downe in writing, I must not passe them over in silence. They are of opinion and doe give  
 order, to cure the rupture and descent of the guts in little children, with a lizard: but how? first, it  
 ought to be of the male kind, which is taken for this purpose; and that may soone be knowne, if  
 under the taile it have one hole and no more: then there must be used all means possible that the  
 same lizard doe bite the tumor of the rupture through a peece of cloth of gold, cloth of silver, or  
 purple: which done, the said lizard must be tied fast within a new cup or goblet that never was oc-  
 cupied, and so set in some smokie place where it may die. If little infants pisse their beds, a readie  
 way to make them containe their water, is to give them sodden mice for to eat. If there be any sus-  
 picion of forcerie, witchcraft, or enchantment, practised for to hurt yong babes; the great horns I  
 of beetles, such especially as bee knagged as it were with small teeth, are as good as a countre-  
 charme & preservative, if they be hanged about their necks. There is (by their saying) a litle stone  
 within the head of an ox or cow, which they use to discharge and spit out when they be in danger  
 of death; the same if it be taken out of one of their heads, which is sodainly stricken off before the  
 beast be ware thereof, and hanged about an infants neck or other part of the bodie, is wonderfull  
 good for breeding of teeth. Semblably they doe prescribe their brains to be carried about them  
 in like manner, and for the same purpose: also the little bone or stone found in a naked snails  
 backe. Moreover, the annointing of childrens goumbs with the brains of a sheepe, is singular  
 good and effectuall to cause them for to breed their teeth with facilitie: like as goose greace in-  
 stilled with the juice of basill into their ears, cureth the infirmities therof. There be in many prickly K  
 hearbs certaine rough and hairie worms, which if they be hung about the necks of young in-  
 fants, do presently cure them, if haply there be any thing in their meat that sticke and lay hard in  
 their stomach, for they will cause them to puke it up. To provoke sleep, there is not a better thing  
 than the tried greace of unwashed wooll, with some myrrhe be it never so litle, infused & dissol-  
 ved in two cyaths of wine; or els incorporat with goose greace and wine of myrtles: for which  
 intent they use to take the bird called a cuckow, and within a hares skin tie it unto the patient; or  
 els to bind the bill of a young heron to the forehead, within a peece of an asse skin: and they are  
 of opinion, that the same bill alone is as effectuall, so it be well washed in wine: contrariwise, the  
 head of a bat dried & hanged about the neck, keepeth one from sleepe altogirher. A lizard drown- L  
 ed to death in the urine of a man, disableth him from the use of venerie who \*dranke the liquor  
 whereof that urine came: and no marvell; for why? the magicians repose a great thing in a lizard  
 in love matters. The excrements of snails which resemble dung, as also the dung of pigeons, tem-  
 pered in a cup of wine & given to drink, coole fleshly lust. The right lobe or side of a vulturs lungs  
 provoke men unto the sports of *Venus*, if they carrie it about them enwrapped within a cranes  
 skin. In like manner, the yelks of five pigeons eggs incorporat with swines greace to the weight of  
 one denier Roman in hony and so supped off, work the same effect. Some eat sparrows ordinarily  
 for this purpose; or sup their eggs. Also there be, who carie about them the right stone of a cocke,  
 enclosed fast within a peece of leather made of a rams skin, and to good effect; if all be true that  
 magicians say: who affirme also, that those women who are annointed with a liniment made of  
 the ashes of the bird Ibis, incorporat with goose greace and the oile of Ireos, shall if they be con- M  
 ceived with child go out their full time: and they say, that whosoever be anointed with a liniment  
 made of the stones of a fighting cocke and goose greace, shall have but litle mind to performe  
 the act of generation; or if the same be tied to any part of them, within a peece of leather made  
 of a rams skin. In like manner, it is said that the stones of any other dunghill cock, are of the same  
 effect,

\* *Biberis*, some  
 read *fecerit*,  
 i. who made  
 the said water.

- A** effect, if together with the bloud of the said cocke, they be but laid under ones bed. If one plucke the haire out of a mules taile while the stallion covereth her, and bind the same together in a wreath or knot, and apply them to the legs or loins during the act of generation, they will cause (women) to conceive whether they will or no. Whosoever maketh water upon the very place where a dog hath lift up his leg and pissed, so as both urines be mingled together, folke say, hee shall find himselfe thereby more unlustie to the worke of *Venus*. A wonderfull thing it is (if it be true) which they report likewise of the ashes of a star-lizard or Stellion; that if the same be enwrapped within some lint or linnen rag, & held in the left hand, it stirreth up the heat of lust; but shift the same into the right hand, it will coole one as much. Moreover, that if one put under the pillow where a woman laieth her head, a few flockes, or locke of wooll toked well in batts bloud, it will set her on to desire the companie of a man; or if she doe take a goose tongue either in meat or drinke. The old skin or slough that snakes doe cast off in the Spring, whosoever drinketh in his ordinarie drink, it will kill all the vermin or lice of the bodie within three daies: so doth the whey of milke after the cheese is gatherèd, if one drinke the same with a little salt. If the braines of a weazill bee put into the rendles or rennet that goeth to the making of cheese, they say that the cheese so made, shall neither corrupt all summer long, nor be eaten by the mouse. The ashes of the same weazill given to chickens or young pigeons among the past that is made for to feed them, secureth them from the weazill. Furthermore, it is said, that if a batt betied unto a horse or mare or such labouring beasts that are pained in their staling, they shall soone have an end of that griefe and impediment: if they have the wringing of the guts, or be troubled with the bots, there will ensue ease of their paine, presently upon the making three turnes or compasses round about their shap and naturall parts with a stockedove. But see a marveilous matter! the dove being let goe, dieth forthwith; and the beast immediatly is delivered from paine. Moreover, if you would know a remedie against drunkenesse, marke this experiment; Give for three daies together unto great drunkards the eggs of an owle continually in their wine, they will take a loathing thereto and forbear drinking. Whosoever taketh the lights of a mutton roasted, and eateth the same before he sit downe to drinking, shall not be overtaken or drunken, how freely soever hee powreth downe the wine. The ashes of swallowes bills incorporat with myrthe, will secure any man from drunkenesse, and cause him to beare his drinke well, in case the wine that hee drinketh be spiced therewith: And *Horus* king of the Assyrians, devised first this receipt against drunkenesse.

**D** Over and besides all this, there be many other singular properties behind, worthie to be noted, which are attributed unto sundrie beasts, and do properly pertain to this present treatise handled in this booke: for these magicians tell us of a certaine bird in Sardinia called Gromphæna, like unto a crane, but I beleieve verely that the Sardinians at this day know not what bird it is. Within the said Island and province, there is a beast called \* Ophion, which in haire only resembleth a stag, but in no place els doth it breed: and the very same authors have told us of another by the name of Sirulugus, but they set not downe in writing either the description what manner of beast it should be, nor the place where it should breed. I doubt not verely but such sometime there were, considering that they have shewed divers medecines that they do affourd. And *M. Cicerò* writeth of a beast named Byturos, which gnaweth the vines in Campania.

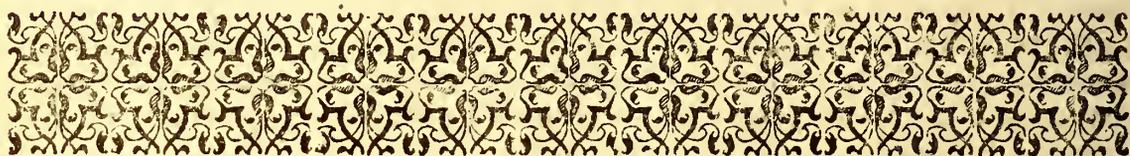
\* A Muffe, as Munster taketh it.

#### CHAP. XVI.

#### ¶ Strange wonders reported of certaine beasts.

- T**Here remaineth yet certain wonderfull things to be spoken of, depending upon those brute creatures, of which I have treated alreadie: namely, that whosoever have about them the secondine of a bitch, that is to say, the skin wherein her whelps lay within her belly; or hold in their hands either the haire or dung of an hare, no dogs will barke at them wheresoever they come. Also that there be a kind of gnats called Muliones, which live not above a day. Moreover, that as many as have about them the bill of a woodspeck when they come to take hony out of the hive, shall not be stung by bees: againe, let a man give unto swine among their meat, or in a morcell of past or bread, the brains of a raven, they will follow him whither soever he goeth. Furthermore, that if one be strewed with the dust wherein a mule hath wallowed & tumbled her selfe, hee shall be well cooled in love, how amorous soever he were before. Over & besides, take a rat and cut

out his stones, and so let him goe againe, hee will make all other rats to run away. Make a mash or drench of a snakes skin, salt, red wheat called Far, with some wild running thyme, stamped all together, in one and the same day; put all into wine and convey the same into the throat of a cow or ox, about the time that grapes begin to ripen upon the vine, the said beasts will stand to health for a whole yeere after: or give them young swallows, and cause them to let the same downe their bodie in some past or bread at three severall times. Gather the dust together out of the place where you see that a snake hath gone and made a tract, fling the same upon a swarm of bees, they shall returne againe to their hive. Tie up the right stone or cullion of a ram, he shall get none but ram-lambs. And looke whosoever have about them the strings or sinewes taken from the wings and leggs of a crane, they shall not be tired and faint in any labour that they take. If you would have mules not to winse and fling out with their heels, give them wine to drinke. Last of all, I cannot overpasse one notable and memorable example as touching the house of a mule: when *Antipater* should send the venemous water of the fountaine Styx for to poison king *Alexander* the Great, hee could meet with no matter that would hold this poison, without piercing and running through it, but onely the house of a mule: and to the knowledge hereof he came, by the direction of *Aristotle* the philosopher, who devised a cup to be made thereof. A foule staine and blot of *Aristotles* name, for beeing privie to such vilanie, and setting it forward as hee did. Thus much of Land-creatures: it remaineth now to returne againe to those of the Waters, and their vertues in physicke.



THE XXXI. BOOKE OF  
THE HISTORIE OF NATVRE,

WRITTEN BY C. PLINIUS

SECUNDVS.

*The Proëme.*

CHAP. I.

*The medicinable vertues of creatures living in water. The admirable nature of waters.*



Now followeth the discourse of water-beasts, and how beneficiall they be unto us in regard of physicke: wherein verely dame Nature (the mother and workemistresse of all things) sheweth how little idle she is, not ceasing even there also by her continuall operations to make knowne her wonderfull power, among the waves and surging billows, amid the reciprocal tides of the sea, ebbing and flowing in their alternative turns; yea and in the swift course and streames of great rivers. And verely, to say a truth and speake as it is, there is no part of the world wherein the might and majestie of Nature more appeareth, than in the waters: for this one Element seemeth to rule and commaund all the rest. Waters devoure and swallow up the earth: waters quench and kill the flames of fire: they mount up aloft into the aire, and seeme to challenge a seignorie and dominion in the heavens also; whiles by a thick feeling and floore as it were of clowds, caused by the dim vapours arising from them, that vitall spirit which giveth life unto all things, is debarred, stopped,

**A** stopped, and choked. And what might the reason els be of thunders and lightnings flashing and breaking forth in that violence, and causing such troubles and broils, as if the world were at war within it selfe? And can there bee any thing more woonderfull and miraculous, than to see the waters congealed above in the aire, and so to continue pendant in the skie? And yet as if they were not contented to have risen thus to that exceeding heighth, they catch and snatch up with them into the upper region of the aire, a world of litle fishes: otherwhiles also they take up stones, and charge themselves with that ponderous and weightie matter which is more proper to another Element. The same waters falling downe againe in raine, are the verie cause of all those things here below which the Earth produceth and bringeth forth: And therefore considering the woonderfull nature thereof, and namely, how the corne groweth upon the ground, how trees and plants doe live, prosper, and fructifie by the means of waters, which first ascending up into the skie, are furnished from thence with a lively breath, and bestowing the same upon the herbs, cause them to spring and multiply; wee cannot chuse but confesse, that for all the strength and vertue which the Earth also hath, shee is beholden to the Waters, and hath received all from them. In which regard, above all things, and before I enter into my intended discourse of Fishes and Beasts living in this Element, I meane first to set downe in generalitie the marveilous power and properties of water it selfe, and to illustrat the same by way of sundrie examples: for the particular discourse of all sorts of waters, what man living is able to performe?

CHAP. II.

**C** *The diversitie of waters: their vertues and operations medicinable: and other singularities observed therein.*

**T** Here is in manner no region nor coast of the earth, but you shall see in one quarter or other waters gently rising and springing out of the ground here and there, yeelding fountains in one place cold, in another hot; yea and otherwhiles there may be discovered one with another neare adjoyning: as for example, about \* Tarbelli a towne in Guienne, and the Pyrenæan hills, there do boile up hot and cold springs, so close one unto the other, that hardly any distance can be perceived between. Moreover, sources there be, which yeeld waters neither cold nor hot but luke-warme, and the same verie wholesome and proper for the cure of many diseases; as if Nature had set them apart for the good of man onely, and no other living creature beside. To these fountains so medicinable, there is ascribed some divine power, insomuch as they give name unto sundrie gods and goddesses, and seeme to augment their number by that means: yea & otherwhiles great towns and cities carrie their names: like as Puteoli in Campaine; Staryellæ in Liguria; Aquæ Sextiæ in the province of Narbon or Piemont: but in no countrey of the world is there found greater plentie of these springs, and the same endued with more medicinable properties, than in the tract or vale Baianus within the realm of Naples, where you shall have some hold of brimstone, others of alume; some standing upon a veine of salt, others of nitre; some resembling the nature of Bitumen, and others againe of a mixt qualitie, partly sowre and partly salt. Furthermore, you shall meet with some of them, which naturally serve as a stouph or hot-house; for the very steeme and vapour onely which ariseth from them, is wholesome and profitable for our bodies: and those are so exceeding hot, that they heat the baines, yea and are able to make the cold water to seeth and boile again which is in their bathing tubs: as namely, the fountaine Posidianus within the foresaid territorie Bajanus, which name it tooke of one *Posidius*, a slave somerime, and enfranchised by *Claudius Cesar* the Emperour. Moreover, there be of them so hot, that they are able to seeth an egg or any other viands or cates for the table. As for the Licinian springs, which beare the name of *Licinius Crassus*, a man may perceive them to boile and reeke againe, even out of the very sea. See how good Nature is unto us, who amid the waves and billows of the sea, hath affourded healthfull waters! But now to discipher their vertues in physick according to their severall kinds: thus much in generalitie is observed in these bathes, That they serve for the infirmities of the sinews, for gout of the feet, and sciatica. Some more properly are good for dislocacions of joints, and fractures of bones: others have a proprietie to loosen the belie and to purge: and as there be of them which heale wounds and ulcers, so there are againe that more particularly be respective to the accidents of the head and ears: and among the rest, those which beare the name of *Cicero* and be called *Ciceronianæ*, be soveraign for the eies. Now there

\* Some thinke  
Bajon in  
Fraunce.

is a memorable manour or faire house of plaifance, situat upon the sea side in the verie high way which leadeth from the lake Avernus to the cittie Puteoli; much renowned for the grove or wood about it, as also for the stately galleries, porches, allies, and walking places adjoining therunto, which set out and beautifie the said place verie much: this goodly house, *M. Cicero* called Academia, in regard of some resemblance it had unto a colledge of that name in Athens, from whence he tooke the modell and patterne: where hee compiled those books of his which carrie the name of the place, and be called \* *Academicae quaestiones*: and there he caused his monument or sepulchre to be made, for the perpetuities of his memoriall; as who would say, he had not sufficiently immortalized his name throughout the world, by those noble works which he wrote and commended unto posteritie. Well, soone after the decease of *Cicero*, this house and Forrest both fell into the hands and tenure of \* *Antistius Vetus*; at what time, in the very forefront as it were and entrie thereof, there were discovered certaine hot fountains breaking and springing out of the ground, and those passing medicinable and holesome for the eyes. Of these waters, *Laurea Tullius* (an enfranchised vassall of *Cicero*) made certaine verses, and those carying with them such a grace or majestie, that at the first sight a man may easily perceive how affectionat and devote he was to the service of his lord and master: and for that the said Epigram is worthie to be read not only there, but also in every place, I will set it downe here as it standeth over those baines to be seen, in this Decastichon.

*Quo tua, Romana vindex clarissime lingua,  
Sylva loco melius surgere iussa vires,  
Atque Academia celebratam nomine villam  
Nunc reparat cultu sub potiore Vetus  
Hic etiam apparent lymphæ non ante repertæ,  
Languida quæ infuso lumina rore levant.  
Nimirum locus ipse sui Ciceronis honori  
Hoc dedit, hæc fontes cum patefecit ope,  
Ut quoniam totum legitur sine fine per orbem,  
Sint plures, oculis quæ medcantur, aquæ.*

O prince of Romane eloquence, loe here thy Grove in place  
How greene it is, where planted first it was to grow apace:  
And *Vetus* now, who holds thy house, Faire Academic hight,  
Spares for no cost, but it maintains and keeps in better plight.  
Of late also, fresh fountains here breake forth out of the ground,  
Most holesome for to bath sore eyes, which earst were never found.  
These helpfull springs, the Soile no doubt, presenting to our view,  
To *Cicero* her auncient lord, hath done this honour due;  
That since his books throughout the world are red by many a wight,  
More waters still may cleare their eyes, and cure decaying sight.

In the same tract of Campaine, and namely toward Sinuessæ, there be other fountains called Sinuessan waters: which have the name not only to cure men of lunacie and madnesse, but also to make barraine women fruitfull and apt to conceive. In the Island Ænaria there is a spring which helpeth those that bee troubled with the stone and gravell: like as another water which they call Acidula, within foure miles of Teanum in the Sidicins country, & the same is actually cold: also there is another of that kind about Stabij, called by the name of Dimidia: like as in the territorie of Venafrum, that which proceedeth from the source Acidulus, and gave name to the foresaid water Acidula. The same effect they find who drinke of the lake Velinus, for it breaketh the stone. Moreover, *M. Varro* maketh mention of such another fountaine in Syria at the foot of the mountaine Taurus. So doth *Callimachus* report the foresaid operation of the river Gallus in Phrygia: howbeit they that take of this water must keep a measure, for otherwise it distracteth their understanding and driveth them besides their right wits: which accident hapneth to those (saith *Ctesias*) who drinke of the red fountain (for so it is called) in Æthiopia. As touching the waters nere Rome called Albulæ, they are known to heale wounds: these waters are neither hot nor cold: but those which go under the name of Cutiliæ in the Sabins country, are exceeding cold, and by a certain

mordi-

\* Like as *Tusculanae quaestiones*, which hee made in *Tusculano*, i. a ferm or house that he had in *Tusculum*.  
\* A noble man of Rome, Confull with *D. Lelius Balbus*, anno ab urbe condita 747.

- A** mordication that they have, seem to suck out the humors & superfluous excrements of the body; being otherwise most agreeable for the stomacke, sinewes, and generally, for all parts. There is a fountain at Thespiæ, a citie in Bœotia, which doth great pleasure unto women that would faine have children; for no sooner drink they of the water, but they are readie to conceive: and of this propertie is the river Elatus in Arcadia. In which region also the Spring Linus yeeldeth water, which if a woman with child do drink, she shall go out her full time & not be in danger to slip an unperfect birth. Contrariwise, the river Aphrodisium in Pyrrhæa, causeth barreuncesse. The lake or meere \*Alphion is medicinable, and cureth the foule Morphey. *Varro* mine author maketh mention of one *Titius*, a man of good worth, and sometimes lord Prætour, who was so beraied and peined all over his face with spots of Morphey, that he looked like an image made of spotted marble.
- B** Cydnus, a river of Cilicia, hath a vertue to cure the gout; as appeareth by a letter written from *Cassius* the Parmezan unto *M. Antonius*. Contrariwise, the waters about Trozen are so bad, that all the inhabitants are thereby subject to the gout and other diseases of the feet. There is a citie in \*Gaule named Tungri, much renowned for a noble \*fountain, which runneth at many pipes: a smack it hath resembling the rust of yron, howbeit this tast is not perceived but at the end and loose only: This water is purgative, driveth away tertian agues, expelleth the stone and cureth the symptomes attending therupon: Set this water over the fire or neare unto it, you shall see it thicke and troubled; but at the last, it looketh red. Betweene Puteoli and Naples, there be certaine wels called Leucogæi, the water wherof cureth the infirmitie of the eyes, and healeth wounds. *Cicero* in his booke entituled *Admiranda, i. Wonders*, among other admirable things hath raunged the moores or fens of Reate; for that the water issuing from them, hath naturally a propertie from all others, to harden the houles of horses feet. *Eudicus* reporteth, That in the territorie of Hestiaæ, a citie in Theffalie, there bee two springs, the one named Ceron, of which, as many sheepe as drinke, prove black: the other Melas, the water whereof, maketh black sheep turn white: let them drink of both waters mingled together, they will prove flecked and of divers colours. *Theophrastus* writeth, That the river Crathis in the Thurians countrey, causeth both kine and sheepe as many as drinke thereof, to looke white: whereas the water of Sybaris giveth them a blacke hew. And by his saying, this difference in operation is seene also upon the people that use to drink of them: for as many as take to the river Sybaris, become blacker, harder, and withall of a more curled hair than others: contrariwise the drinking of Crathis causeth them to look white, to be more soft skinned, & their bush of haire to grow at length. Semblably in Macedonie they that would have any cattell to grow white, bring them to drinke at Aliacmon the river: but as many as desire they should be brown or blacke, drive them to water at Axios. The same *Theophrastus* hath left in writing, That in some places there is no other thing bred or growing but brown & dusky, insomuch as not only the cattell is all of that leere, but also the corn upon the ground, and other fruits of the earth; as among the Messapians. Also, at Lusæ, a city of Arcadia, ther is a certain well, wherin there keepe ordinarily land-mice. As for the river Aleos, which passeth through Erythræ, it maketh them to grow hairie all their bodies over as many as drinke thereof. In Bœotia likewise, near unto the temple of the god *Trophonius* & hard by the river Orchomenas, there be two fountains; the one helpeth memorie, the other causeth oblivion, wherupon they \*took their names. In Cilicia, hard at the town Crescum, there runs a river called \*Nus: and by the saying of *M. Varro*, who soever drinke thereof, shall find their wits more quick, and themselves of better conceit than before. But in the Isle \*Chios there is a spring, which causeth as many as use the water to bee dull and heavie of spirit. At Zamæ in Affrick, the water of a certain fountain, maketh a cleare & shrill voice. Let a man drinke of the lake Clitorius, he shall take a misliking and loathing of wine, saith *M. Varro*. And yet *Eudoxius* and *Theopompus* report, That the water of the fountains before said make them drunke that use it. *Mutianus* affirmeth, That out of the fountain under the temple of father *Bacchus*, within the Isle Andros, at certaine times of the yeare for seven daies together, there runneth nothing but wine; insomuch as they call it the wine of god *Bacchus*: howbeit, remove the said water out of the prospect and view (as it were) of the said temple, the tast will turne to be waterish againe. *Polyclitus* writeth of a certaine fontaine of Cilicia neare unto the cittie Soli, which yeeldeth an uncteous or oleous water, that serveth in stead of oile. *Theophrastus* reporteth the same of another fountain in Æthyopia, which hath the like quality. And *Lycus* saith, That among the Indians there is a fontaine, the water whereof is used in lampes to maintaine light. And the like is reported of another water about Ecbatanæ [the capitall cittie of Media.]

\*Oel erwise called *Aniger*: but this name it tooke of *Alphion*, which signifieth a kind of white Morphey.  
\*He meant the Low-countries, called sometime Belgica Gallia.  
\*Called now the bath of Spagh or Spaw.

\*For the former is called *νύμν*, or *νύμναιον*, the later *νύμν*.  
\**Quasi rē*, wit and understanding.  
\*In Chio.

*Theopompus*

*Theopompus* writeth, That neare to Scotusa [in Macedonie] there is a lake, the water whereof is veraigne for the healing of wounds. Moreover, king *Iuba* hath left in writing, That in the Troglodites countrey there is a lake, for the hurtfull water that it beareth, called the Mad-lake, which thrice a day becommeth bitter and salt: and as many times for it turneth to bee fresh and sweet: which course it keepeth also in the night season, breeding otherwise white serpents twentie cubits long, of which it is crawling full. The same prince (mine Author) reporteth, That in Arabia there is a spring boiling out of the ground with such a force, that it scorneth and checketh anie thing that is throwne into it, and cannot be kept downe with any weight whatsoever. *Theophrastus* maketh mention of the fountaine *Marsyas* in Phrygia, neare unto the towne *Celænæ*, which casteth up great stones. And not farre from it bee two other springs \**Clæon* and *Gelon*, so called by the Greekes for the contrarie effects which they worke. At *Cyzicum* there is a fountaine of *Cupid*, and whosoever drinke of the water thereof, shall lay aside and forget all affection of love, as *Mutianus* dooth both report and beleve. At *Cranon* there is a hote spring, and yet not so boiling as many others be: the water thereof, if it be put into a bottle or flaggon of wine, will maintain the heat thereof for three daies together, that it shall drinke hote. In Germanie beyond the river *Rhene*, there be waters so hote, that whosoever drinketh thereof, shall sensibly find the heat in his bodie three daies after: The springs that yeeld this water be called *Mattiaei*. This peculiar proper tie besides hath this water, that about the edges and brims thereof there engender pumish stones. Now if any man suppose some of these straunge reports to be incredible, let him learn & know, that in no part of the world Nature hath shewed more admirable workes than in this element of Water. And albeit in the beginning of this mine hystorie I have written in ample manner of many a wonder observed in the waters, yet somewhat remaineth still to bee related. For *Ctesias* saith, That the Indians have a lake or poole, wherein nothing will swim, but all sinkes to the bottome. And *Cælius* also our countreyman avoucheth, That the leaves which fall into the lake *Avernus* will settle downward and not flote above. And *Varro* avoucheth moreover, That what birds soever flie over it, or approach the aire and breath thereof, they will die presently. Contrariwise, in *Apuscidamus* a lake of *Affricke*, nothing goes downe, but all swims aloft. The like dooth *Apion* report of *Phinthia*, a fountaine in *Sicilie*: as also of a lake in *Media*, and namely the pit or well of *Saturne*. The fountaine *Limyra* is wont ordinarily to chaunge his seat, and to passe into places adjoining, but never for nought, presaging alwaies thereby some straunge accident to ensue. And wonderfull it is, that the fishes therein should follow and doe the like. Now when this water is thus removed, the inhabitants of the countrey, desirous to know the issue of things to come, repaire thither as to an Oracle, and seeke to be resolved by the foresaid fishes, and therewith offer unto them some meat: if they come unto it and swim away withall, it is a good token, & this they take for an affirmative answer, as if they said, Yea, to their demaunds: but in case they refuse the meat and flurt it away with their tailes, they collect the contrary, & this is their flat Nay. There is a river in *Bithynia* called *Olachas*, running close unto *Briazus* (which is the name both of a temple, and also of the god therein honoured) the water whereof will discover and detect a perjured person: for if he that drinketh thereof, feele (as it were) a burning fire within his bodie, take him for a false forsworne villaine. Furthermore, in *Cantabria* or *Biscay* the fountains of the river *Tamaricus*, are endued with a secret vertue to presage and foretell future events: and three heads or sources there be of them, eight foot distant one from another: they meet all at length in one channell, and maintain that great and mightie river *Tamaricus*. Howbeit, twelve times every day, yea, and otherwhiles twentie times they are drie, and have no shew at all or apparence of water; notwithstanding there be another fountaine or well neare unto them, that yeeldeth plenty of water, and never giveth over running. And this is held for an ominous and fearefull presage, if when folke are desirous to see them, they seeme not to run at all: as it was seene of late daies by *Lartius Licinius*, sometime lord Pretour and afterwards Lieutenant Generall under the Consuls. For within a seven-night after a great misfortune happened unto him. In *Iurie* there is a river which every Sabboth day is drie. Thus much of waters medicinable and miraculous, and yet not simply hurtfull. Contrariwise, there be others of as wonderfull a nature, but daungerous they are and deadly withall.

*Ctesias* writeth, That there is a fountaine in *Armenia*, breeding and bringing forth blacke Fishes: whereupon, as many as feed, are sure to die for it immediatly. I have heard the like reported of such daungerous fishes about the head of the river *Danubius*, untill a man come to a fountaine

\* από το κλάσμα, i. fiet, et, yel, i. Ritu. For the one causeth weeping, the other moveth to laughter.

- A** taine which presently dischargeth it selfe into the channell of the said <sup>river</sup> rocks; for beneath that place such fishes goe not, nor enter lower into the river. And hereupon the fountaine is by the generall voice of people taken to bee the very source and head of Danubius aforesaid. The selfe-same accident as touching fish, is reported by a poole in Lydia, called the poole of the nymphes. In Arcadia neare unto the river Pheneus, there floweth a water out of the rockes called Styx, which is present death to as many as drinke thereof, as heretofore I have shewed: And *Theophrastus* saith moreover, That in this water there be certaine small fishes (a thing that a man shall never see in any other venomous fountaines) and those likewise are as deadly as the water. *Theopompus* writeth, That in Thracia there bee waters about the place called Chropfos, which kill those that drinke thereof. And *Lycus* maketh report of another fountaine in the Leontines countrey,
- B** wherof as many as drinke die within three daies. *Varro* hath left in writing, That neare to the hill Soracte there is a fountaine foure foot large, which at the rising of the Sunne overfloweth like boiling water: but the birds that have tasted of the water die presently, and are there to be seene lying dead. For this secret mischeefe there is besides in many of these waters, that they are faire and cleare to see too, and thereby seeme to allure both man and beast to drinke thereof, for their owne bane and destruction: as we may see by Nonacris in Arcadia; for surely this fountaine giveth no suspicion at all, whereby we should mistrust a venomous qualitie; and yet some are of opinion, That the hurt which commeth thereby, proceedeth from excessive cold; and they ground their reason upon this, That the water issuing out of it into riverets and rils, will congeale and grow to a stonie substance. It fareth otherwise about the vale of Tempe in Theffalie, where the water of a certaine fountaine is fearefull to see too, and there is no man but abhorreth the sight thereof, besides the corrosive qualitie that (by folks saying) it hath, to fret and eat into brasse and yron: the best is, that (as I have shewed before) it runneth not farre, and the course that it holdeth is but short. But wonderfull it is, that a certaine wild Carob should environ this source round about with his roots, and the same continually beare purple flowers, as it is reported to doe. Also, in the very brinke and edge of this fountaine there is another hearbe of a kind by it selfe, which abideth fresh and greene from one end of the yeare to another. In Macedonie, not far from the tombe of *Euripides* the Poet, there be two rivers run together, the one yeeldeth water most wholesome for to be drunke: the other is as noisome and deadly. Near unto Perperenæ, a town in Troas, there is a spring, the water whereof giveth a stonie coat or crust to all the earth that it either overfloweth or runneth by: of which nature are the hot waters issuing out of a fountaine neare Delium in Eubœa; for looke what way soever the river runneth, you shall see the stones to grow still in height. About Eurymenæ, which is in Theffalie, there is a well, cast into it any chaplets or garlands of flowers, they will turne into stones. There runneth a river by Colossi, a citie in Phrygia, into which if you throw bricke or tiles that be raw and unbaked, you shall take them forth againe as hard as stones. Within the mines of the Isle Scyros there is a river, which converteth into stone all the trees that it runneth by or toucheth, as well the boughs as the bodies. In the famous and renowned caves called Corycia, all the drops of water that distill from the rocke, turne to bee as hard as stones: And no marvell, for at Meza in Macedonie, a man shall see the drops of water become stone, as they hang to the very vaults of the rocke, much like to yfickles
- E** from the eaves of houses in Winter time: wheras at Corycum abovenamed, the said drops turn into stone when they are fallen downe, and not before. In certaine caves they are to be seene converted into stone both waies, and some of them are so big, as they serve to make columnes and pilastres of, and those otherwhiles of diverse colours to the eye: as may be seene in the great cave of Phausia, which is within the Chersonese of the Rhodians. Thus much may suffice by way of examples, to shew the varietie of waters with their sundrie vertues and operations.

## CHAP. III.

¶ The qualitie that is in waters. How a man may know which be good and wholesome from such as be naught and unwholesome.

- F** Vch question there is & controversie among Physicians, What kind of water is best? and yet with one generall consent they condemne, and that justly, all dead and standing waters; supposing those that run to be better: for it standeth with good reason, that the very agitation and beating upon the banks as they beare streame in their current, maketh them more subtle,

subtile, pure, and cleare, and by that meanes they get their goodnesse. Which considered, I G  
 marveile verie much at those who make most account of the \*water gathered and kept in ce-  
 sternes : But they ground their opinion upon this reason, because raine water is of all others  
 lightest, as consisting of that substance which was able to rise and mount up aloft, and there to  
 hang above in the aire. Which is the cause also, that they preferre Snow water before that  
 which commeth downe in showers: and the water of yce dissolved, before the other of melted  
 Snow; as if the water were by yce driven together and reduced to the utmost point of finenesse.  
 They collect hereby, that these waters, to wit, raine, snow, and yce, bee all of them lighter than  
 those that spring out of the earth : and yce among the rest farre lighter than any water, in pro-  
 portion. But this opinion of theirs is to bee reputed as erroneous, and for the common good  
 and profit of mankind to be refuted : For first and formost, that leuitie whereof they speake, can H  
 hardly or unneath bee found and knowne by anie other meanes than by the sense and feeling  
 of the stomacke : for if you goe to the weighing of waters, you shall perceiue little or no diffe-  
 rence at all in their poue. Neither is it a sufficient argument to prooue raine water to be light,  
 because it ascendeth on high into the aire, for wee may see stones likewise drawne up into the  
 clouds : and besides, as the raine falleth downe againe, it cannot chuse but be infected with the  
 grosse vapours of the earth. Whereby it commeth to passe, that wee find raine water ordina-  
 rily to bee most charged and corrupted with ordure and filthinesse : and by reason thereof it  
 heateth most quickly, and corrupteth soonest . As for snow and yce, that they should bee  
 thought to be composed of the most subtile parts of this Element, and yeeld the finest water, I  
 wonder much, considering the neare affinitie which is betweene them and haile, which might I  
 induce us also to thinke the same of it : but all men confesse and hold, that the same is most  
 pestilent and pernicious for to bee drunke. Moreover, there are amongst them not a few, who  
 contrarie unto the opinion of other Physicians their fellowes, affirme flatly and confidently  
 the water of snow and yce to bee the unwholesomest drinke that is, for that all the puritie and  
 finenesse thereof hath beene drawne and sucked out . And in verie truth, wee find it by ex-  
 perience, that any liquour whatsoever dooth deminish and consume greatly by beeing fro-  
 zen or congealed into an yce . Wee see besides, That over-grosse and foggie dewes breed a  
 kind of scurfe or scab in plants : white frosts burne and sendge them : and both of these, the  
 hore frost as well as the dew, proceed from the same causes in a manner that snowes doe.  
 Certes, all Philosophers agree in this one point, That raine water puttifieth soonest of anie K  
 other, and least while continueth good in a ship, as saylers know full well . Howbeit, *Epige-  
 zes* avoucheth and affirmeth, That the water which hath beene seven times puttified and as  
 often purified againe, is subject no more unto puttification . And as for cesterne waters, the  
 Physicians also themselves confesse , That they breed obstructions and schirrhosities in the  
 bellie, yea, and otherwise bee hurtfull to the throat. As also, that there is not anie kind of wa-  
 ter whatsoever, which gathereth more mud or engendereth more filthie and illfavoured ver-  
 mine than it dooth . Neither followeth it by and by, that all great river waters indifferently are  
 the best : no more than those of any brooke, or the most part of ponds and pooles are to  
 bee counted and esteemed most wholesome. But of these kinds of water wee must conclude  
 and resolve with making distinction, namely, That there be of everie sort thereof those which L  
 are singular and very convenient, howbeit, more in one place than in another. The kings and  
 princes of Persia bee served with no other water for their drinke but from the two rivers, Cho-  
 aspes and Eulæus onely : And looke how farre soever they make their progresse or voyage  
 from them two rivers, yet the water thereof they carrie with them. And what might the rea-  
 son bee thereof? Certes, it is not because they bee rivers which yeeld this water, that they like  
 the drinke so well : for neither out of the two famous rivers, Tygris and Euphrates, nor yet  
 out of manie other faire and commodious running streames doe they drinke . Moreover,  
 when you see or perceiue anie river to gather abundance of mud and filth, wote well, that ordi-  
 narily the water thereof is not good nor wholesome : and yet if the same river or running streame  
 bee given to breed great store of yeeles, the water is counted thereby wholesome and good M  
 ynough. And as this is a token of the goodnesse, so the woormes called \**Tineæ*, engendered  
 about the head or spring of any river, is as great a signe of coldnesse. Bitter waters of all o-  
 thers bee most condemned : like as those also which soone follow the spade in digging, and  
 by reason that they lie so ebbe, quickly fill the pit. And such be the waters commonly about  
 Trezen,

\* Which some  
 take for Sows.

- A** Troezen. As for the nitrous, brackish, and \* salt waters, found among the desarts; such as tra-  
vaile through those parts toward the red sea, have a devise to make them sweet and potable  
within two houres, by putting parched Barley meale into them; and as they drinke the water, so  
when they have done, they feed upon the said Barly groats, as a good and holesome gruell. Those  
spring waters are principally condemned which gather much mud and settle grosse in the bot-  
tome: those also which cause them to have an ill colour who use to drinke thereof. It skilleth also  
very much to marke if a water staine any vessels with a kind of greene rult; if it bee long before,  
pulse will be sodden therein; if being poured upon the ground, it bee not quickly sucked in and  
drunke up; and lastly, if it furre those vessels with a thicke crust wherein it useth to be boiled: for  
all these be signes of bad water. Over and besides, it is a fault in water, not onely to stinke, but also  
to have any smacke or tast at all, yea, though the same bee pleasant and sweet ynough, and encli-  
ning much to the rellice of milke, as many times it dooth in diverse places. In one word, would  
you know a good and holesome water indeed? Chuse that which in all points resembleth the air  
as neare as is possible. At Cabura in Mesopotamia there is a fountain of water, which hath a sweet  
and redolent smell: setting it aside, I know not any one of that qualitie in the whole world again:  
But hereto there belongs a tale, namely, That this Spring was priviledged with this extraordina-  
rie gift, because queene *Iuno* (forsooth) sometimes bathed & washed her selfe therein. For other-  
wise, good and holesome water ought to have neither tast nor odour at all. Some there bee who  
judge of their holesomenesse by the ballance, and they keepe a weighing and poising of waters  
one against another: But for all their curiositie, they misse of their purpose in the end: for sildom  
or never can they find one water lighter than another. Yet, this devise is better and more certain,  
namely, to take two waters that be of equall measure and weight: for looke whether of them hea-  
teth and cooleth sooner, the same is alwaies the better. And for to make a triall hereof, lade up  
some seething water in a paille or such like vessell, and set the same downe upon the ground out  
of your hand, to ease your arme of holding it hanging long in the aire; and if it bee good water,  
they say it will immediatly of scalding hot become warme onely and no more. Well, what waters  
then, according to their sundrie kinds in generalitie, shall we take by all likelyhood to bee best? If  
we goe by the inhabitants of cities and great townes, surely, well-water or pit water (I see) is simply  
the holesomest: But then such wels or pits must bee much frequented, that by the continuall agi-  
tation and often drawing therof, the water may be more purified, and the terrene substance passe  
away the better by that meanes. And thus much may suffice for the goodnes of water, respective-  
ly to the health of mans bodie.
- B** But if wee have regard to the coldnesse of water, necessariē it is that the well should stand in  
some coole and shadowie place not exposed to the Sunne, and nathelssē open to the broad aire,  
that it may have the full view and sight (as it were) of the skie. And above all this, one thing would  
bee observed and secne unto, that the source which feedeth it, spring and boile up directly from  
the bottome, and not issue forth of the sides: which also is a maine point that concerneth the  
perpetuitie thereof, and whereby we may collect that it will hold still, and bee never drawne drie.  
And this is to be understood of water cold in the owne nature. For to make it seeme actually cold  
to the hand, is a thing that may be done by art, if either it bee forced to mount aloft, or fall from  
on high, by which motion and reverberation it gathereth store of aire. And verely, the experi-  
ment hereof is seene in swimming, for let a man hold his wind in, hee shall feele the water colder  
by that meanes. *Nero* the Emperour devised to boile water, and when it was taken from the fire  
to put it into a glasse bottle, and so to set it in the snow a cooling: and verely, the water became  
thereby exceeding cold to please and content his tast, and yet did not participat the grossenesse  
of the snow, nor draw any evill qualitie out of it. Certes, all men are of one opinion, That any  
water which hath been once sodden, is farre better than that which is still raw: like as, that after it  
hath been made hote, it will become much colder than it was before, which I assure you, came  
first from a most wittie and subtile invention. And therefore, if wee must needs occupie naughtie  
water, the only remedie that we have to alrer the badnesse thereof, is to seeth it well, untill the one  
halfe be consumed. Now if a man desire to know the vertue and commoditie of cold water: First,  
it ordinarily stauncheth any flux of blood, if it be cast upon the place. Also if one be not able to  
endure the heat in a baine or hote house, the best way to avoid this inconvenience, is to hold in  
his mouth cold water all the while. Moreover, many a man hath found by a very familiar expe-  
rience,

\* *Salfas*. Al-  
though some  
read *Salmaci-*  
*da*, which be  
holden for wa-  
ters that will  
effeminat those  
who drinke  
thereof. But  
such waters be  
impertinent to  
this place: nei-  
ther do we read  
of the foun-  
taine *Salmacia*  
to be in these  
desarts.

rience, That the coldest water in the mouth is not alwaies the coldest in the hand. And contrariwise, when it is exceeding cold without for to be felt, it is not so sensibly cold within to be drunke. G

Of all waters in the world, that which we call here in Rome Martia, carieth the greatest name by the generall voice of the whole citie, in regard both of coldnesse and holesomenesse. And verely we may esteeme this water for one of the greatest gifts that the gods have bestowed upon our citie. In times past it was called Auffeia, and the very fountain from whence it commeth, Piconia: The head or source thereof ariseth at the foot of the utmost mountains of the Pelignians: it runneth through the Marsians country, and passing through the lake Fucinus, it tendeth (no doubt) even then directly toward Rome: but anone it is swallowed up within a hole under the ground, so as it is no more seene untill it shew it selfe againe in the territorie of the Tiburtines; from which H place it is conveighed under vaults, and so caried through to Rome by arch-worke for the space of nine myles. The first that began to bring this water to the citie, was *Ancus* \* *Martius*, one of the Romane kings: afterwards, *Qu.* \* *Martius Rex*, in his Pretorship finished the said worke: and when in proesse of time it was fallen to decay, *M. Agrippa* repaired it againe: who also brought the water named *Virgo* to the citie, which hath her head eight miles from Rome, in a certaine nouke or by-corner about two miles turning from the great port way leading to Præneste: Neare unto it runneth the river *Herculaneus*: but this water keepeth still behind as though it fled from it, whereupon it rooke the name *Virgo*. Compare these two riverets together which are conveighed to Rome, you shall see the difference before said as touching the coldnesse of waters: For looke how cold *Virgo* is to the hand, so much is *Martia* in the mouth. But long agoe have wee of I Rome lost the pleasure and commoditie of these two rils, through the ambition and avarice of some great men, who have turned away these waters from the cittie, where they yeilded a publicke benefit to the Commonwealth; and derived them for their privat delight and profit into their owne manours and houses in the countrey, for to water their gardens, and serve to other uses.

And here in this place I thinke it not impertinent to adjoine to this present Treatise, the manner and skill of searching and finding out waters. And first to speake in generall tearmes: springs ordinarily bee found in valleyes, in the pitch or crest of some little hill where it hath a fall and descent, or else at the foot of great mountaines. Many are of opinion, That in any tract whatsoever, that side or coast which regardeth the North is given to have water in it. And verely it were K not amisse to shew how Nature disporteth her selfe and worketh variably in this behalfe. First a man shall never see it raine on the South side of the mountaines in Hyrcania, which is the reason, that on that part onely which lieth to the North they are given to beare wood, and bee full of forrests. But *Olympus*, *Ossa*, *Parnassus*, *Apenninus*, and the *Alpes*, bee replenished with woods on all sides, and are furnished with their springs and rivers every where. In some countries the hills bee greene, and watered on the South side onely. As for example, in *Candie*, the mountaines called \* *Albi*: so that there is no heed to be taken by this, for the rule holdeth not alwaies. But to come now unto particulars. Looke where you see growing rushes, reeds, or the \* hearbe whereof I made relation before, be sure you shall find water underneath. *Item*, Where- L soever you find Frogs lying in any place upon their breasts, make account of good store of water there. As for the wild and wandering *Sallow*, the *Aller tree*, *Agnus-Castus*, or *Yvie*, they come up many times of their owne accord, in some low grounds where there is a settling or stay of raine water fallen from higher places: in so much, as they that goe by these signes to find some Spring, may be soone deceived. A surer aime yet by farre, is a mist or exhalation, which a man may discover a farre off, a little before the *Sunne-rising*. And for to spie it the better, some there bee who get up into an high place, and lay themselves grovelong, with their chins touching the ground, and by that meanes discern where any such smoake or vapour ariseth. There is another speciall meanes besides to find out waters, but knowne it is to those onely who be skillfull and expert in this feat: For they that are guided by this direction to water, goe forth in the hottest season of the yeare, and about the noontide of the day to marke the reverberati- M on of the *Sunne beames* in any place; for if this repercussion and rebounding appeare moist, and namely, when the face of the earth looketh drie and thirstie, they make no doubt to find water there. But they had need to looke so intentive and wistly, that oftentimes their eyes ake and

\* No marveile then if it were called *Martia*.

\* *Δακρυαρι*,  
i. *White*.

\* To wit, wild  
*Folefoot*, cap. 6  
lib. 26

- A** and be pained withall. For avoiding which trouble and inconvenience, some betake themselves to other experiments; and namely, they dig a trench or ditch five foot deepe within the ground; the mouth whereof they cover all over with earthen vessels of potters worke unbaked, or else with a barbars brazen bason, well enhuiled: and withall a lampe burning: over all which, they make a little arch-worke of leaves and boughs, and mould thereupon. Now if they come within a while after to this place, and either see the earthen pots broken or wet, or perceive a dew or swet standing upon the brasse, or find the lampe aforesaid gone out and yet no want of oile to maintaine light, or if they feele a locke of wooll which they hung within the trench to be moist, they assure themselves they shall find water if they sinke the pit deeper. Some there be, who for better assurance hereof, make a fire in the place, and burne it throughly; for then the vessels aforesaid, if
- B** they proove to be wet, give a more infallible hope of a spring. Moreover, the verie leire it selfe of the soile, if it be spotted with white specks, or bee altogether of a reddish bright colour, promiseth spring water to be underneath: for if the ground looke blacke, lightly the water will soon faile, if there bee any spring there found. If you chauce to light upon a veine of potters cley or chaulke, make account you shall meet with no spring there, sinke as deepe as you will: and therefore workemen when they come to it, give over presently: for a great regard they have to observe the change of everie coat (as I may so say) of the earth as they digg, to wit, from the blacke delse, untill they meet by degrees with the veins aforesaid. Furthermore, it is to be noted, that the water which is found in cley grounds, is alwaies sweet and potable; like as that which \* In Topho.
- C** a stonie and grittie soile doth yeeld, is commonly colder than any other: and such a kind of ground also, is allowable for the proove of good waters; for it engendreth sweet and holesome water, light also of digestion and pure withall, by reason that as it passeth by a soft grit as it were through a streiner, all the grossnesse thereof it leaveth behind sticking thereto. As for \* thicke sand and gravell, it affourdeth small and slender springs, and those not durable; besides, the water will quickly gather mud. Ground given to beare \* pebbles, or the grosser sort of gravell, \* Sabulum: give us no securitie that the springs therein will hold all the yeere long; howbeit, the water is verie good and pleasant. The hard and compact gravell called the Male-gravell, and the sand which \* Glarea. seemeth full of blacke and burnt carbuncle stones, bringeth forth holesome waters, and the sources be sure and perdurable. But red stones yeeld the best simply, and those that wee may be sure will never give over and faile. And therefore when wee shall perceive the foot of a mountaine standing upon such stone, or upon flint, wee may boldly reckon of holesome and everlasting springs; and this gift they have beside, to be passing cold. Moreover, in digging or sinking pits, marke this for an assured and infallible signe that you approach unto water; namely, if the earth appeare and shew moist more and more still as you goe lower and lower: also if the spade enter more willingly, and goe downe with ease and facilitie. When pioners have wrought deepe under the ground, and then chauce to meet with a veine of brimstone or alume, the dampe will stop their breath and kill them presently, if they take not the better heed: and therefore to foresee and prevent this daunger, they use to let downe into the pit, a candle or lampe burning; for if it goe out, they may be sure it hath met with the dampe. Therefore if pits be subject to the rising of such vapours, cunning and expert workemen make on either side of such pits, both on the right hand and the left, certaine out-casts, tunnels, or venting-holes, to receive those hurtfull and daungerous vapours, whereby they may evaporat and breath forth another way. Otherwhiles it falleth out, that the aire which they meet with in digging verie low, doth offend the pioners, albeit there be no brimstone or alume neare: but the readie means to amend the same and avoid the daunger, is to make wind and fresh aire, with continuall agitation of some linnen cloaths. Now when the pit is sunke and digged as farre as to the water, the bottome must be laid, and the lowest sides of the wall reared of stone simply without any mortar made of [lime and] sand, for feare least the veins of the source be stopped. Some waters there are, which in the verie prime and beginning of the spring, are of this nature, That they grow to bee exceeding cold; namely, such as have their source or spring lying but ebb: for they are maintained onely of winter raine. Others againe, begin to be cold at the rising of the Dog-star. And verely we may see the experience both of the one and the other about Pella, the capitoll cittie of Macedonie: for the water of the meere or marrish there before the towne, in the beginning of summer is cold; and afterwards, when the weather is at the hottest, the spring water in the higher parts of the cittie is so extreame cold, that it is readie to bee frozen. The sensible happeneth in Chios, where

there is the same reason of the haven and the towne it selfe. At Athens, the great and famous G  
fountaine named Enneacrunos, in a rainie and stormie summer, is colder than the pit-water or  
well in *Jupiters* garden, within that citie; and yet the said well-water, if it bee a drie season, will  
stand with an yce at midsummer.

## CHAP. IIII.

☞ *The reason of certaine waters that appeare and be hidden  
againe sodainly.*

\* i. about the  
beginning of  
Iunc.

**B**Vt above all others, the waters of pits or wells be ordinarily most cold about the \* retreat  
or occultation of Arcturus: yea and many times they doe faile in the mids of summer: and H  
all of them in manner grow verie low for the space of foure daies at the time of the setting  
of the foresaid star. Many there be which have little or no water in them all winter long, & name-  
ly, about the hill Olympus, where it is spring first, ere the waters returne and find the way into  
their pits. And verely in Sicilia, about the citties Messana and Mylæ, during winter, the springs  
are altogether drie; but in summer time they run over the brinks of their wels and pits, and main-  
taine pretie rivers. At Apollonia, a citie in Pontus, there is a fen neare the sea side which in sum-  
mer onely overfloweth, and especially about the rising of the great Dog star; mary if the sum-  
mer be colder than ordinarie, it is not so free and plentifull of water. Some springs have this qua-  
litie with them, To be drier for showres and raine water: as for example, in the territorie of Nar-  
nia, a citie in the duchie of Spoleto; which *M. V. 1770* hath not forgotten to insert among other I  
admirable things in his treatise of Wonders: for of this terrirorie hee writeth in these tearms,  
That in a drought it was durtie, and in rainie weather dustie. Moreover, this is to be noted, That  
all waters are ordinarily in winter more sweet than in summer, but in autumn least of all; and in  
a drie season, lesse than at other times. Neither are the river waters most times of like tast, by rea-  
son of the great difference that is in their chanel: for commonly the water is such as the earth  
and soile through which it passeth, and doth participat the qualitie and tast of those hearbs al-  
waies which it washeth and runneth by. No marveile therefore, if the water of one and the selfe-  
same river be found in one place more unholosome and daungerous than in another. It falleth  
out many times, that the brooks and rills which enter into great rivers, do alter their water in the  
verie tast (as we may see by experience in the famous river Borysthenes;) in so much as such great K  
rivers be overcome with the influence of such riverers, and either their owne tast is delaid by  
them, or cleane drowned and lost. And some rivers there bee, which chaunge by occasion of  
raine: the prooffe whereof was thrice seene in Bosphorus, when by reason of the fall of some salt  
showres the floods that overflowed the fields, destroyed all the corne upon the ground. The like  
also happened as often in Ægypt; for the raine that fell, caused all the washes arising from the  
river Nilus which watered the grounds, to be bitter, whereupon ensued a great plague and pe-  
stilence to the whole region. It chanceth many times, that presently upon the cutting and stoc-  
king up of woods, there arise and spring certaine fountains, which beforetime appeared not, but  
were spent in the nourishment of the tree-roots: as it fell out in the mountaine Hæmus, when as L  
\*or Galatians. *Cassander* held the \* Gallogreeks besieged: for when the woods thereupon were cut downe to  
make a palaisad for a rampier, sodainly there issued forth springs of water in their place. More-  
over, it hath been oftentimes knowne, that by occasion of spoiling some hills of the wood grow-  
ing thereupon, the springs have met all together in one streame, and done much hurt in sodaine  
overflowing the vale beneath; whereas the trees beforetime had woont to drinke up, digest, and  
consume all the moisture and wet that fell, and fed the said waters. And verely it availeth much  
for the maintenance of water, to stirre with the plough, and to till a ground; thereby to breake  
up and loose the uppermost callositie and hyde (as it were) of the earth, that kept it clunged and  
bound. Certes, it is recorded for a truth, that upon the raising and destroying of Arcadia (a town  
so called in Creete) whereby the place was dispeopled, all the fountains waxed drie, and the ri-  
vers in that tract (which were many) came to nothing: but six yeeres after, when the said towne M  
was reëdified, even as the inhabitants fell to eating and ploughing any grounds within their ter-  
ritorie, the foresaid fountains appeared againe, and the rivers returned to their former course,

A

## CHAP. V.

☞ *Divers historical observations touching this point.*

**M**oreover, Earthquakes, as they discover sometimes new springs and sources of water, so otherwhiles they swallow them up that they are no more seene: like as it hapned (as it is well knowne) five times about the river Pheneus in Arcadia. And in manner above-said, there issued forth a river out of the mountaine Corycus, so soone as the paisants of the countrey began to breake it up for tillage. But to returne againe to the change and alteration of waters: wonderfull they must needs be (no doubt) when there is no evident cause thereof to be known: as namely in Magnesia, where all the hote waters of the baines sodainly became cold, without any other change besides of the tast: also in Caria, where standeth the temple of *Neptune*, the river which was known before to be fresh and potable, all on a sodaine turned into salt water. Over and besides, is not this a straunge miracle, that the fountain *Arethusa* in Syracuse, should have a sent or smell of dung, during the solemne games and exercises at *Olympia*? But there is some probable reason to be rendred hereof, Because the river *Alpheus* passeth from *Olympus* under the verie-bottom of the sea into that Island [of Sicilie] where *Syracuse* standeth, and so commeth to the foresaid fountain. The *Rhodians* have a fountain within their *\*Cherfonese*, which every ninth

**B** yeer purgeth it selfe and sendeth out an infinit deale of ordure and filthinesse. And as the tast and finell of waters do alter, so their colours also doe change: as for example, there is a lake in the

**C** countrey of *Babylon*, which everie summer for the space of eleven daies, looketh red: and *Borysthenes* also in summer time, runneth with a blewish colour like *\*violets*, or the skie; and yet a most pure and subtile water it is of all other: which is the reason, that it swimmeth aloft & floteth naturally upon *Hypanis* the river. In which two rivers, there is another marvaile reported, That all the while a Southerne wind bloweth, the river *Hypanis* is discerned above it. But there is one argument more besides, that proveth the water of *Borysthenes* to be passing light and thin, For that there arise no mists out of it; nay it is not perceived to yeeld any exhalation or breath at all from it. To conclude, they that would seem to be curious and skilfull in these matters, do observe and affirme, That generally all waters grow to be heavier after that mid-winter is once past.

*\* i. their demy-island, or rather a place environed round about with sea, save onely that it hath one bank or narrow causeway leading to the continent: \* in *scapris*, *Athenis*.*

D

## CHAP. VI.

☞ *The manner of water-conduits. How and when those waters which naturally are medicinalle, ought to be used. Also for what diseases it is good to saile and take the aire of the Sea. The vertues and properties of sea waters as touching Physicke.*

**I**F a man would conveigh water from any head of a spring, the best way is to use pipes of earth made by potters art; and the same ought to be two fingers thicke, and one jointed within another, so as the end of the upper pipes enter into the neather, as a tenon into a mortaise, or as a box into the lid: the same ought to be united and laid even, with quicklime quenched and dissolved in oile. The least levell for to carie and commaund water up hill from the receipt, is one hundred foot; but if it bee conveighed but by one canell and no more, it may be forced to mount the space of two *Actus*, *i. 240* foot. As touching the pipes by means whereof the water is to rise aloft, they ought to be of lead. Furthermore, this is to be observed, That the water ascend alwaies of it selfe at the deliverie, to the heighth of the head from whence it gave receipt: if it be fetched a long way, the worke must rise and fall often in the cariage thereof, that the levell may be maintained still. As for the pipes, ten foot long apeece they would be, if you doe well. Now if the said pipes of lead be but *\* five* fingers in compasse, ordinarily they should weigh sixtie pound: *\* if* they be of eight fingers size, they must carie the weight of one hundred pound: but in case they beare a round of *\* ten* fingers, their poise would be at the least 120 pound; and so the rest more or lesse according to this proportion. Those pipes be called properly in Latin *Denariæ*, the web or sheet whereof beareth ten fingers in breadth, before it be turned in and brought to the compasse of a pipe: like as *Quinariæ*, when the same is halfe so broad. Moreover, this is to be observed, That in every turning and twining of an hill, the pipe ought of necessitie to be five fingers round and no more, for to repress and breake the violence of the water in the current: Likewise the vaulted heads which receive and containe water from all the sources meeting together, must

*\* Quinariæ;  
\* Oclonariæ.  
\* Denariæ.*

be of that capacitie, as need requireth.

And since I am false into the treatise and discourse of Fountains, I woonder much at *Homer*, that he hath made no mention at all of hot springs, and yet otherwise throughout his whole poëme, he bringeth in oftentimes those who bathed and washed in hot baines. But it may verie well be, that the reason thereof is, because in those times there was not that use of them in physicke as at this present: for nowadaies, if folke be amisse or ill at ease, straightwaies they run to the baines and bath, for remedie. And in truth, those waters which stand upon brimstone, bee good for the sinews: such as come from a veine of alume, are proper for the palsie, or such like infirmities proceeding from resolution of the nerves. Moreover, they that hold of bitumen or nitre (such as be the fountains *Cutiliæ*) be potable and good to be drunke, and yet they are purgative.

To come to the use of naturall baines and hot waters: many men in a braverie sit long in a bath, and they take a pride in it, to endure the heat of the water many hours together; and yet is there nothing so hurtfull for the bodie: for in truth, a man should continue little longer in them than in ordinarie artificiall baines or stouphs; and then afterwards when hee goeth forth, he is to wash his bodie with fresh cold water, not without some oile among. Howbeit, our common people here, thinke this to be very straunge, and will not be brought to it: which is the reason, that mens bodies in no place, are more subject to diseases: for the strong vapours that steme from thence, stuffe and fill their heads; and although they sweat in one part, yet they chill in another, notwithstanding the rest of their bodies stand deepe within the water. Others there are besides, who upon the like erroneous conceit, take great joy in drinking a deale of this water, striving avie who can poure most of it downe the throat. I have my selfe seene some of them so puffed up & swolne with drinking, that their very skin covered and hid the rings upon their fingers, namely, when they were not able to deliver againe the great quantitie of water that they had taken in. Therefore this drinking of much water is not good to be used, unlesse a man doe estfoons eat \*salt withall. Great use there is and to good purpose, of the mud which these fountains do yeeld; but with this regard, that when the bodie is besmeared and bedawbed outwardly therewith, the same may drie upon it in the Sun.

\* For to irritate and provoke the expulsive facultie to send all forth againe.

Well, these hote waters be commonly full of vertue; howbeit, this is not generall, That if a spring be hot, by and by we should thinke it is medicinable; for the experience of the contrarie is to be seene in *Egesta* of Sicilie, in *Larissa*, *Troas*, *Magnesia*, *Melos*, and *Lipara*. Neither is it a sure argument of a medicinable water (as many are of opinion) if a peece of silver or brasse which hath been dipped therein, loose the colour: for there is no such matter to be seen by the naturall baths of *Padua*; neither is there perceived in them any difference in smell from others.

Concerning Sea waters, the same order and meane is to be observed, especially in such as be made hot, for to helpe the pains and infirmities of the sinews: and many hold them good to sower fractures of bones, yea and to cure their bruises and contusions: likewise they have a desiccative vertue, whereby they drie rheumaticke bodies; in which regard, men bath also in sea water actually cold. Moreover, the sea affourdeth other uses in divers and sundrie respects, but principally the aire thereof is holesome for those who are in a phtysicke or consumption (as I have before said) and cureth such as doe reach or void bloud upward: And verely, I remember of late daies, that *Annæus Gallo* after that he was Consull, tooke this course; namely, to saile upon the sea, for this infirmite. What is the cause thinke yee, that many make voiajes into *Ægypt*? surely it is not for the aire of *Ægypt* it selfe, but because they lie long at sea, and besailing a great while before they come thither. Furthermore, the vomits also which are occasioned at sea by the continuall rolling and rocking of the ships never standing still, are good for many maladies of head, eyes, and breast; and generally they doe cure all those accidents, for which the drinking of ellebore serveth. As for sea water to be applied simply of it selfe unto the outward parts, physicians are of opinion, that it is more effectuell than any other, for to discusse and resolve tumors: and more particularly, if there be a cataplasme made of it and barley meale sodden together, it is singular for the swellings behind the ears, called *Parotides*. They mingle the same likewise in plasters, such especially as be white and emollitives: and if the head be hurt, and the \*brain touched and offended, it is soveraigne to be infused into the wound. It is prescribed also to be drunke: for albeit the stomacke take some offence and hurt thereby, yet it purgeth the bodie well, and doth evacuat melancholicke humors and blacke choller; yea and if the bloud be cluttered within the bodie, it sendeth it out one way or other, either upward or downward. Some have ordained it to

\* *Cerebro isto.*

- A** be given for the quartan fever; others advise to save and keepe it a time, for to serve the turne in case of Tinesmes, which are unordinat streinings at the stoole to no effect: also of all gouts and pains of joynts: and in verie truth, by age & long keeping, it forgoeth all that brackish tast which it had at the first. Some boile it before: but all in generall agree in this, To use for these purposes that sea water which was taken out of the deepe far from the land; such as is not corrupt with any mixture of fresh water with it; and before their patients doe drinke it, enjoyn them to vomit: and then also doe they mingle with it, either vinegre or wine for that purpose. They that give little thereof, and by it selfe, appoint radishes to be eaten presently upon it, with honeyed vinegre or oxymell, for to provoke the patient to vomit againe. Moreover, they use otherwhile to minister a clytre made of sea water, first warmed: and verely there is not a better thing than it for to bath and foment the cods withall, if they be swelled either with ventosities or waterish humors: Also it is much commended for kided heels, if they bee taken before they are broken and exulcerat: and in like manner they kill the itch, cure scabs, tettars, and ringworms. Sea water serveth well to wash the head, & to rid it of nits and filthie lice: yea and reduceth blacke and blew marks in the skin, to the fresh and lively colour againe. In all these cures, after the use of salt water, it is passing good to foment the place affected, with vinegre hote. Over and besides, it is thought to be verie holefome and good against the venomous stings of serpents, and namely of the spiders Phalangia and scorpions. Semblably, it cureth those that be infected outwardly with the noisom salivation or spittle of the deadly aspis called Ptyas: but in these cases it must be taken hote. Furthermore, a perfume made with sea water and vinegre, is singular for the head-ach: If it be clysterized hot, it allaieth the wrings and grindings of the bellie; yea and staieth the violent motions of cholerique humours working upward and downward. Those that be once chaufed and set into an heat with sea water, shall not so easily feele cold againe. When womens paps are overgrowne, and so exceeding great that they meet and kisse one another, there is not a better thing to take them downe, than to bath in a tub of sea water: the same also may serve to attend the grieve of the bowels and precordiall parts, yea and to restore those that be exceeding leane and worne away. The fumes and vapors of this water boiling together with vinegre, are soveraign for those that be hard of hearing, or troubled with the head-ach. Sea water hath this especiall propertie, that of all things it scoureth away rust of yron soonest. The scab that annoieth sheepe, it healeth, and maketh their wooll more soft and delicat. But what meane I to say thus much of sea water, knowing as I doe full well, that for those who dwell far up into the maine, and inhabit the inland parts, all this may seeme needlesse and superfluous? And yet there hath been means devised to make artificiall sea water, wherewith everie man may serve his owne turne when he will. In which invention, one wonderfull thing is to be seene; namely, if a man put more than one sextar of salt to foure of water, the nature of the water will be so far overcome, that salt shall not dissolve nor melt therein: but if you mingle one sextar of salt just with foure textars of water, you shall have a brine as strong as the saltest water that is in the sea: but to have a kind and most mild brine, it is thought sufficient to temper the foresaid measure of water with eight cyaths of salt: and this water thus proportioned, is very proper for to heat the sinews, without any fretting of the skin at all. There is a certaine compound sea-water kept in manner of a syrrop, which they call
- E** Thalassomeli, made of sea water, hony, and raine water, of each a like quantitie. Now the foresaid sea water, they fetch for this purpose out of the verie deepe, and this composition they put up in earthen vessels well pitched or varnished, and reserve it for their use. An excellent purgative this is; for besides that it cleanseth the stomacke without any hurt or offence thereof, the tast and sinell both, are verie pleasant and delectable. As touching the mead called Hydromell, it consisted in times past of rain water well purified, and hony: a drinke ordained and allowed only to sicke and feeble persons when they called for wine, as beeing thought lesse hurtfull to bee drunke: howbeit, rejected it hath been these many yeets, and condemned: for by experience it was found at length, to have the same discommodities that wine, but far short it was of the good and holefome qualities of wine.
- F** Moreoveover, for as much as sea-faring men and sailers be many times at a fault for fresh water, and thereby much distressed, I thinke it good to shew the means how to be provided for the supply of this defect. First and foremost therefore, if they spread and display abroad certaine fleeces of wooll round about a ship, the same will receive and drinke in the vapours of the sea, and become moist and wet withall; presse or wring them well, you shall have water fresh enough,

\* Namely, ad-  
verse to the  
head & sinews

*Item*, let downe into the sea within small nets, certaine pellets of wax that be hollow, or any other void and emptie vessels well closed and luted, they will gather within them water that is fresh and potable: for we may see the experience hereof upon the land: take sea water & let it run through cley, it will become sweet and fresh. G

But to proceed unto the other medicinable properties of water: let there be any dislocation in man or beast; by the swimming in water (it matters not of what kind it be) the bones will very quickly and with great ease be reduced into joynt againe.

It falleth out many times that travaillers be in feare and daunger of some sicknesse, by change of waters, and such especially as they know not the qualitie and nature of. To prevent this inconvenience, they drinke the water cold which they doubt and suspect, so soon as ever they be come out of the baine; for then they shall find it presently. H

As touching the mosse which is found in the water, soveraigne it is for the gout, in case it bee applied outwardly: mix oile thereto, and reduce it into the forme of a cataplasme or liniment, it easeth the paine, and taketh downe the swelling of the feet about the ankles. The some and froth that floteth above the water, causeth werts to fall off, if they be well rubbed therewith.

The very sand likewise upon the sea shore, especially that which is small and fine, and the same burnt as it were with the heat of the Sun, is a soveraigne remedie to drie up the waterie humors in a dropsie, if the bodie bee covered all over therewith; and to that purpose it serveth also for rheums and catarrhs. Thus much may suffice concerning water it selfe: it remaineth now to treat of such things as the water yeeldeth. In which discourse, begin I will (as my order and maner hath ben in all the rest) with those matters which be chiefe and principall, and namely, Salt & Spunges. I

#### CHAP. VII.

*¶ The sundrie kinds of Salt: the making thereof: the vertues medicinable of Salt: and divers other considerations respective thereto.*

**S**ALT is either artificiall or naturall: and both the one and the other is to be considered in many and divers sorts, which may be reduced all into two causes: for salt commeth either of an humor congealed, or els dried. In the gulfe or lake of Tarentum, the salt is made of the sea water dried by the heat of the summer sun; for then you shall see the whole poole converted into a masse of salt: and verely the water there, is otherwise verie low and ebb, and not above knee-high. The like is to be seene in Sicilie within a lake called Cocanicus; as also in another neare unto Gekas: but in these, the brims and sides onely about the banks, wax drie and turne into salt, like as in the salt-pits about Phrygia and Cappadocia. But at Aspenchum, there is more plentie of salt gathered within the poole there, for you shall have the same turne into salt, even the one halfe thereof to the verie mids. In which lake, there is one strange and wonderfull thing besides; for looke how much salt a man taketh out of it in the day, so much ordinarily will gather againe by night. All the salt of this sort is small, and not growne together in lumps. Now there is another kind of salt, which of the owne accord commeth of sea water, and it is no more but the some or froth which is left behind sticking to the edges of the banks, or to rocks. Both the one & the other become thicke and hard in manner and forme of a candied dew: howbeit that which is found in the rocks, is more quicke and biting than the other. There is besides of salt naturall, a third distinct sort from the former: for in the Bactrians country there be two great and huge lakes, which naturally do cast up a mightie quantitie of salt: the one lieth toward the Scythians, and the other bendeth to the Arians country: like as neare unto Citium, a citie in the Isle Cypros, and about Memphis in Ægypt, they draw foorth salt out of lakes, and afterwards drie the same in the Sun. Moreover, there be certaine rivers which beare salt, and the same congealed aloft in their upper part, in manner of ice, and yet the water runneth underneath and keepeth the course well enough: As for example, about the fluces and streights of the mount Caspius; and thereupon they bee called the Rivers of salt: as also in other rivers of Armenia, and about the Mardians country. Moreover, Oxus and Othus, two rivers passing through the region Bactriana, carrie ordinarily downe with them in their streame, great peeces and fragments of salt, which fall from the mountains adjoyning unto them. There are besides in Barbarie, other lakes, and those verely thicke and troubled, which engender and beare salt. But what will you say, if there bee certaine fountaines of hote waters which breed salt? and yet such bee the baines or springs called Pagasæi. L  
Thus

- A** Thus farre forth have I proceeded in those kinds of salt which come of waters naturally. There are besides certaine hills also which are given by nature to bring forth salt, and such is the mountaine Oromenus among the Indians, wherein they use to hew salt as out of a quarie of stone, and yet the same groweth still: insomuch, as the kings of that countrey make a greater revenue by farre out of it, than either by their mines of gold, or the pearles which those coasts do yeeld. Furthermore, it is evident, that in Cappadocia there is salt \*Minerall, digged out of the earth: and it appeareth plainly, that it is a salt humor congealed within. And verely, they use to cut it out of the ground after the manner of \*Glasse-stone, in lumpes: and those exceeding heavie, which the peasants commonly call \*crums of salt. At Carthæ, a citie of Arabia, all the wals thereof, as also the houses of the inhabitants, be reared and built of salt stones: and the same be laid by Masons worke, and the joints closed and souldered by no other mortar but plaine water. King *Ptolomæus*, at what time as he encamped about Pelusium, a citie of Ægypt, and cast up a trench to fortifie the same, found such a mine or quarry of salt as these, which was a president to others afterward to sinke pits betweene Ægypt and Arabia, even in the wast and drie quarters; where under the delse of sand they met with salt. After which manner also they practised to dig in the desert and drie sands of Affricke, and found more as they went, even as farre as to the temple and Oracle of *Iupiter Ammon*. And verely they might perceive this salt to grow in the night season, according to the course of the Moone. As for all the tract and countrey of Cyrenæ, famous it is, and much spoken of, for the salt \*Ammoniacum, so called, by reason that it is found under the sands. In colour and lustre it resembleth that Alume de Plume, which the Greekes call Schiltos:
- B** It groweth in long lumpes or peeces, and those not transparent: the tast is unpleasent, howbeit, this salt is of good use in Physicke. The clearest thereof is taken for the best, especially when it will cleave directly into streight flakes. A straunge and wonderfull nature it hath if it be right: For so long as it lieth under ground within the mine, it is passing light in hand, and may bee easily welded; take it forth once, and lay it abroad above ground, a man would not beleeve or imagin how exceeding heavie it is. But surely the reason thereof is evident: for the moist vapours contained within those mines where it lieth, bear up the said peeces of salt, and are a great ease to those that deale therewith, much like as the water helpeth much to the stirring and managing of any thing within it, be it never so weightie. Well, this Ammoniack salt is corrupted and sophisticat, as well with the pit-salt of Sicilie called Cocanicus, as also with that of Cypresse, which is wonderfull like unto it. Moreover, neare Egelasta, a cittie in high Spaine, there is a kind of sal-gem or Minerall salt digged: the peeces or lumpes whereof are so cleare, as a man may in a manner see through them: and this hath of long time been in great request and of such name, as the Physicians give unto it the price and praise above all other kinds. But here is to be noted, that all places where salt is found, are ever barren, and will beare no good thing els. And thus much may bee said concerning salt that commeth of the owne accord.
- C** As touching salt artificiall, made by mans hand, there be many kinds thereof. Our common salt, and whereof we have greatest store, is wrought in this manner: First they let into their pits a quantitie of sea-water, suffering fresh water to run into it by certaine gutters, for to bee mingled therewith for to helpe it to congeale, whereto a good shower of raine availeth very much, but above all the Sunne shinning thereupon, for otherwise it will never drie and harden. About Vtica in Barbarie they use to pile up great heapes of salt in manner of Mounts: which after that they be hardened and seasoned in the Sunne and Moone, scorne all raine and foule weather, neither will they dissolve, insomuch, as folke have ynough to doe for to breake and enter in with picke-axes: Howbeit, in Candie the salt is made in the like pits, but of sea-water onely, without letting in any fresh water at all. Semblably, in Ægypt, the sea it selfe overfloweth the ground, which (as I take it) is alreadie foked & drenched with the river water of Nilus, and by that means their salt is made. After the same manner they make salt also out of certaine wels, which are discharged into their salt-pits. And verely in Babylon, the first gathering or thickening of the water in their salt-pits, is a certaine liquid Bitumen or Petroleum, an oleous substance, which they use in their lampes, as we doe oile: and when the same is scummed off, they find pure salt underneath. Likewise in Cappadocia they doe conveigh and let in water out of certaine wels and fountaines into their salt-pits. In Chaonia there be certaine \*springs of saltish water, which the people of that country doe boile, and when it is cooled againe, it turneth into salt: but it is but dull and weak in effect, and besides, nothing white. In Fraunce and Germanie the manner is when they would make salt, to cast

\*Sal Gemma.

\*Lapis specularis, vitrum vel glacies Maris; or Lapis Arabicus.

\*Nicas Salis.

\*Of σπυρος in Greeke, which is sand.

This seemeth to be our Bay-salt.

\*This is the order of salt with us in our Witches here in England.

sea-

sea-water into the fire as the wood burneth. [In some parts of Spaine there be salt springs, out of which they draw water in maner of that brine, which they call Muria.] But those verely of France and Germanie be of opinion, that it skilleth much what wood it is that serveth to the making of such fire. Oke they hold the best, as being a fewell, the simple ashes whereof mixed with nothing else, may goe for salt. And yet in some places they esteeme Hazell wood meeter for this purpose. Now when the said wood is on fire and burning, they poure salt liquor among, whereby not only the ashes but the very coales also will turne to bee salt. But all salt made in this sort of wood, is blacke. I read in *Theophrastus*, That the Islanders of Imbros were wont to boile in water, the ashes of reeds and canes, untill such time as there remained little moisture unconsumed, and that which was left they used for salt. The brine and pickle wherein flesh or fish hath bene kept salt, if it be boiled a second time untill the liquor be spent and consumed, returneth to the own nature, and becommeth salt againe. Certes, we find, That the salt thus made of the pickle of Pilchars or Hearings, is of all other most pleasant in tast. As touching the salt made of sea-water, that of the Isle Cypres, and namely, that which commeth from Salamis, is commended for the best. But of poole salt, there is none comparable to the Tarentine and Phrygian, especially that which they call Tatteus, of the lake Tatta. And in truth, both these kinds of salt be good for the eyes. The salt brought out of Cappadocia in little earthen pipes, hath the name to make the skin flicke and faire: But for to lay the same plaine and even, and make it looke full and plumpe without rivels, the salt which I called Cittieus hath no fellow. And therefore women after they bee newly delivered of child, use to annoint and rub their bellies with this salt, incorporat together with Gith or Nigella Romana. The driest salt is evermore the strongest in tast. The Tarentine salt is taken for to be most pleasant, and whitest withall. Otherwise, the whiter that salt is, the more brittle it is and readier to crumble and fall to powder. There is no salt but raine water will make it sweet & fresh. The more pleasant it will bee and delicat to the tast, in case the deaw fall thereupon: but North-east winds engender most plentie thereof. In a Southerly constitution of the weather, and namely, when the wind is full South, you shall see no salt engendered. The \* floure of salt (commonly called Sperma-Ceti) is never bred but when the Northeast winds doe blow. The salt Tragaxæus will neither spit, crackle, leape, nor sparkle in the fire; no more will Acanthius (so called of a towne of that name:) neither doth the some of salt, nor the gobbets & fragments, ne yet the thin leaves or flakes thereof. The salt of Agrigentum, a citie in Sicilie, will abide the fire and make no sparkling: put it into water, it will keepe a spitting and crackling. Great difference there is in salt, in regard of the colour. At Memphis [*i. Caire*] in Ægypt, the salt is of a very deep red: but about the river Oxus in Bactriana, more tawnie or enclining to a ruffet. And the Centuripine salt within Sicilie is purple. About Gela in the same Island, the salt is so bright and cleare, that it will represent a mans face, as in a mirroir. In Cappadocia, the Minerall salt which they dig, is of a yellow Saffron colour, transparent, and of a most redolent smell. For any use in Physicke, the Tarentine salt was in old time highly commended above the best: after which they esteemed most, all the sea salts; and of that kind the lighter, and that which especially is of the nature of some. For the \* eyes of horses and Bœufes, they made great reckoning of the Tragaxæan salt, and that of Granada or Bœtica in Spaine. For dressing of viands and cates; for to bee eaten also with meat; the better is that salt, which sooner melteth and runneth to water. That also which by nature is moi-  
 ster than others, they hold to bee better for the kitchin or the table (for lesse bitterneffe it hath) and such is that of Attica and Eubœa. For to powder and keepe flesh meat, the drie salt & quick at tongues end is thought to be meeter than other, as we may see in the salt of Megara. Moreover there is a certaine confire or condited salt, compounded also with sweet spices and aromaticall drougs: which may bee eaten as a daintie kind of gruell or sauce; for it stirreth up and whetteth appetite, eat the same with any other meats: in so much, as amongst an infinite number of other fauces, this carrieth away the tast from them all; for it hath a peculiar smatch by it selfe, which is the cause, that the pickle Garum is so much sought after for to give an edge to our stomack. And not onely we men are sollicitated and moved by salt more than by any thing else to our meat; but muttons, Bœufes, and Horses also have benefit therby in that respect: they feed the better, give more store of milke, and the cheefe made thereof hath a more daintie and commendable tast by that meanes. And to conclude all in one word, the life of mankind could not stand without salt, so necessarie an element (if I may so say) it is for the maintenance of our life, that the very delights and pleasures of the mind also are expressed by no better tearme than salt: for such gifts and conceits  
 of

\* *Halos-anthos*, which here denoteth *Flos-salis*: whereas indeed *Flos-salis*, *i. the* floure of salt, is another thing, as himself sheweth elsewhere, by the name of *tenusissima favilla salis*.

\* *Sandivera*.

- A** of the spirit as yeeld most grace and contentment, we use in Latine to call *Salis*. All the mirth of the heart, the greatest cheerfulness of a light some mind, and the whole repose and contentment that a man findeth in his soule, by no other word can bee better shewed. Moreover, this tearme in Latine of *Salis*, is taken up and used in warre, yea, and divers honors and dignities bestowed upon brave men for some worthie service, goe under this name, and bee called Salaries. And how highly our auncestours accounted thereof, it may appeare by the name of that great port-way or street *Salarix*, so called, because all the salt that went into the Sabines countrey, passed that way. Moreover, it is said, That *Ancus Martius* king of Rome, was the first that erected the salthouses, and gave unto the people a congiarie or largesse of 6000 Modij of salt. And *Varrus* writeth, That our auncestours in times past used salt ordinarily in stead of an household gruell: for they
- B** were wont to eat salt with their bread and cheese, as may appeare by the common proverbe that testifieth so much. But most of all we may gather in what request and account salt was in sacrifices and oblations to the gods, by this, that none are performed & celebrated without a cake of meale and salt. Furthermore, where salt is truly made without any sophistication, it rendereth a certaine fine and pure substance (as it were) the most subtile cindres of ashes: which as it is lightest, so none is so white as it. There is that also which is called the Floure of salt, altogether different from salt, as beeing a kind of dew, of a moister nature; resembling Saffron in yellow colour, or else enclining rather to a sad red or russet colour, and is as a man would say the rust of salt: the strong and unpleasent smell like wise, which commeth neare unto that of the pickle *Garum*, bewraith that it is a distinct thing from salt, as well as from the froth thereof. This Floure of salt came first
- C** from *Ægypt*, and it seemeth as though it floted upon the river *Nilus*, and were caried downe the streame thereof. And yet there bee some fountaines which doe beare and put up the same, upon which it swimmeth aloft. Of this kind, the best is that which yeeldeth a certaine fattie and unctuous oile: For this you are to thinke, that salt is not without a kind of fattinesse, wonderfull though it be. This flour of salt is sophisticated and commonly coloured with red ocre, or els many times with potshards reduced into powder: but this deceit may be quickly knowne and found by water; for if it be a false and artificiaall colour, water will wash it off: whereas the true flour of salt indeed, will resolve by nothing but by oile, and verely the Apothecaries and confectioners of sweet oiles and ointments, use it most of all for the colour sake, when they would give a fresh & lively hue to their compositions. Being put up in any vessell, it seemeth white and hoarie aloft: but the middle
- D** part within, is as I have said, more moist ordinarily. As touching the properties of this Floure of salt; by nature it is biting, hot, and hurtfull to the stomacke; it moveth sweat, and looeth the belly taken in wine and water; good also it is for to enter into those ointments which are devised for lastitude and wearinesse: and by reason of the absterfive facultie that it hath, fit for sope and scouring balls. Nothing so effectually to cause the haire to fall from the eye-lids. As for the residence or grounds thereof, setting in the bottome of the pot where this flour is kept; they use to shog and shake the same together, to bring it againe unto the colour of Saffron. Over and besides, there is in salt-houses another substance like brine, which in Latine is called *Salsugo* or *Salsilago*, altogether liquid; saltier in tast than sea-water, but in strength farre short of it and different. And yet is there one kind more of an exquisit and daintie liquor in manner of a dripping, called *Garum*,
- E** proceeding from the garbage of fishes, and such other offall as commonly the cooke useth to cast away as it lieth soaking in salt: so as if a man would speake properly, it is no other but the humor that commeth from them as they do lie and putrifie. In old time this sauce was made of that fish which the Greekes called *Garon*. Where by the way this cometh to my mind, that if a woman sit over the perfume or suffumigation of the head of this fish whiles it burneth, it is of power to fetch away the afterbirth that staieth behind when the child is borne.

## CHAP. VIII.

Of the fishes called\* *Scombri*. Of fish pickle: and the fish sauce, named in old time *Alex*.

\* Commonly taken for Maquerels.

- F** Nowadaies the most daintie and exquisit *Garum* is made of the fish called *Scomber*: and that in new *Carthage*, where there groweth such store of *Spart* or *Spanish broome*; and namely, in the stews and ponds by the sea side where fishes are kept salted. In times past, and yet, it beareth the name of The \**Allies* sauce; or their *Garum*: so costly and so much in request,

\* *Garum societum*

quest, that every two gallons thereof might not be bought, much under the price of a thousand Sesterces. Certes setting aside sweet perfumes and odoriferous ointments, there was not a liquor almost in the world that began to grow unto a higher rate & reckoning; insomuch as some places and people caried the name thereof, and were ennobled thereby. And verely in all Mauritania, Granade in Spaine, and Carteia, the inhabitants lie in wait to fish for these Scombri, and to take them as they enter out of the Ocean into the streights of Gilbretar, and all for this Garum, being indeed good for nothing else. The citie Clazomenæ in Asia, the townes Pompeij and Leptis, are much renowned for this sauce: like as Antipolis, Thuriij, and of late daies, Dalmatia for their pickle. The grosse grounds or dregs of this sauce, before it be strained, purified, and fully finished, is called Alex, even the very defect and imperfection therof. Howbeit, of late time men have gone in hand to make the said Alex or Garum of one kind of fishes apart by themselves, which otherwise are good for little or nothing, and of all others be smallest. This fish we in Latin call Apua, the Greekes Aphye, for that it is engendered of raine and showers. In the territorie of Foro-julium, the fish whereof they make this sauce, they call \*Lupus. But in proceſſe of time Garum arose to excesſe, both in price and varietie of use; insomuch as there grew an infinit number, of diverse kinds: For one sort there was of Garum that in colour resembled old honied wine, and became so cleare and sweet withall, that it might well ynough have ben drunk for wine: another kind there was, which our superstitious votaries use, for to keepe themselves chaste and continent; & the Jewes also in their holy sacrifices employed the same, especially that which is made of skalie fishes. In like maner, the other sauce, Alex, is come to be made of Oysters, sea Vrchins, sea Nettles, Crabfishes, Lobstars, and the livers of sea Barbles. In summe, thus we have devised a thousand waies to dissolve salt with the consumption of the substance of fish, and all to procure appetite to meat and to content the bellie.

Thus much I thought good to note cursarily, as touching those sauces which are so greatly longed after in the world; and the rather for that in some sort they serve in the practise of Physick: For the grosse liquor or sauce Alex, healeth the scab in sheepe, if the skin be scarified or skiced, and the same Alex poured thereupon. Also it is singular against the biting of a mad dog, or the pricke of the sea dragon. The same likewise serveth to soake linnen wreaths to bee laid in wounds; or tents made of lint to bee put into sores. As for Garum, it healeth any fresh burne, if a man drop it upon the place, without naming it, or saying that it is Garum: Good it is besides for the biting of mad dogs, but especially for the Crocodiles tooth: as also for running ulcers which be either corrosive or filthie. Of wonderfull operation & effect besides for the sores of the mouth, and eares, as also for their pains. The pickle Muria likewise, or that salt liquor that commeth from salt fish, called in Latin Salsugo, it is astringent, biting, discussive, and drying: singular for to cure the dysenterie or bloudie flux, yea, though there were an eating ulcer within the guts: for the Sciatica and inveterat fluxes of the stomacke, it is soveraigne: and to conclude, those that dwell farre from the sea in the midland parts of a cuntry, use to bath and foment themselves with it in lieu of sea water.

CHAP. X.

§ The nature of Salt, and the medicinable vertues thereof.

SALT, by nature standeth much upon fire, & yet an enemy it is and contrary unto fire, it flieth from it; eating & consuming all things whatsoever: astringent it is, desiccative, binding, and knitting. It keepeth from putrifaction, bodies that be dead, and causeth them to endure so a world of years. In Physick it is held for mordant, burning, caustike, and mundificative. It doth subtiliat, extenuat, and dissolve. Contrarie it is unto the stomacke, & serveth not but only to provoke appetite. With organ, hony, & hyssope, it is singular against the sting of serpents: and more particularly of the horned serpent Ceraſtes, if it be applied with organ, cedar-roſin, pitch, or hony. Being drunke with vinegre, it helpeth those that be pricked with the Scolopendre: and applied as a liniment with oile or vinegre, and a fourth part of line seed, it is good against the sting of scorpions: likewise with vinegre alone, for the sting of hornets or wasps and such like. Incorporat with calves tallow, it serveth much to cure the migrain, skals in the head, small pocks, measeles, & werts which begin to breed: also for the accidents of the eyes, & namely, the excrescence of superfluous flesh in those parts, or the turning up of the skin about the naile roots either of fingers or toes.

But

\*Which some take to be our Pike.

- A But principally for the eyes: and therefore it entreth into collyries and eyesalves. Howbeit, for these purposes abovenamed, it is thought that the salt named Tattæus, of the lake Tatta, is most commended, as also the other like unto it called Caunites. If the eyes bee bloudshotten, or looke blacke and blew upon some stripe, applie salt with an equall weight of Myrrhe and with honey, or els with \*Hyssope and hote water: with this charge, to foment or bath the place afterwards with a kind of salt brine. But above all, Spanish salt would be chosen for this effect: & the same is good against cataracts and suffusions of the eyes: if it bee ground with milke upon some touchstone, whetstone, or hard porphyrite marble. More particularly, it is singular for the black bloud gathered in the eyes, if it be folded within a little linnen cloth, and so applied: but the same ought to be dipped erstfoones in hote water, and so the place to be oftentimes patted withall. For the cankers of fores in the mouth, it is good to lay salt upon fine lint. In case the gumbs be swelled, it were not amisse to rub them therewith. Being beaten and reduced into small powder, it serveth for the roughnesse of the tongue. Moreover, it is said, That whosoever hold every morning under his tongue while he is fasting a little salt untill it be melted, he shal by that meanes preserve his teeth from being worme eaten or rotten. The same incorporat in raisins without their stones, and in Bœuse suet, with a little organ, levaine, or bread, is soveraigne for the leprosie, fellons, tectars, ringwormes, and the wild scab. But in all these accidents, the salt of Thebais in high Ægypt is most commended: And of this they make choice also to kill the itch. A gargarisme or collution thereof with honey, is passing good for the inflammation of the Amygdales and the Vvula. There is no kind of salt but it helpeth the Squinancie: and the rather, if it be used inwardly with oile and vinegre, so as at the same time it bee applied without the throat also in a liniment with tarre. If a cup of wine be dressed therewith, it softeneth the bellie being costive. The same also taken in wine, chafeth out of the bodie all wormes and any hurtfull vermine besides. Held under the tongue, it enableth them that have been weakened with some long disease and newly recovered, to endure the heat of baines or stouves the longer. Singular it is for the greefe of the sinewes: but in the practise and use of this receipt, it would be observed especially that there bee applied about the shoulders and reines of the backe, sachels or bags full of salt, and the same made hote oftentimes in seething water: for so it easeth the paine. Being given in drinke, or laid too exceeding hot in the said bags, it assuageth the collicke & other wrings of the bellie, yea, and the Sciatica. Beaten small, and applied in manner of a cataplasme, with meale, honey, and oile, it is soveraigne for the gout of the feet. Where I may not forget the observation of this soveraign receipt which putteth us in mind, that there is nothing better for the whole bodie [of such especially as be subject to the gout] than \*salt and Sunne together: For thus we see, that our fishers at sea ordinarily have bodies as hard and tough as horne. A principall thing this is therefore to be nominated and set downe, for the gout in the feet. But salt moreover taketh away cornes of the feet, and kibes in the heels. Being chewed in the mouth and so applied, or els with oile, it healeth any burn or skald, and keepeth the skin from rising into blisters. With vinegre or hyssope, it cureth *S. Anthonies* fire, and all ulcers that bee corrosive. It healeth likewise cankerous sores, if it bee applied with wild Vine grapes. Reduced into fine powder and laid too with Barley meale, it is soverain for ulcers corrosive, such as be called Wolves, and doe eat deepe to the very bone; so there bee laid over the same and the part affected, a linnen cloth well soaked and bathed in wine. A proper remedie it is for the jaundise, and riddeth away the itch occasioned thereby, if the patient be rubbed all the bodie over with it, oile, and vinegre, against a good fire untill he sweat. But with oile alone it serveth for those that feele themselves wearie. Many Physicians have cured those that bee in a dropisie with salt; and have ordained to rub their bodies with oile and salt together who are in an ague, for to avoid the extremitie of heat: and they hold opinion, That there is not a better thing to dispatch away an old cough, than to bee licking ever and anone of salt. They have given order likewise to minister salt by way of clystre up into the bodie, for the Sciatica. To applie the same also, for to eat away either prowd or dead flesh in any ulcers. Being lapped within a linnen cloth, & applied to the biting of Crocodiles, it is soveraigne, so that the place affected were well patted withall, and pressed hard before. Moreover, good it is to be taken in honied vinegre against the dangerous *Opic<sup>um</sup>*. Brought into a cataplasme with honey and meale, it is of great effect to rectifie any dislocation of bones which be out of joint: and in that sort it taketh down all tumors or swelling bunches. A collution or fomentation therewith, allaieth rhe tooth-ach: and a liniment also made with it and rosin, worketh the same effect. For all these accidents beforenamed, the

\*Hyssopo. Som. 2  
read Ocypso.

\*Sale & solis.

the some of salt found sticking to rocks or flooring upon the sea water, is thought to be more convenient than any other salt. But to conclude, any salt whatsoever it is, serveth well for those medicines that bee ordained either to take away lassitudes, or to enter into those sope-bals which are to polish the skin and to rid it from wrinckles. If either a boeufe or mutton be rubbed with salt, it will kill the skab or mange in them: for which purpose also they give it unto the said beasts for to lick: and more particularly, it is spurted out of ones mouth into horses eyes. Thus you see what may be said as touching Salt. G

## CHAP. X.

*Of Nitre, and the sundrie kinds thereof. The manner of making Nitre. The medicines and observations to it belonging.* H

I May not put off the Treatise concerning the nature of Salnitre, approaching so near as it doth to the properties of salt: and the rather am I to discourse of it more exactly, because it appeareth evidently, that the Physicians who have written thereof were altogether ignorant of the nature and vertues of it: neither is there any one of them who in that point wrote more advisedly than *Theophrastus*. In the first place this is to be noted, That among the Medians there is a little Nitre engendred in certain vallies, which in time of drought became all hoarie and grey therewith, and this they call *Halmirrhaga*. There is found also some of it in *Thracia* neare unto the citie *Philippi*, but in lesse quantitie, and the same all foule and beraied with the earth, and this they name *Agrion*. In times past men have practised to make Nitre, of Oke wood burnt; but never was there any great store thereof made by that devise: and long it is since that feat was altogether given over. As for waters and fountaines of nitre, there bee ynow of them in many places, howbeit, the same have no astringent vertue at all. But the best Nitre is found about *Clytæ* in the marches of *Macedonie*, where there is most plentie thereof, and they call it *Chalasticum*: White and pure it is, and commeth nearest to the nature of salt. And verely, a lake or meere there is standing altogether upon Nitre, and yet out of the midst thereof there springeth up a little fountain of fresh water: In this lake there is engendred Nitre about the rising of the *Dogge* star for nine daies together: then it staieth as long, and beginneth fresh againe to flote aloft: and afterwards giveth over. Whereby it appeareth, that it is the very nature of the soile that breedeth it: for it is knowne by experience, That if it cease once, neither heat of Sun nor showers of raine will serve or doe any good. Besides, there is another wonderfull propertie observed in this lake, that notwithstanding the foresaid Spring or source do seeth and boile up continually, yet the lake neither riseth nor overfloweth. But during those nine daies wherein it is given to yeeld Nitre, if there chauce to fall any showers, they make the Nitre to tast the more of salt. And say that the North-east winds do blow the while, the Nitre is nothing so good and cleare, by reason of the mud mingled withall, which those winds doe raise. Thus much of Nitre naturall. I

As for artificiall Nitre, great abundance there is made of it in *Ægypt*, but farre inferiour in goodnesse to the other: for browne and dusky it is, and besides full of grit and stones. The order of making it, is all one in manner with that of salt, saving onely that into the salt-houses they let in sea water, whereas into the boiling houses of Nitre they conveigh the water of the river *Nilus*. Whiles *Nilus* doth rise and flow, you shall have the said nitre-pits or workhouses, drie: but as it falleth and returneth againe toward the channell, they are seene to yeeld a certaine moisture, (which is the humor of Nitre) and that for the space of fortie dayes together, with no such rest or intermission betweene, as there is about *Clytæ* in *Macedonie* abovesaid. Moreover, if the weather bee disposed to raine during that time, they employ not so much of *Nilus* water to the making of nitre. Now so soone as the said humor beginneth to thicken, presently they gather it in all hast, for feare it should resolve againe and melt in the nitre pits. In this nitre as well as in salt, there is to bee found, betweene whites, a certaine oleous substance; which is held to bee singular good for the scab and skab of beasts. The nitre it selfe is laid up and piled in heapes, where it hardeneth and continueth a long time. But admirable is the nature of the lake *Ascanius*, and of certaine fountaines about *Chalcis*, where the water above, and which floteth uppermost, is fresh and potable; but all beneath and under it toward the bottome, is nitrous. The lightest of the nitre and the finest, is reputed alwaies best; and therefore the some and froth thereof is better than any other part. And yet for some uses the grosse and foule substance is very good, and namely, K  
L  
M  
for

- A** for the setting of any colour upon cloth, and especially the purple die. As touching the vertues of nitre it selfe, and how it is employed many waies, I will write in place convenient. But to return againe to our nitre-pits, and their boiling-houses, there be of them verie faire and goodly in Ægypt. In old time, they were wont to be about Naucratis and Memphis only; but those at Memphis were nothing so good as the other: for there, the nitre lying upon heaps, groweth to the hardnesse of a stone; in so much, as by this means, you shall see whole mountains therof like rocks. Of this nitre they use to make certain vessels to use in the house: and many time they melt it with sulphur, and boile it over the coles for to give a tincture unto the said vessels: look also when they would keepe any \* thing long, they use this stone-nitre. Moreover, there be in Ægypt other nitre-pits also, out of which there issueth a reddish kind of nitre, resembling the colour of the earth from which it sweateth and ooseth out. As for the foame of nitre, (which is commended for the best of all) the auncient writers were of opinion, that it could not be made but when the dew fell: at what time as the nitre-pits were (if I may so say) great bellied and full of nitre within, but not readie to be delivered thereof: and therefore if they be neare (as it were) to their time, there can no such froth be gathered, notwithstanding the dew doe fall. Others there be of this mind, that the said uppermost coat or crust aloft, is engendred by reason of the fermentation of the said nitre: but the moderne Physicians of late daies have thought and taught, That \* Aphro-nitrum \* This is out of Sal-petre. is gathered in Asia, and found within certain soft and grittie caves distilling out of rocks: [These caves because they be vaulted and arched over head, the inhabitants call \* Cochlacas] which afterwards they doe drie in the Sun: and the best is thought that of Lydia. The true marke to know \* Some read Cobcas.
- C** good sal-petre, Is to be verie light in hand, exceeding brittle and easie to crumble; enclining also much to the colour of purple: this is brought from thence to us in trochischs. As for the Ægyptian Aphro-nitre or Sal-petre, it commeth in vessels well pitched, because it should not melt and resolve into water. Those vessels also beforenamed, ought to be thoroughly dried and dressed in the Sun. As for nitre, the best is chosen by these marks; namely, if it be passing fine and cleare, but withall, spongius and verie full as it were of pipes & holes. Many do sophisticat it in Ægypt with quicklime; but this deceit may bee easly found by the tast: for the good and true sal-nitre will soone melt and dissolve at the tongues end; whereas the other that is not right, pricketh and biteth in the mouth: moreover, if it have a sprinkling of lime among, it carieth a strong smell with it. When it is calcined in some earthen pot, it ought to be well covered with a lid, least it leap or flie out; otherwise, in the fire it selfe, it sparkleth not nor leapeth forth: neither groweth any thing else in those places where sal-nitre is engendred, whereas in salt-pits grasse commeth up. As for the Sea, what a number of living creatures breedeth it? and what plentie of reike and weeds besides? And not only by this argument appeareth it, that there is more acrimonie and sharpnesse in sal-nitre than in salt, but also herein, That no shoes will abide the nitre pits, but presently fret and weare; for otherwise holesome they be and soveraigne for the eyes: neither was it ever seen, that any men who handled these pits of nitre, and wrought therein, were ever blind. Moreover, this commoditie they have, That if a man come thither having a sore or ulcer upon him, the same will soone be healed up and skinned cleane: but if one chauce to bee wounded or hurt there, long it will be ere he be cured thereof. Salnitre provoketh swer, if the bodie be anointed with it and oile together; and it maketh the skin soft and tender. That which is called Chalastræum, serveth in lieu of salt, in making bread; whereas the Ægyptian nitre is used with radishes, for it maketh them more tender. As for cates and meats, if they be powdred withall, they will looke white and bee worse for it: whereas all woorts either for pot or sallad, will seeme the greener.
- E**

To come now unto Physicke and the medicinable vertues of salnitre: hot it is of temperature, and doth extenuat; biting besides and astringent: a great drier it is, and doth exulcerat. In regard of which qualities, employed it is in those accidents which require either drawing to the exterior parts, or to bee discussed and resolved: such also as need some gentle mordication, or would be lightly extenuated; as meazils, small pocks, wheals, & pimples. Some for this purpose, first make it red hot in the fire, and then quench it with some austere and astringent wine: which done, they beat and reduce it to powder, and therewith rub and chaufe the bodie in the bains, without any addition of oile to it: mixed with the powder of dried flour-delis, & incorporat in green oile olive, it represseth immoderat swets: a liniment made therewith & figs together, doth extenuat the films in the eies; and the asperitie of the eye-lids it doth subtiliat: the same operation hath it besides,

if it bee sodden in wine cuit to the consumption of the one halfe: and so is it good for the spots **G** that arise in the eyes. The decoction of nitre boiled within the rind of a pomegranat in wine cuit, cure the sore nailes and the raggednesse thereof: and reduced into an ointment with honey, it cleareth the eyesight: a collution made thereof, sodden in wine with pepper, easeth the tooth-ach, if the mowrth and gums be washed therewith: so doth the decoction thereof with leeks. Burne or calcine nitre into powder, it maketh an excellent dentifrice for blacke teeth, & reduceth them againe to their naturall whiteneffe: annoint the head with nitre & Terra Samia incorporat together in oile, it killeth the lice and nits that breed therein: dissolved in wine, and poured into the ears that run attyr, it cureth them: dtopped into them with vinegre, it eateth and consumeth the filthie excrements of that part: conveyed drie into the said ears, it discuffeth the singing and ringing therein. A liniment made of nitre and Fullers earth, of each a like weight, incorporat with vinegre, taketh away the foule morphew, if the skin be annointed therewith: mixed with rosin, or with raisons of white grapes stamped stones and all, it draweth uncoms and fellons to an head, and breaketh them: reduced into an ointment with swines greace, it preserveth the genetoirs from inflammation, & cureth them: good likewise for the meafils and small pocks which breake out in all parts of the bodie: put rosin thereto, and incorporat them both in a liniment with vinegre, it healeth the biting of a mad dog, so it be taken betimes at the beginning: & in this manner, it cureth also the sores occasioned by the sting of serpents, eating ulcers, which consume to the bone; such likewise as be corrosive & apt for putrefaction, so it be mixed with quicklime and tempered with vinegre. Stampe nitre with figs, and bring it into the forme of a cataplasme or liniment, it doth much good for the drop sic: the ventosities causing wringings and painfull gripes of the belly, it discuffeth, if the decoction thereof be drunke; namely, when to the weight of one dram, it is sodden with rue, dill, or cumin. Annoint their bodies all over who are wearie, with nitre, oile, and vinegre, you shall see how effectually it is to refresh them and drive away their lassitude. Rub and chaufe both hands and feet, with nitre & oile wrought together, it is singular good against quaking and shivering cold: given with vinegre, especially in a swet, to those who are painted with the jaundise, it represseth the itch that troubleth them: if a man bee poisoned with taking venomous mushrooms, he shall find means to avoid the daunger therof by drinking nitre in oxycrat or vinegre and water mingled together. Hath one swallowed down the hurtfull sic Buprestis? let him take a draught of sal-nitre in water, & it will save him, for it causeth vomit: to those that have drunke bulls blood, it is usually given with the spice Lafer: incorporat with honey and cow milke, it healeth the breaking out and the exulcerations in the face. Torriffie nitre untill it begin to looke blacke, beat it then to powder and cast the same upon a raw place that is burnt, it will take out the fire and skin it up again: for the paine of the belly and the kidnies, for the stiffnesse and starkenesse of the lims, the grievance also of the sinews, it serveth verie well in a clystre: **I** lay it to the tongue with bread, it is soveraign for the palsie or resolution of the sinews: it helpeth those that be short-winded, if they take it in a prisane, or with husked barley. The floure of nitre incorporat in Galbanum, and the rosin called terpine, of each an equall weight, and reduced into a lohoch, so as the patient swallow downe the quantitie of a beane at once, cureth an old cough. **K**

\* Burne or calcine nitre, temper it afterwards with liquid pitch or tar, and give it to drinke, it cureth the squinancie. The floure of nitre incorporat with the oile Cyprinum, maketh a pleasant liniment to annoint the bodie withall in the Sun, for the gout or any paine of joynts: drunke in wine, it doth exterminat and drive away for ever, the jaundise; it scattereth and discuffeth ventosities; it stoppeth bleeding at the nose, if the patient receive into the nostrils the vapour of it out of boiling water: mixed well with alume, it riddeth away an itch: foment or bath the arme-pits duly everie day therewith in water, it correcteth the ranke smell therof. Make a liniment or cerot of nitre & wax tempered together, it healeth the ulcers occasioned by steame: after which maner, it is good also for the sinews. Being injected by a clystre, it helpeth the flux of the belly, proceeding from a feeble stomacke. Many Physicians have given direction to annoint the bodie all over with sal-nitre and oile, before the cold fits of agues: which ointment serveth likewise for the leprosie, and the unseemly spots or freckles that blemish the skin. To sit in a tub of nitre within the bains, **M** and therewith to bath the bodie, is a soveraigne thing for those that have the gout, be in consumption, and either draw backward with the crampe, or stretched and plucked so streight and stiffe therewith, that they seeme all of one entire peece. Sal-nitre, if it bee boiled together with sulphur, turneth to be as hard as a stone.

\* Vitruv. not  
Coquitur, Ex  
Diosc.

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## CHAP. XI.

## The nature of Sponges.

**M** Any sorts there be of Sponges, according as I have shewed alreadie more amply in my treatise of water-beasts, and those especially of the Sea, and their severall natures: howbeit some writers distinguish them after another manner, into male and female: for some of them they have thought to be of the male sex, to wit, those which have smaller pipes or concavities, and those growing thicker and more compact, whereby they sucke up more moisture; and these, our delicat and daintie people, die in colours, and otherwhile give them a purple tincture.

**B** Others they count of the female sex, namely such as have bigger pipes, and the same running throughout one continuitie without interruption. Of the male kind, some be harder than others, which they call *Tragos*; the pipes whereof are the finest, and stand thickest together. There is an artificiall devise to make sponges looke white; to wit, if the softest and tendrest of them be taken while they be fresh in summer time, and so bathed and soked well in the some of salt: after which they ought to be laid abroad in the moon-shine, to receive the thicke dew or hoarie frosts (if any fall) with their bellies upward into the aire, I meane that part whereby they cleave fast to rocke or sand where they grew, that thereby they may take their whitening. That sponges have life, yea and a sensible life, I have proved heretofore; for there is found of their blood settled within them. Some writers report, that they have the sense of hearing, which directeth them to draw in

**C** their bodies at any sound or noise made, and therewith to squeeze out plentie of water which they contained within: neither can they easily be pulled from their rocks, and therefore must be cut away; wherby they are seene to shed a deale of bloud, or that which resembleth bloud very neare. Many doe prefer the sponges growing in places exposed to the North-wind, before any other: neither doe any hold and maintaine longer in any place their owne breath, as Physicians doe hold; who affirme, that for this regard they be good for our bodies, namely, If wee entermingle their breath with ours by application: for which purpose, the fresher taken and the moister they be, the better they are thought: but this their operation is lesse perceived, in case they be wet in hot water, and so applied: likewise if they be soked in any unctuous liquor, or bee laid upon any part of the bodie annointed. This also is observed by them, that the thickest of them, to wit, such

**D** as have the least pipes, sticke not so hard to a place as others. As touching the softest and finest sponges, called *Penicilli*, if they be applied unto the eyes after they have been soked in honeyed wine, they doe allay and bring downe any swelling in them. The same are absterfive and singular good to clarifie and cleanse the eyes that be given to blecrednesse: but those (I say) ought to be of the finest and softest kind. For to stay the violent flux of rheumaticke humors into the eyes, there is nothing better than to apply sponges of any sort with oxycrat, that is to say, vinegre and water: but with vinegre alone actually hot, they be singular for the head-ach: and otherwise, any sponge that is fresh gotten, doth discusse, mollifie, & mirigat. Old sponges do conglutinat & souder any wounds. Ther is a generall use of all sponges, to wipe & mundifie any place, to foment and bath withall: to keep off the aire also and cover it: after fomentation, untill another medecine be

**E** made readie for to be laid on fresh. Moreover, they be desiccative, and therefore if they be applied unto rheumaticke and moist ulcers, and namely in old folke, they drie up the superfluous humors that find a way thither: neither is there any thing so fit for to foment a fracture or greene wound, as sponges. Also, when any part of the bodie is cut off or dismembred, what is so handsom to suck and soke away the bloud quickly, (that the cure may be thoroughly seen, and the order therof) as a sponge? Furthermore, sponges themselves serve to be laid unto wounds, sometime drie, and sometime dewed or sprinckled with vinegre; one while wet in wine, another while moistned with cold water, and all to defend them from inflammation: but if they be bathed in raine water, and so applied to members new cut, they will not suffer them to swell & impostumat. They are besides laid usuallly to the sound parts, where no skin is broken, if there be any hidden and secret humor that

**F** runneth under the place, and putteth it to paine and trouble, such as needeth to bee discussed or resolved: also to impostumes, if they be first annointed with boiled honey. In like manner, for the pain of the joynts they are proper to be applied, one while wet in vinegre with salt, another while dipped in vinegre and water: and if the gout be hot, they would be laid too soked in water onely. The same sponges ought for the dissolving of hard callosities, to be wet with salt water: & against

the sting or prick of scorpions, with vinegre. In the cure of wounds, sponges may be used in stead of unwashed greasie wooll, sometimes applied with wine and oile, and sometimes also with the said wooll: this onely is the difference, That such wooll doth mortifie, whereas sponges doe restrain and smite back: and yet a facultie they, have to fetch out and sucke away the filthie excrements, attyr, and quitter, that gather in sores and wounds. They may bee bound about the bodie of those that have a dropsie, either drie, or else wet in warme water or vinegre; according as need requireth, either to goe gently to worke, or to cover and drie the skin. Over and besides, good it is to apply sponges to those accidents and infirmities of the bodie which require evaporation; namely, if they be well foked and throughly wet in hote water, and then pressed and streined between two tables or bourds. After which manner, they are good to be laid unto the stomach; and in a fever, against extremitie of heat. For those that be troubled with the oppilation or hardnesse of the splene, there is not a more effectuell remedy, than to apply sponges to the place affected, wet in oxycrat or vinegre and water together: like as for shingles and *S. Anthonies* evill, with vinegre onely. But in this application of them, consideration must bee had that they cover the sound parts also round about as well as the other. Sponges wet in vinegre or cold water, staunch any flux of blood. If there be any place of the skin blacke and blew, upon a fresh or new stripe, lay thereto sponges well drenched in salt water, chaunging them often one after another, & it shall recover the naturall colour againe: in which order, they bring downe the swelling of the cods, and allay their paine. Beeing hacked and cut small, they serve to good purpose for to be laid to the biting of mad dogs; so that estsoons and ever and anon they be wet and refreshed with vinegre, cold water, or honey good store, one with another. The sponges of Africke or Barbarie being burnt or calcined, doe make soveraigne ashes for to be drunke with the juice of unset leeks in cold water (so there bee put unto a draught thereof, a quantitie of salt) by such as cast or reach bloud upward at the mouth. The same ashes reduced into a liniment, either with oile or vinegre, and so applied as a frontall to the forehead, drive away tertian agues. These African sponges have this peculiar qualitie, to discusse any tumors, if they be applied unto them well foked in oxycrat or water and vinegre mixed together. The ashes of any sponges whatsoever, burnt together with pitch, staunch the bleeding of any wound: and yet some there bee, who in this case burne those onely with pitch which are of a grosse and loose making, and not so compact as the rest. Moreover, for the accidents of the eyes, sponges are many times burnt and calcined, in an earthen pot unbaked: and the ashes which come thereof, doe much good also unto the pilling and asperitic of the eyelids, the excrescence of flesh, and whatsoever in those parts needeth alstriction, or otherwise to be united, sowed or incarnat: and for these effects, it is much better to wash the said ashes. Furthermore, sponges, in friction and rubbing of crasie bodies, may well stand in stead of currying combs, and course linnen cloaths: besides, they serve right handsomly and fitly, to cover and defend the head against the extreame heat of the Sun. Moreover, the ignorance of our physicians, is the cause that all sponges be reduced to two onely kinds, to wit, under the name of African, which be of a more tough and firme substance; and the Rhodiacke, which are softer, and therefore meet for fomentations. At this day, the tendrest and most delicat sponges are found about the walls of the cittie Antiphellus. And yet *Trogus* writeth, that about Lycia, the softest sponges called *Penicilli*, do grow in the deep sea, and namely in those places, from whence other sponges beforetime had ben plucked and taken away. Finally, *Polybius* doth report, That if sponges be hung about the tester or feeling of a bed over sicke persons, they shall take the better rest and repose all night for it. Now is it time for me to return unto Beasts of the Sea, and other creatures living and bred in the waters.

A



THE XXXII. BOOKE OF  
THE HISTORIE OF NATURE,  
WRITTEN BY C. PLINIUS  
SECVNDVS.

*J* The Proëme.

*¶ Medicines taken from living creatures of the Sea.*

C



AVING so far proceeded in the discourse of Natures historie that I am now arrived at the verie height of her forces, and come into a world of Examples, I cannot chuse but in the first place consider the power of her operations, and the infinitnesse of her secrets, which offer themselves before our eyes in the Sea: for in no part else of this universall Frame, is it possible to observe the like majestie of Nature: in so much as we need not seeke any farther, nay we ought not to make more search into her divi-

nitie, considering there cannot be found any thing equall or like unto this one Element, wherin she hath surmounted and gone beyond her owne selfe in a wonderfull number of respects. For first and foremost; Is there any thing more violent than the Sea; and namely, when it is troubled with blustering winds, whirlpuffs, storms, and tempests? Or wherein hath the wit of man been more employed (seeke out all parts of the whole world) than in seconding the waves and billows of the Sea, by saile and ore? Finally, Is there ought more admirable, than the inenarrable force of the recipocall tides of the Sea, ebbing and flowing as it doth, whereby it keepeth a current also, as it were the streame of some great river?

CHAP. I.

*¶ Of the fish Echeneis, and her wonderfull propertie. Of the Crampe-fish Torpedo, and the Sea-bare. The wonders of the Red sea.*

E



HE currant of the Sea is great, the tide much, the winds vehement and forcible; and more than that, ores and sailes withall to helpe forward the rest, are mightie and powerfull: and yet there is one little sillie fish, named Echeneis, that checketh, scorneth, and arresteth them all: let the winds blow as much as they will, rage the storms and tempests what they can, yet this little fish commaundeth their furie, restraineth their puissance, and maugre all their force as great as it is, compelleth ships to stand still: A thing, which no cables be they never so big and strong, no anchors, how massie and weightie soever they be, sticke they also as fast and unmoveable as they will, can performe. Shee bridleth the violence, and tamed the greatest rage of this universall world, and that without any paine that she putteth her selfe unto, without any holding and putting backe, or any other meanes, save onely by cleaving and sticking fast to a vessell: in such sort, as this one small and poore fish, is sufficient to resist and withstand so great power both of sea and navie, yea and to stop the passage of a ship, doe they all what they can possible to the contrarie. What should our fleets and armadoes at sea, make such turrets in their decks and fore-castles? what should they fortifie their ships in warlike manner, to fight from them upon the sea, as it were from mure and rampier on firme land? See the vanitie of man! alas, how foolish are we to make all this adoe? when one little fish, not above halfe a foot long, is able to arrest and stay

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perforce,

perforce, yea and hold as prisoners our goodly tall and proud ships, so well armed in the beake-head with yron pikes and brasen tines; so offensive and dangerous to bouge and pierce any enemye ship which they doe encountre. Certes, reported it is, that in the navall battaile before Actium, wherein *Antonius* and *Cleopatra* the queene were defeited by *Augustus*, one of these fishes staid the admirall ship wherein *M. Antonius* was, at what time as he made all the hast & means he could devise with helpe of ores, to encourage his people from ship to ship, and could not prevaile, untill he was forced to abandon the said admirall and goe into another galley. Mean-while the armada of *Augustus Caesar* seeing this disorder, charged with greater violence, and soone invested the fleet of *Antonie*. Of late daies also, and within our remembrance, the like happened to the Roiall ship of the Emperour *Caius Caligula*, at what time as he rowed backe and made saile from Astura to Antium; when and where, this little fish detained his ship, and (as it fell out afterward) presaged an unfortunat event thereby: for this was the last time that ever this Emperour made his returne to Rome: and no sooner was hee arrived, but his owne souldiours in a mutinie fell upon him, and stabbed him to death. And yet it was not long ere the cause of this wonderfull stay of his ship was knowne: for so soone as ever the vessell (and a galliace it was, furnished with five banks of ores to a side) was perceived alone in the fleet to stand still, presently a number of tall fellows leapt out of their ships into the sea, to search about the said galley, what the reason might be that it stirred not? and found one of these fishes sticking fast to the verie helme: which being reported unto *Caius Caligula*, he fumed and fared as an Emperour, taking great indignation that so small a thing as it, should hold him backe perforce, and checke the strength of all his mariners, notwithstanding there were no fewer than foure hundred lustie men in his galley that laboured at the ore all that ever they could to the contrarie. But this prince (as it is for certaine knowne) was most astonied at this, namely, That the fish sticking onely to the ship, should hold it fast; and the same being brought into the ship and there laid, not worke the like effect. They who at that time and afterward saw the fish, report, that it resembled for all the world a snaile of the greatest making: but as touching the forme and sundrie kinds thereof, many have written diversly, whose opinions I have set downe in my treatise of living creatures belonging to the waters, and namely in the particular discourse of this fish. Neither doe I doubt but all the sort of fishes are able to doe as much: for this wee are to beleve, that Pourcellans also be of the same vertue, since it was well knowne by a notorious example, that one of them did the like by a ship sent from *Periander* to the cape of *Gnidus*: in regard whereof, the inhabitants of *Gnidus* doe honour and consecrat the said Porcellane within their temple of *Venus*. Some of our Latin writers doe call the said fish that thus staideth a ship, by the name of *Remora*.

As touching the medicinable properties of the said stay-ship *Echeneis* or *Remora* (call it whether you will) a wondrous matter it is to see the varietie of Greeke writers: for some of them (as I have shewed before) doe hold, that if a woman have it fastened either about her neck, arme, or otherwise, she shall goe out her full time if she were with child: also, that it will reduce her matrice into the right place, if it were too loose and readie to hang out of her bodie. Others againe report the contrarie, namely, That if it be kept in salt and bound to any part of a woman great with child and in paine of hard travaile, it will cause her to have present deliverance; for which vertue, they call it by another name \**Odinolyon*. Well, however it be, considering that mightie puissance which this fish is well knowne to have in staying ships, who will ever make doubt hereafter of any power in Nature her selfe, or of the effectuall operation in Physicke, which she hath given to many things that come up by themselves. But say wee had no such evidence by the example of this *Echeneis*; the Cramp-fish *Torpedo*, found and taken likewise in the same sea, were sufficient alone to proove the might of Nature in her workes, if there were nothing else to shew the same: for able she is to benum and mortifie the arms of the lustiest and strongest fishers that be; yea and to bind their leggs as it were, how swift and nimble soever they are otherwise in running: and how? even by touching onely the end of a pole, or any part of an angle rod, which they hold in their hands, although they stand aloft and a great way from her. Now if wee cannot will nor chuse, but must needs confesse by the evident instance of this one fish, that there is some thing in nature so penetrant and powerfull, that the verie smell onely or breath and aire proceeding from it, is able thus to affect, or infect rather the principall lims and members of our bodie; what is it that wee are not to hope for and expect from the vertue of all other creatures that Nature (through her bountie) hath endued with medicinable power for the remedie of diseases?

And

\* i. Loose-  
throws, or  
ease-paine.

- A** And in very truth, no lesse admirable be the properties which are respected of the sea-Hare: for to some a very poyson it is, taken inwardly either in meat or drinke: to others againe; the onely aspect and sight thereof is as venomous. For if a woman great with child chaunce but to see the female onely of this kind, she shall sensibly thereupon feele a sicke wambling in her stomack, she shall presently fall to vomiting, and anone to untimely labour, and the delivrie of an abortive fruit. But what is the remedie? Let her weare about her arme in bracelets, any part of the mate, which ordinarily for this purpose is kept drie and hardened in salt; shee shall passe these dangerous accidents. The same fish is hurtfull also in the sea, if it be touched onely. Neither is there any living creature that feedeth upon this fish, but it dieth thereupon, unlesse it be the sea Barbell onely: all the harme that this fish catcheth by eating of it is this, that the fesh is more tender by that means, and nothing so fast as it was before: besides, the meat is more unpleasant, & not so much set by in the market, nor bought up by Caters for the kitchin. If man or woman chance to be infected by eating of the sea-Hare, they presently smell and sent of the said fish; and this is the first signe and argument to prove that they be empoysoned therby: howbeit, they die not immediately, but may continue so many daies as the said Hare lived after it came out of the sea. And therefore (according as *Licinius Macer* hath left in writing) this poyson hath no set and prefinite time wherein it killeth any bodie. As touching the sea-Hares among the Indians, it is constantly affirmed, that taken they cannot be alive; and that by way of counterchange, a man is their poyson: for if he doe no more but touch one of them with his finger in the sea, it will forthwith die. And it is said withall, that farre bigger he is there than in other seas: like as all other beasts whatsoever.
- C** King *Inba* in those bookes which he wrote unto *C. Caesar*, sonne to *Augustus* the Emperour, as touching the hystorie of Arabia, saith, That their limpins, muskles, and cockles, are so big in those seas, that one of their shels will containe a measure of three hemines. Also that there have beene knowne Whales six hundred foot long, and carrying a breadth of three hundred and sixtie foot, to have shot themselves out of the sea into the great rivers of Arabia: the fat of which Whales, (like as the grease of all other sea-fishes there) is much set by and sought after by merchants, who in all those quarters use it for to annoint their travelling cammels, for to drive away the Breeze or Gad-bee from them, which indeed cannot abide the smell of that oile.

## CHAP. II.

- D**  *The naturall wit, docilitie, and gentlenesse of some fishes. Also where they be so tractable, that they will take meat at a mans hand. Finally, in what part of the world fishes give answer by way of Oracle.*

**W**onderfull in my conceit is the wit and subtiltie of some fishes, if all bee true which *Ovid* the Poet hath reported of them, in that booke of his which he entituled *Halicu-ticon*: For first and formost he saith, That the Goldenie *Scarus* perceiving himselfe to be taken in a weire, or enclosed within a wicker-net or leape, never striveth to get out againe with the head forward, or to thrust his muffle betweene the oisiers, for feare hee should bee caught by the head: but turning his taile unto them, keepeth such a flapping therwith, that he maketh himselfe way by that meanes, and so breaketh forth of prison backward. Now, in case whiles he strugglith and laboureth thus to get out, another Goldenie that is without happen to espie him thus a prisoner, the same will take hold with his mouth of his fellowes taile, and helpe to get him forth out of the said net, which hee endeavoured to breake through. Also that the sea pike *Lupus*, when he seeth that he is compassed about with nets, maketh a furrow with his taile into the sands, wherein hee coucheth and lieth close, that when the fishers draw their nets unto them, they may glide and passe over him. As for the Lampreis, knowing what a smooth, round, and slipperie back they have, they make no more adoe, but seeing themselves within the net, get berwene the very meshes, which with their much winding and wrigling they will wrest wider and wider still, untill they be gotten through and escaped.

The Poulpe fish or Pour cuttell, maketh at the very fish hookes which he searcheth after, and those he biteth not at, but claspeth hard and gripeth round about with his clees and armes that he hath: and never letteth he his hold goe, untill hee hath gnawne and eaten off the bait cleane, unlesse before he have done, hee perceive that he is like to bee drawne up out of the water by the

angle,

angle. The Mullet also knoweth that the bait hath a hooke within it, neither is he ignorant that it is laid for to entrap and catch him; howbeit, so greedie he is thereof by nature, that he never lineth beating it with his taile, untill he have shaken off the meat from the hooke. The Pike is not so warie and provident in forecast, as to keep himselfe from the danger of the hooke; but of great strength and force he is, when he bethinketh himselfe and repenteth that he was so foolish as to be caught: for no sooner hangs hee by the hooke, but hee runneth and girdeth with it in his mouth too and fro, forcing and wresting his wound so wide, untill the said hooke which had fast hold on him before, be fallen out of his mouth againe.

The Lampreies devour the hookes, yea, they gobble in and swallow more than so, untill they come to the very lines, which they set their sharpe teeth unto, and never rest untill they have fretted and gnawne them asunder. And *Pytheas* is mine Authour, who writeth thus of them besides, That if they find themselves to be once upon the hooke, they turne their bodies and wryth with their backs, as knowing the same to be armed with trenchant and keen edged fins like knives, and so with their very sharpe chine and fins cut the lines atwo. *Licinius Macer* writeth of Lampries, that they be all of the female sex onely, and doe conceive by serpents engendring with them, as I have heretofore observed: which is the cause, that fishers lure them with hissing like unto serpents, and by that means call them forth of their holes and catch them. He saith moreover, That they will feed fat with \*milke: and if a man give them a good knocke with a cudgill, they will not die thereupon: rap them onely with a Fennell stalke or some such wand, you shall see them dead forthwith. And verely it is held for certaine, that their life lieth in the taile: which if it be smitten, they are very soone gone and bereft of vitall breath: strike them upon the head, you shall hardly and with much adoe kill them.

There is a fish called a Rasoir: looke whatsoever toucheth it, senteth presently of yron.

Confessed it is and knowne for certaine, that the Lompe, Paddle, or sea-Owle, a fish called in Latine *Orbis*, of all others hath the toughest and hardest body. Shaped round it is without skales: a man that looketh upon it, would say it were all head.

*Trebius Niger* mine authour affirmeth, That so often as the sea Kite is scene to launce himselfe and flie without the water, \*it threateneth tempests.

The Sword-fish, called in Greeke *Xiphias*, that is to say in Latine *Gladius*, i. a sword, hath a beake or bill sharpe pointed, wherewith hee will drive through the sides and planks of a ship, and bouge them so, that they shall sinke withall. The experience whereof is scene in the ocean, neare unto a place in Mauritania called Gorta, which is not farre from the river Lixos. And the foresaid writer *Trebius Niger* reporteth, That the sea-cats or Cuttle fishes, called *Loligines*, will flie out of the sea, and settle upon ships in such multitudes, that they force them under water, and so drowne them.

The Emperour *Cesar* had many faire houses of pleasure in the countrey, where hee kept fishes that would ordinarily come to hand and take meat. Our auncestors made no such marvell therat, namely, that they should be so gentle and tractable in small stewes and fish-ponds where they be kept to feed: but they have written the like of fishes in great lakes and standing pooles: And namely, about Florus, a castle in Sicilie, not farre from Syracuse: Likewise, in a well or fountaine of *Iupiter Labradorius*, there be yeels will take meat at ones hand, & these weare ear-rings also about them. Semblably, in Chios neare unto the chappell of the auncients or elders called *Veterum Delubrum*: as also in a certaine spring of Mesopotamia, called *Cabura*, whereof I have already written. As for the fishes which keepe about *Myræ* in Lycia, within the well or fountain of *Apollo*, called *Curius*, they will shew themselves of purpose to give presage and foreknowledge of things to come: and the manner is, to call them to the top of the water with three whistles of a fife or such like pipe. The order is among those that come to be resolved by them in some future events, to cast peeces of flesh unto them: if they snatch the same and swim away therewith, it is a luckie and fortunat signe, presaging a good issue of their affaires about which they come; but in case they reject the same, and flurt the meat from them with their taile, that is an ominous token, and foresheweth some unhappie event to follow. About Hierapolis, a citie in Syria, the fish within the lake or poole of *Venus*, obey the voice of the wardens or sextons who have the keeping of her chappell there; and orderly they come at their call, garnished with their ornaments of gold about them: they will abide to be scratched and clawed, they will wag their tailles like a dogge in a fawning and flattering manner; nay, they will gape with their mouths wide open, and suffer them

\**Laetian*: some read *jaetian*, others *laetian*, i. with much striving and struggling.

**A** to thrust their hands or fingers into them. At Stabianum neare to the rocke or cape of *Hercules*, the blacke-tailed ruffles or sea-breames, which the Greekes name *Melanuri*, if a man cast crums of bread into the sea unto them, they will catch the same, and scud away withall: throw them any other meat or bait with a hooke in it, they will not once come neare thereto. Neither are these to bee reckoned among the least wonders and in the last place, namely, That about the Island *Pele* and the citie *Clazomenæ*, all the fish that is, tasteth bitter: Contrariwise, those that keepe about the rock *Scylla* in Sicilie be sweet, as also at *Leptis* in *Affrick*, *Eubœa*, and *Dyrrhachium*. Again some are so salt, that they may well bee taken for salt fish that hath lien in brine or pickle, to wit, neare the Islands *Cephalenia*, *Ampelos*, and *Paros*: likewise about the rockes and cliffes of *Delos*; and yet in the Bay or haven of the said Island, their meat is sweet ynough. This difference in the tast of fish, proceedeth no doubt from the diversitie of their food. Moreover, *Apion* saith, That the greatest of all other fishes is the Mole-bout, which the Latines call *Porcus*, the Lacedæmonians *Orthragoriscos*; and that when he is taken, hee will grunt like an Hog, whereupon it should seeme he tooke the name *Porcus*. But as touching the foresaid accident of the varietie in the tast of fish, how some be sweet, others salt, that it should be a naturall thing (and therefore the more to be marvelled at) appropriat to certaine places, it may appeare by this instance, which fitly prooveth the same: For take the salt fish of *Italie*, what kind soever you will, for certaine it is knowne, That at *Beneventum* they may bee made fresh againe, as if they had never beene salted.

**C** That sea-fish hath been used at Rome from time to time, and ever since the very foundation of the citie, it may appeare by the testimonie of *Cassius Hemina*: which I will set downe word for word as touching that point, in this very place. King *Numa* (quoth hee) ordained, That fishes without skales should not be bought up by *Caters* for the furnishing of any solemn funerall feast. By which inhibition his pollicie and purpose was, that the great dinners, as well publicke as privat; the feastivall suppers also which were kept at the shrines of the gods, should not bee so costly and chargeable: for feare also least the caters who made provision for such sumptuous feasts, sparing for no cost, nor sticking at the price were it never so high, might forestall the markets and buy the same up beforehand.

**D** As touching *Corall*, we (here at Rome) set not more by the Indian orient pearles (whereof I have written at large in place convenient) nor esteeme them at a greater price than those Indians doe our *Corall*. And verely, if we deeme aright, it is the opinion and perswasion of people onely, that setteth the price of these and such like things. True it is verely, that there is *Corall* bred in the red sea, but blacker it is than that which we have: likewise in the Persian gulfe, and that is named *lace*. Howbeit, the best simply is that which is found in the gulfe of *Marsiles* in *France*, about the Islands *Stœchades*: as also in the narrow seas of *Sicilie*, toward *Helia* and *Drepanum*. There is also thereof growing at *Graviscæ*, and just before *Naples* in *Campaine*. But the reddest of all other, soft and tender withall, and therefore most commodious, is engendered about *Erythræ* in *Barbarie*. *Corall* resembleth a bush or shrub in forme, and of it selfe within the water, is of colour greene. The berries thereof under the water be white and soft: no sooner be they taken forth, but presently they wax hard, and turne red: much like both in shape and in bignesse to the grains or fruit of the gentle garden *Corneil* tree. It is said that this plant whiles it groweth and is alive, if a man touch it never so little, becomes as hard immediatly as a stone. The fishers therefore to prevent that inconvenience (as knowing the nature thereof) either pluck it up with their nets, or cut it with some sharpe edged yron tooles: which is the cause that it is commonly called \* *Curalium*, as some make interpretation of the word. The reddest *Corall* is taken to be the best: the same also brauncheth most, is not rough and ragged under the hand to feele unto, or stone-hard: solide likewise it is and massie, not void and hollow. The berries or beads which it beareth, is of no lesse account and price with the men of *India*, than the Indian pearls with our costly dames here. And verely among them, their *Wisards*, *Southsaiers*, *Priests*, and *Prophets*, have a religious opinion of them, and attribute great holinesse to the use thereof; as being perswaded, that whosoever weare them, shall be secured against all perils and daungers whatsoever: and therefore a speciall reckoning they make of them, as well in regard of beautie as devotion. Before that it was known in what estimation *Corall* was with the *Indians*, the *Frenchmen* adorned & set out their swords, targuets, shields, morrions, and head peeces therewith: But since time that there was a vent into *India* of this commoditie so vendible, great scarcitie there is of it, and hardly shall a man meet

\* *ὄν τιν' ἀλλ' οὐρεται*  
because it is  
cut and shorne  
(as it were) in  
the sea.

with any Corall, even in that part of the world where it groweth naturally. The branches of Corall hanged about the neckes of infants and young children, are thought to bee a sufficient preservative against all witchcraft and forcerie. Calcined by fire, and so reduced into ashes or powder and given to drinke in water, it helpeth those who are troubled with the wringing paines of the belly, the greefe of the bladder, and the disease of the stone. The like effect it hath if it be drunk in wine; or if the patient have a feaver upon him, in water, for to procure sleepe. This would be noted, that Corall doth withstand the power of fire, and long it is before it be burned and reduced into ashes. But surely a singular medicine it is, so prepared and used, insomuch as (by report) if a man keepe to it still and continue it long, the same will consume the hardnesse and scitrositie of the spleene. The powder of Corall is soveraign for such as reach and cast up bloud at the mouth. The ashes enter into many mixtures and medicines for the eyes: for astringent they be, & cooling withall. Hollow ulcers and fistulaes they incarnat and fill up againe with new flesh. Skars and cicatrices they doe extenuat.

If I should speake of the repugnancie and contrarietie in Nature (which the Greekes call antipathie) found in many creatures, there is not to be seene in the whole world any thing more venomous and aduerse to plants than the Puffens or Forkefish of the sea, called Pastinaca: for as I heretofore noted, it hath a prick in the tail, which is able to kill any trees that be perced or wounded withall. And yet a concurrent and enemie this hath, which doth persecute and plague it, and namely the Lamprey called Galeos; so eager is it and greedie of the venome and poyson of that fish. There be other fishes also which it pursueth, but those Puffins especially: and no Weazill hunteth more after serpents. In summe, whosoever be hurt or wounded by the said Puffin, this Galeos is a present remedie; so is the Barble also, and the gum Laser or Benjoin.

CHAP. III.

*Of certaine creatures which live as well upon the land as the sea. Of Castoreum, or the genetoirs of a Bever: the medicinable vertues thereof, and other properties observed therein.*

THE power and majestie of Nature is very conspicuous and visible, even in those creatures also which live indifferently on land and in the water: and namely in the Bevers, which commonly the Physicians call Castores, like as their stones also Castorea. Some hold, that these Bevers when they be neare driven and pressed by hunters, and at the point to be taken, bite off their owne stones. But *Sextius*, who hath written most exactly in Physicke, denieth it flatly. He saith moreover, that these cods be small, knit short and trussed up, so as they sticke close unto the chine bone, and cannot possibly be taken from the beast but the life goes away withall. By his saying also they are sophisticated; and the kidneies of the Bever which are big, be obtruded and foisted to us many times in stead of their stones, which indeed are never found but very little and slender. Furthermore hee affirmeth, That they bee not the right stones of a Bever when they are seene without a twofold burse or skin, which no living creature hath besides. In these two bags there is found (saith he) a certaine oleous liquor, which ordinarily is kept and preserved with salt: And therefore among other markes to know false and sophisticat Castoreum is this, If you see a paire of cods, hanging (as it were) knit together by one string in one bag. And yet the best may be falsified by the fraud and cunning of such as put gum thereto with salt Ammoniack, because the true Bevers stones ought to beare the colour of Ammoniacke; to bee enclosed also within their severall tunicles; and to lie in a certaine liquour resembling cereous honey, standing much upon wax; to have a strong and ranke smell, a bitter, hote and fierie tast; and withall, apt to crumble betweene the fingers. The best Castoreum and most effectually is brought out of Pontus and Galatia: next to it is that of Affricke or Barbarie. The vertue of Castoreum is to provoke sneesing, if a man hold it to his nose and smell thereto. If the head bee annointed with Castoreum incorporat with oile of roses and Harstrang, it will procure sleepe: so will it doe alone by it selfe given in water to drinke: in which respect, proper it is for the phrensie. And yet the perfume or vapor thereof will raise those that lie in a sleepe lethargie: like as a suffumigation\* or pessarie put up into the naturall parts of women, is soveraigne for the rising of the mother; in which fit they lie as it were in a traunce and out of the world. Castoreum given to the weight of two drams with Peniroyall in water to drinke, moveth womens monthly sicknesse, and forceth the afterbirth to come away. It

\* *Vulvarumque exanimations vel subdier. We practise the contrarie.*

- A** helpeth those that haue the dizzinesse or swimming of the braine; bee drawne backward with crampes, tremble and shake; are plucked with spasmes and convulsions, diseased in their sinewes, troubled with the Sciatica, sicke of a weake and feeble stomacke that keepeth nothing which it takes, and lie bedred of the palsie, if they be annointed throughly therewith in parts convenient. Or if Castoreum be reduced into pouder, and together with the seed of Agnus Castus, bee incorporat with vinegre or oile rosat, and so reduced to the consistence of honey: which beeing taken as an electuarie, is singular not onely for the former maladies, but also for the falling sicknesse: and if the same be given in drinke, it discusseth ventosities, appeaseth the wrings and torments of the bellie, yea, and represseth the mallice of any poysons. But in this case of poysons it ought to be prepared, mixed, & used diversly, according to the sundrie kinds thereof: for against
- B** the venome of scorpions it would be drunke in meere wine: to withstand the danger of the Phalangia and such venomous spiders, it ought to be given in honied wine especially, if the intention be to cast up the said poysons by vomit; or with Rue, if the drift and purpose bee to hold and retaine all still. To prevent the perill of the Lizards or venomous wormes Chalcidicæ, it should be taken in Myrtle wine. Against the sting of the horned serpent Cerastes, or the fierie vermine Prester, with Panax or Rue in wine. But generally for all other serpents, the only liquor to receive it in, is wine. Two drams at a time is thought to bee a sufficient dose of Castor it selfe, in any of these compositions: but of other drougs that are put thereto, there ought to be a proportion of the halfe, to wit, one dram. Moreover, a peculiar vertue it hath, if it be drunke in vinegre, to resist the venomous gum Ixias, growing upon the plant Chamæleon: but soveraigne it is for the poyson of the hearbe Aconitum or Libard bane, in milke or faire water. Against white Ellebore it is good to be taken with mead of honied water and salnitre. Also, if it bee pulverized and incorporat with oile, a soveraigne remedie it is to ease the toothach, if it bee dropped or poured into the eare of the same side where the greese is: but better it were to temper it with the juice of Poppie for paine of the eares. Mix Castoreum with the best honey of Attica, and bring it into an eyesalve, it is passing good for to cleare the sight. Given in vinegre, it staieth and keepeth downe the yex or hicquet. Furthermore, the urine of a Bever is a good countrepoyson: and therefore it goeth to the making of antidots and preservatives. But the best way of keeping it (as some thinke) is in the owne bladder.
- C**

## CHAP. IIII.

*Of the Tortoise. The medicines taken from many fishes, and diverse observations to them pertaining.*

- S** Emblably, Tortoises live in two places, and haunt both land and waters. Their effectuall properties besides are such as deserve like honour, as well in regard of their manifold uses in sumptuous buildings (whereby they carie a great price) as of their sundrie vertues & operations which Nature hath given them. Now of these Tortoises there be many kinds, to wit, land Tortoises, and sea Tortoises. Tortoises found in muddie waters and marraies: Tortoises also that keepe in fresh river water; and these last named, some Greeke writers call Emydes. The flesh of
- E** land Tortoises serveth well in perfumes & suffumigations, for so it is as good as a countercharme to put by and repell all forceries and enchantments: a singular countrepoyson also to resist any venome whatsoever. Great store of Tortoises bee found in Affricke: where they use to cut away the head and feet, and then employ the rest of the bodie as a soveraigne remedie against all poysons. If their flesh be eaten together with the broth wherein they are sodden, it is held to be very good for to diseusse and scatter the wens called the kings evill, and to dissipat or resolve the hardnesse of the swelled spleene: likewise to cure the falling sicknesse, and to drive away the fits thereof. The bloud of Tortoises clarifieth the eyesight & dispatcheth the cataracts, if they be annointed therewith. Many incorporat the said bloud in meale, and keepe them reduced into the forme of pills; which when need requireth, they give in wine as a present helpe for the poyson of all ser-
- F** pents, spiders, and such like, yea, and the venome of toads. The gall of Tortoises mixed with Atticke honey, serveth to cure the fierie rednesse of the eyes, if they bee annointed therewith: the same is good to be dropped into the wounds inflicted by the prick of scorpions. The ashes of the Tortoise shell incorporat with wine and oile and so wrought into a salve, healeth the chaps & ulcers of the feet. The skales scraped lightly from the upper part of the shell given in drinke, coole

the heat of lust. And I marvell the more hereat, because the powder of the whole shell indeed hath the name to heat the appetite and desire to venerie. As touching their urine, I hold it impossible to meet with the same, unlesse it bee found in their bladder when they bee cut in twaine. And yet the Magicians hold this to be one of the most rare things in the world, and that which worketh wonders, saying it is right soveraigne for the biting or stinging of the Aspis, howbeit, much more effectuall (say they) if punaises bee mixed with it. Tortoise egges dried and hardened, are good to be applied to the wens called the kings evill; to any exulcerations, caused either by extreame cold or burning: The same being soft, are singular to be supped off in the pain of the stomacke.

The flesh of sea Tortoises mixed and incorporat with the flesh of Frogs, is a soveraigne remedie against the venome of Salamanders: neither is there any thing more contrarie in nature to the Salamander, than is the Tortoise. The blood of the sea Tortoise serveth to recover haire in places naked and bare, by occasion of the disease called Alopecia: it riddeth away likewise the skales and dandruffe, yea, and healeth all the skalds of the head: But the same must drie upon the head and be washed off at leasure by little and little. If it bee dropped into the eares with breast-milke, it easeth their paine. If it be chewed or eaten, tempered with the fine flower of Wheat, it cureth the falling sicknesse. But for the better preparing and ordering of this blood in these cases, it ought to be mingled in three hemines of vinegre, one hemine of wine put thereto, with an addition also of Barley meale, and the same tempered with vinegre: Of which composition the patient is to take and swallow downe the quantitie of a Beane every day, morning and evening; and after some daies past, in the evening onely. This blood is likewise singular to be dropped into the mouths of those that be fallen of the epilepsie or falling sicknesse, so the fit be but small, for which purpose they must be forced to gape. In case of crampes and convulsions, the same is to be clysterized with Castoreum. Whosoever rubbeth their teeth with Tortoise blood and use so to doe a whole yeare together, shall bee freed from the paine thereof for ever. If it bee mixed with Barley groats, and given to them that draw their wind short, it discusseth the cause of that difficultie, yea, helpeth such as cannot breath but sitting upright. The gall of Tortoises cleareth the eyesight, it dooth subtiliat the cicatrices and filmes that grow in the eyes: the inflammation of the tonsils it represseth, assuageth the squinancie, and helpeth all the accidents of the mouth: and more peculiarly, a propertie it hath to heale the cankerous and corrosive sores there breeding: as also to cure the inflammation of the genetoirs. The same conveighed up into the nostrils, fetcheth those againe to themselves who are in a fit of the falling sicknesse, and setteth them upright upon their feet. And with the slough of a serpent incorporat in vinegre, and dropped into the eares that run, it is an excellent medicine to scoure them. Some put a Bœufes gall among, together with the broth of the Tortoise flesh sodden, and an addition of a snakes slough in equall quantitie; but first they seeth the said Tortoise a long while in wine. Moreover, the gall of Tortoises mixed with honey, amendeth all the imperfections incident to the eyes, if they be annointed therewith: yea, if it were a cataraet, the gall of a sea Tortoise tempered with the blood of a river Tortoise and womans milke, riddeth and scoureth it away. The said gall is very proper to give a yellow die or colour to womens haire. Against the poyson of Salamanders, sufficient it is to drinke the broth or decoction of a Tortoise.

As touching those kind of Tortoises that live and breed in mud and moorie waters, which I reckoned to be the third kind: broad they be and flat in the backe as well as upon the breast; neither doth their shell arise archwise in manner of a vault: These are illfavoured to see to, and yet as lovelesse as they be, they are not without some medicinable vertues and remedies: for take three of them and throw them into a fire made of Vine twigs, or their cuttings; when their shels or covers begin to devide in sunder and part one from another, pull them hastily out of the fire, plucke the flesh out of their shels, seeth them in a gallon of water, with a little quantitie of salt put thereto; thus let them boile untill a third part of the liquor be consumed: This broth or decoction if it be drunken, is thought to bee soveraigne for those that bee troubled either with the palsie, gout, or paine of joints. The gall of these Tortoises purgeth also phlegmatick humors and corrupt blood out of the bodie. And after that this medicine hath done his part, and set the bellie in a loosenesse, a draught of cold water knitteth it againe and staieth all.

To come now unto the fourth kind of Tortoises which keepe in fresh rivers, they affourd an excellent remedie for to rid away a quartane ague, in this manner prepared and used: First take  
certaine

**A** certaine tortoises, deuide one peece from another and take out the fat within, stampe the same with the hearbe called housleeke and linsseed; incorporat all into an ointment; let the patients be annointed herewith before the fit commeth, all over the bodie save the head only; and when they be well lapped with cloaths about them, give them some hot drinke: This (I say) is thought to be a soveraigne medicine against the said ague. But a tortoise to be employed for this purpose, ought to be taken at the full of the moone, because there may be more fat found in her: marry the sicke bodie must not bee annointed (men say) at any time, but two daies after. The bloud of tortoises which are of this fourth kind, if it be dropped upon the head by way of embrochation, appeaseth the head-ach that useth to returne and come often by fits: the same also applied unto the kings evill, cureth it. Some are of opinion, that the better to let tortoises bloud and according to Art, (as requisite it is in these cases of physicke) they ought to be laid along with their bellies upward, and so their heads to bee cut off with a brasen knife: and then they give order, to receive the bloud in a new earthen vessell, never occupied before: which bloud, is excellent to annoint the shingles, or any kind of *S. Anthonis* fire: likewise the running scalls of the head, and also werts. The same authours doe promise and warrant, that with the dung of all sorts of tortoises, the biles called Pani may bee discussed and resolved. And although it bee incredible and not to be spoken, yet some there be who have written, That any ship maketh way more slowly at sea, that carrieth within it the right foot of a tortoise. And thus much shall suffice as touching tortoises.

**C** And now from henceforth as touching the fishes and other water creatutes, I meane to discourse of them and their medicinable properties, according to everie disease which they serve for: And yet I am not ignorant, that many a one will be desirous to know all at once, the vertues of ech living creature, which indeed maketh them to seeme more admirable a great deale. Howbeit, this course that I meane to take, I hold to bee more expedient and profitable to this life; namely, to set downe receipts and remedies digested by order, of each disease and maladie: considering that one thing may be good for this patient, and another for that; and some medicines are sooner found and gotten, than others.

## CHAP. V.

**D** *Sundrie medicines and receits taken from those living creatures which converse in waters, and the same digested orderly into diseases. And in the first place, such as be appropriat to poisons and venomous beasts.*

**H**eretofore have I written of venomous honey, and the countries wherein such is gathered and made: now, if any be poisoned therewith, good it is to eat the fish called Aurata, *i. a* Guilt-head: or say that one bee glutted with pure honey, or have taken a surfet thereof, which of all other is most dangerous, whereby the appetit is cleane gone, and the stomacke oppressed with crudities: for to prevent farther daunger, *Pelops* ordained for a speciall antidot or detensative, the meat of tortoises boiled, after the head, feet, and taile, were cut away: But *Apelles* in this case attributeth as much to *Scincus*. Now what this *Scincus* is, I have declared heretofore. Shewed also I have often times in many places, how venomous the monthly fleurs of women are: but yet (as hath been said alreadie) the fish called a Barble, is a singular remedie against the venome thereof: like as, both applied outwardly in a liniment, and taken inwardly as meat, it is a soveraigne thing for the pricke of the Puffin or Forkfish, of Scorpions as well of the land as the sea, and of the malicious spiders Phalangia. The ashes of a Barble, fresh taken and calcined, is a generall countrepoison; but more particularly it helpeth those who have eaten deadly mushrooms. Moreover, it is said, That if the fish called a Sea-star, well besmeared and annointed all over with the bloud of a fox, be fastened to the lintell, or hanged to the brasen naile or ring of a dore, it will put by all charms, sorceries, and witchcrafts, that none shall come into the house; or if any doe, yet they shall not worke any harme. As for the prick or sting of sea-dragons and scorpions, a cataplasme of Sea-stars flesh applied thereto, healeth them: so it doth also the venomous bit of spiders. In sum, the broth of their decoction is thought to bee a soveraigne remedie against all

manner of poisons; whether it be that a man have taken it by the mouth, or bee stung and bitten **G**  
by any venomous beast.

As touching fishes kept in salt, they are not without their medicinable vertues: for to eat salt-  
fish, is verie good for them who are stricken with serpents, or otherwise bitten or stung by any  
venomous beast, so they drinke to it estoons pure wine of the grape, and withall be sure to cast  
up againe by vomit toward evening their foresaid meat which they did eat that day. The same  
saltfish more peculiarly serveth for them who have been hurt and wounded with the venomous  
\* *or Chalcidica.* lizard \* Chalcis, the horned serpent Ceraustes, or the venomous horn-fretters called Sepes: be-  
ing otherwise singular to heale those who have ben smitten with the serpent Elops, or bitten with  
the thirstie tooth of the worme Dipfas: but if a man be pricked by the scorpion, good it is for  
him to feed fully of saltfish, howbeit in no wise to vomit the same up again, but rather to endure **H**  
the driness and thirst occasioned thereby: and many hold, that it is a proper remedie to applie  
unto the sore, a cataplasme made of the foresaid saltfish. Verely against the biting of crocodiles,  
there is not thought to be a more present and effectuall remedie, than it. But to grow unto parti-  
culars, Sprouts salted have a speciall proprietie to heale the biting of the beetle or venomous flie  
Prester: also in case a man be bitten with a mad dog, it is verie good to lay saltfish unto the sore:  
yea though the wound were not cauterized with a red hot yron, nor the patients bodie emptied  
by a clystre, this cataplasme alone of saltfish is thought sufficient to cure it: the same soked in vi-  
negre, serve also to be laid unto the place that is hurt with a sea-dragon. Of the same operation  
and effect is a \* square peece or canton of the fish Tunie salted and condited. And since I have  
named the sea-dragon, this would be noted, That himselfe outwardly applied, is a remedie for **I**  
the venome inflicted by the pricke or finne of his ridge-bone, wherwith his manner is to strike:  
yea and his verie brains also, if you take nothing els, are as effectuall. The decoction of sea-frogs  
todden in wine and vinegre, is a soveraigne drinke for all poisons, but especially for the venome  
of the hedge-toad and salamander. As for the froggs of rivers and fresh waters, if a man either  
eat the flesh or drinke the broth wherein they were todde, he shall find it verie good against the  
poison of the sea-hare, or the sting of serpents abovenamed: but more particularly against the  
pricke of scorpions, they would bee boiled in wine. Moreover, *Democritus* saith, that if a man  
take out the tongue of a frog alive, so that no other part thereof sticke thereto, and after he hath  
let the frog goe againe into the water, apply the said tongue unto the left pap of a woman whiles **K**  
she is asleepe, in the very place where the heart beateth, shee shall answer truly and directly in  
her sleepe, to any interrogatorie or question that is put unto her. But the magicians tell more  
woonders than so of the frogg; which if they bee true, certes froggs were more commodious  
and profitable to a common-wealth, than all the positive written lawes that wee have: for they  
would make us beleeve, that if the husband take a frogg and spit her (as it were) alength upon  
a reed, so as it goe in at the skut or mature behind and come forth againe at the mouth; and  
then pricke the said reed or bloch in the menstruall bloud of his wife, she will never have mind  
afterwards to entertaine any adulterers, but detest and loath that naughtie kind of life. Cer-  
tein it is, that if frogs flesh be put within a net, or that a hooke be baited therewith, Purple fishes  
above all others, will come flocking thither. Moreover, it is commonly said, that a frog hath a  
double liver, which ought to be laid before ants; and looke which of the two lobes or flaps there- **L**  
of they make unto and seeme to gnaw, the same is a most singular antidot against all poisons  
whatsoever.

Some frogs there be that live onely among bushes and in hedges, which thereupon wee call  
\* *Our toads.* in Latine by the name of \* Rubetae, and the Greeks tearme them Phrynos: the biggest they are  
of all other, with two knubs bearing out in their front like horns, and full of poison they be. They  
that write of these toads, strive a-vie who shall write most wonders of them: for some say, that if  
one of them be brought into a place of concourse where people are in great number assembled,  
they shall be all husht, and not a word among them. They affirme also, that there is one little  
bone in their right side, which if it be throwne into a pan of seething water, the vessell will coole **M**  
presently and boile no more, untill it be taken forth againe. Now this bone (say they) is found by  
this means: If a man take one of these venomous froggs or toads, and cast it into a nest of ants  
for to bee eaten and devoured by them, and looke when they have gnawed away the flesh to the  
verie bones, each bone one after another is to be put into a kettle seething upon the fire, and so  
it

**A** it will be soone knowne which is the bone, by the effect aforesaid. There is another such like bone (by their saying) in the left side; cast it into the water that hath done seething, it will seeme to boile and waulme againe presently: this bone (forsooth) is called Apocynon: and why so? because ywis, there is not a thing more powerfull to appease and repress the violence and furie of curst dogs, than it. They report moreover, that it inciteth unto wanton love; and yet nathelesse if a cup of drinke bee spiced therewith, it will breed debate and quarrels among those that drinke thereof: also, whosoever carrieth it about him, shall be provoked to fleshy lust: and contrariwise, if the bone in the right side bee likewise used, it will coole as much; and take downe the pride of flesh and heat of concupiscense. Others there be who are of opinion, that if it bee but worne about one, either hanging to the necke, or fastened unto any other part of the bodie, enclosed within a little peece of a new lambs skin, it will cure a quartan ague, or any other fever besides. The same also represseth the affection of love. Moreover, they beare us in hand, that the milt of these toads is a countrepoison against their owne venome: but the heart (say they) is much more effectuell.

There is a certaine kind of serpent or snake haunting the water, called in Latine Coluber; the fat and gall of which serpent, if they have about them who use to hunt after crocodiles, it is woonderfull (say they) how they bee armed and defended against them; for they will not attempt to turne againe upon the hunters and give any assault: and yet of greater effect and force they shall find it, in case there bee incorporat withall, the pond-weed or water-specke called Potamogiton.

**C** The river Creifishes, if they be taken fresh, stamped and given in water to drinke, are soveraigne against all poisons: so is their ashes also a countrepoison; but more particularly against the sting or pricke of scorpions, if it bee drunke in asses milke; or for default thereof, in goats milke, or any other whatsoever: but then the patient ought to drinke wine upon it. And verely, so adverse and contrarie are they unto scorpions, that if they bee punned with basill into a certaine composition, it will kill them, if the same bee but laid upon them. Of the same force they are against the sting or biting of any other venomous beast besides, and more especially of the pernicious hardishrew Scytale, of snakes, sea-hares, and hedge-toads. Many there be who use to save the ashes of Creifishes calcined, as a soveraigne remedie for all such as be in daunger to fall into the symptome of fearefulnessse to drinke, incident to those that are bitten by mad dogs: **D** some add thereto the hearbe Gentian, and give both together in wine to drinke: but if the said symptome of Hydrophobie have surprized them alreadie, then the said ashes or powder ought to be reduced (by the means of wine) into troshes or pills, which they prescribe unto their patients for to be swallowed downe. The magicians proceed farther and affirme, that if a man take ten Creifishes and tie them all together with a good bunch or handfull of basill, all the scorpions that bee thereabout, will assemble together to that one place: and they give order, that if a man be hurt alreadie with a scorpion, there should bee a cataplasme made of them, or at least waies of their ashes mixed with basill, and so applied to the place affected. The Sea-crabs are nothing so good of operation in all these causes, as the Land-crabs or Creifishes aforesaid, according as *Thrasillus* mine author doth report. Howbeit, hee saith neverthelesse, that there are no such enemies to serpents, as Crabs: and hee affirmeth moreover, That if swine be stung or hurt by serpents, they helpe and cure themselves by feeding upon Sea-crabs onely, and seeke for no other helpe or remedie. Hee addeth furthermore and avoucheth, that serpents are ill at ease yea and much tormented with paine when the Sun is in the signe of the Crab, called commonly Cancer.

**E** To come now to the river shell-snailles: most certaine it is, that their flesh, whether it bee raw or boiled, is singular good to resist the venome of scorpions inflicted by their pricke or sting: and some there be, who for to have them in a readinesse to serve in these cases, keepe them in salt: and they ordaine them to be applied unto the very sore it selfe, occasioned by their foresaid sting.

**F** As for the [blacke] fishes named Coracini, they are peculiar and appropriat unto the river Nilus: howsoever my determination and purpose is to deliver medicines profitable and beneficiall to all parts of the earth in generall. Their flesh is good to be applied unto the sores caused by scorpions.

## The two and thirtieth Booke

The Sea-swine or Porpuiſ, hath prickie finns upon his backe, and thoſe are counted among other venomous things that the ſea yeeldeth, putting them to much paine that are wounded or hurt thereby: but what helpe therefore? ſurely the verie muddie ſlime that gathereth about the bodie of the ſame fiſh, is the onely remedie. G

The Sea-calfe, otherwiſe named a Seale, hath a certaine greace, wherewith it is good to annoint the face or viſage of thoſe, who by reaſon that they are bitten with a mad dog, are afraid to drinke and cannot away with water: but it will worke the better, if there be mingled therewith the marrow of an Hyæna, the oile of the maſtich tree and wax, that all may be reduced into a liniment.

As for the biting of a Lamprey, there is not a better thing to heale it than the aſhes of a lampreys head. The Puffin likewiſe or Forke-fiſh, cureth the wound that himſelfe inflicted; namely, if the place be annointed with his owne aſhes; tempered with vinegre, or mixed with the aſhes of any other fiſh. If a man would make meat of this fiſh, there ought to be taken out of the backe whatſoever is there found like unto ſaffron: likewiſe the head all and whole would be taken away: and yet to maintaine and keepe the taſt thereof, the ſame muſt be waſhed but a little and no more than all ſhell fiſhes, for otherwiſe all the pleaſantneſſe in the eating would be cleane gone. H

The miſchievous venome of the Sea-hare, [called otherwiſe Imbrigo] is quenched cleane and mortified, by taking the fleſh of the Sea-horſe any way in drinke.

Against the poiſon of deadly dwale, the meat of ſea-urchins is ſoveraign: and whoſoever have drunke the dangerous juce of \*Carpasum, find much eaſe and helpe eſpecially by ſupping their decoction. To conclude, the broth of ſea-crabs likewiſe taken, is thought to be effectuall againſt the foreſaid dwale, named Dorycnium. I

\*Named after  
w. d. Opecar-  
paſum.

### CHAP. VI.

#### *Of Oiſtres and Purple ſhell-fiſhes: of Sea-moſſe, or Reits: and the remedies which they affourd.*

**M**oreover, Oiſters have a ſpeciall vertue to reſiſt the venome of the Sea-hare. And albeit I have written already of Oiſters, yet me thinks I cannot ſpeake ſufficiently of them, ſeeing that for theſe many yeers they have ben held for the principall diſh & daintieſt meat that can be ſerved up to the table. This fiſh loveth to have freſh water, and joyeth to be in thoſe coaſts where moſt rivers doe run into the ſea: which is the reaſon, that few of them are found in the deep, called thereupon Pelagia; and thoſe thrive not, but are in compariſon very ſmall. Howbeit, they breed and engender otherwhiles among rocks, & in ſuch holes which want the recourſe of ſweet waters; as for example, about Grynia and Myrina. They wax big and full according to the encrease of the moone, as I have ſhewed already in my treatiſe of creatures living in waters: but principally about the ſpring prime, when they be full of a certaine humor or moiſture like unto milke; and in thoſe ſhallow places where the Sun pearceth with his beams to the very bottome of the water. And this ſeemeth to be the reaſon, that in other coaſts and parts of the ſea, they be found far leſſe: for ſhade hindreth their growth; and for want of the cheerefull ſight of the Sun, they have leſſe appetit to mear and feed uot. Moreover, this is to be noted, that oiſters differ one from another in colour. In Spaine they be reddiſh; whereas in Sclavonia they be browne & duſkiſh: but about the cape Circeij in Italie, their ſhell and fleſh both, bee blacke. In what coaſt or countrey ſoever they be found, the beſt and principall thoſe are held to be, which be maſſie and compact; not glib and ſlipperie without, with their owne humor and moiſture: and rather bee they choſen which are thicke, than broad and flat: ſuch alſo as be taken neither in muddie nor yet in ſandie places, but upon the ſound and firme ground in the bottome; having their white meat truſſed up ſhort and round, and not ſlaggie as fleſh: the ſame not jagged and fringed about in the edges with ſmall ſtrings, but lying all cloſe unired together as it were couched within the belly. They that be more expert and practiſed in the choiſe of oiſters, add one marke more to chuſe them by, namely, if there be a purple thread or ſtring that compaſſeth them about the edges: and by this ſigne they know the oiſters of the beſt kind and race, from others, and call them by a proper name Calliblephara. Oiſters delight (as I may ſo ſay) to travaile into ſtraunge quarters, to be transported from their naturall ſeat into other unknowne waters. Thus the oiſters bred about Brindis, and removed from thence to the lake Avernus; and beeing there fed, are ſup-  
poled K  
L  
M

**A** posed by that means to keepe still their own native juice and humiditie, and besides to gain nouriture by the moisture of Lucrinus. Thus much as touching the substance and bodie of Oysters: it remaineth now to speake of those parts and tracts where the best oysters are to be had; to the end that such coasts may not be defrauded of the honour due and appertaining unto them. But of this point speake I will by the tongue of another, and alledge his speech who is thought to have written hereof with best judgement of any man in our time. These therefore bee the verie words of *Mutianus*, which I will put downe as followeth: The oysters (quoth he) of Cyzicum taken about the streights of Callipolis, bee the fairest of all other, and bigger than those which are fed or bred in the lake Lucrinus, sweeter than those of Britaine, more pleasant in the mouth than the Edulian, quicker in tast than those of Leptis, fuller than the Lucensian, drier than those of Coryphanta, more tender than the Istrien, and last of all, whiter than the oyster of Circeij: and yet there have not been found any oysters either more sweet or tender than these last named. The historiographers who wrote of *Alexanders* voiages and exploits, have left in writing, That within the Indian sea there be oysters found a foot long every way. Moreover, there is among us a certain Nomenclator or Controller belonging to one of our prodigall and wastfull spendthrifts here at Rome, who have given a proper name to certaine oysters, and rearmed them Tridacna; his desire was by that significant name, to expresse thus much, That they were so big as that they would make three good bits or mouths-full apeece.

Now proceed I will to their medicinable vertues, and before I goe any further, in this verie place set downe how far forth they serve in physicke. First and foremost, they bee the onely meat to comfort and refresh a decayed stomacke: they recover an appetit that was cleane gone. But see the practise of our delicat wantons! to coole oysters forsooth, they must needs whelme and cover them all over with snow; which is as much as to bring the tops of mountains and bottom of the sea together, and make a confused medley of all. This good moreoever doe oysters, that they gently loose the belly, and make a bodie soluble: seeth the same with honyed wine, they cure the Tinesms, which is an inordinat and bootlesse desire to the stoole without doing any thing, especially if the tiwill (which is the place affected) be not exulcerat. Oysters likewise so prepared, cleanse and mundifie the ulcers of the bladder: eat them in their shell with their water, as they came closed and shut from the sea, you shall find them wonderous good for any rheums or distillations. The ashes of an oyster shell calcined, and incorporat with honey, be singular for the paine of the uvula, and assuage the inflammation of the tonsils: semblably, they repress the swelling kernels that rise under the ears, assuage the biles and botches called Pani, mortifie the hard tumours of womens breasts, and heale the sores or scalls of the head, if they be applied accordingly with water: and in the same order prepared, they rid away wrinkles, and make womens skin to lie smooth and even. These ashes are a soveraigne powder to be cast upon any place that is raw, by reason of a burne or scalding: and the same is commended for an excellent dentifrice to cleanse and whiten the teeth withall: temper the said ashes with vinegre, it killeth the itch, and healeth angie wheals; the small pocks also and meazils. Oysters punned raw and reduced into a cataplasme, heale the kings evill, and kibe heels, if they be applied accordingly.

Moreover, the shell-fishes called Purples, are verie good against poison.

**E** As for the reits Kilpe, Tangle, and such like sea-weeds, *Nicander* saith, they are as good as treacle. Sundrie sorts there be of these reits, going under the name of Alga, as I have already declared: some are long leasid, some large; others of a reddish colour; and some have curled and jagged leaves. The best simply of all others, be they of the Island Creta, which grow near the ground upon rocks; and namely for to die wooll and woollen cloth: for they set so sure a colour, as never will shed or be washed off afterwards. *Nicander* giveth direction, to take the said treacle in wine.

#### CHAP. VII.

☞ *Medecines against the shedding of haire. For to colour the haire of the head.*  
Also against the accidents of the ears, teeth, and visage.

**F** If by occasion of some infirmitie the haire be falne off or grow verie thin, the ashes of the fish called the Sea-horse, mingled with sal-nitre and twines greace, or applied simply with vinegre, replenish the bare places with new haire, and cause it to come up thicke againe: and for to apply such medicines for this purpose, the powder of a cuttle-bone prepareth the skin well before-

hand. Also the ashes of the \* sea-tortoise incorporat with oile : of a sea urchin likewise burnt and calcined flesh and all together : as also the gall of a scorpion; be appropriat medicines to recover haire that was lost. In like manner, take the ashes of three frogs burnt together alive in an earthen pot, meddle them with honey, it is a good medecine to cause the haire to grow : but the operation will be the better, in case the same be tempered with liquid pitch or tar. If one bee disposed to colour the haire of the head blacke, let him take horse leeches which have putrified and been resolved together in some grosse red wine for the space of threescore daies, hee shall find this to be an excellent medecine. Others there be who give order, to put as many horseleeches as a sextar will hold, in two sextars of vinegre, and let them putrifie within a vessell of lead as many daies together ; and when they bee reduced into the forme of a liniment, to annoint the haire in the sunshine for the same purpose. And *Sornatius* attributeth so much power unto this composition, that unlesse they that have the annointing of the haire with it hold oile in their mouths all the while, their teeth also (by his saying) who have the doing of it, wil turn black. The ashes of Burrets or Purples shells incorporat in honey, serve passing well in a liniment to heale scald heads : and the powder of the foresaid fish shells (although they be not burnt and calcined) tempered with water, is as good for the head-ach. Of the same operation is Castoreum, incorporat with Harstrang in oile rosat. The fat or grease of all fishes whatsoever, as well those of the sea as rivers, being dissolved in oile and tempered with honey, is soveraigne for to cleare the eies : and of the like effect is Castoreum, applied with honey. The gall of the fish *Callionymus*, healeth the cicatrices or skars that overgrow the skin about them : and the same eateth and consumeth the excrescence of superfluous flesh in the corners of the eyes. And verely there is not a fish that hath more gall than it, as testifieth *Menander* the Poët in his comœdies. The same fish is otherwise called \**Vranoscopus*, by reason of the eyes which he hath in the uppermost part of his head. Semblably the gall of the blacke fish *Coracinus* quickeneth the eye-sight. Also the gall of the reddish sea scorpions, mixed with old wine or the best honey of Athens, serveth to discusse the filmes of the eyes like to breed a cataract : and thrice must the eyes be annointed therewith, letting a day goe ever betweene. The same cure serveth likewise to take away the pearle in the eye. As for Barbles, it is commonly said, that if one doe feed ordinarily upon them, hee shall sensibly feele his eyes to decay and wax dim therby. The Sea-hare it selfe verely is venomous ; but his ashes keepe the disorderly and hurtfull haire of the eye-lids from growing any more, if they bee once plucked up by the roots : and for this purpose, the least of this kind are the best. In like manner, the little Scallops kept in salt, and stamped together with the rosin or oile of cedar : the small frogs likewise which usually they call *Diopetes* and *Calamitæ*, have the like effect to hinder the comming up of hairs in the eyelids, after they be once pulled up, in case their blood be tempered with the gum of the vine tree, and therewith the edges of the said eyelids be annointed. The swelling and rednesse of the eyes is by nothing better delaied and discussed, than by a liniment made of a cuttle bone pulverized and mixed with womans milke. And in verie truth, the said cuttle-bone simply by it selfe, cureth the asperitie and roughnesse of the said eyelids. But for to worke this cure, the chirurgian useth to turne up the said eye-lids, and to apply thereto the medicine, which hee suffereth not to stay there long, but taketh it away within a while : hee annointeth the place also with oile rosat, and over night layeth thereto white-bread crumbs [with breast-milke] for to assuage the paine. The selfesame shell or cover of the cuttle-fish beaten to powder and brought into a liniment with vinegre, cureth those who can see never a whit towards night. The ashes of the said cuttle-bone draw forth the scales or films which grow in the eyes : the same incorporat with honey, heale the skars of the eies ; but tempered with salt and brasse ore, of each one dram, they rid away the pin and web growing in the eye : the same helpe horses of the haw that offendeth their eyes. Some say moreover, that the little bones within the cuttle, if they be stamped to powder, heale the eyelids of any sore or accident befalling unto them. The Sea-urchins flesh applied with vinegre, taketh away the accidents of the eies called *Epinyctides*. The magicians give direction to burne the same with vipers skins and froggs, and to spice the drinke with the ashes that come thereof, assuring those who use to drinke the same, that they shall have a verie cleare sight. [A fish there is named *Ichthyocolla*, which hath a glewish skin, and the very glue that is made thereof, is likewise called *Ichthyocolla*. The same glue taketh away the night-toes, commonly named in Greeke *Epinyctides*. Some affirme, That the said glue *Ichthyocolla* is made of the belly and not of the skin of the said fish, like as *Buls glue*. This fish glue is thought to be best, that

\* *Muris marini*.

\* i. Looking up to heaven.

**A** is brought out of Pontus: the same also is white without any veines, strings, or skales, and verie quickly melteth and resolveth. Now the same ought first to be cut or shred small, and then to lie infused or in steepe a whole day and a night in water or vinegre, which done, to be punned and beaten with the pebbles found about the sea shore, that the same may the sooner melt and dissolve. This glue thus ordered, is held to be soveraigne for the headach: and a good thing to enter into those medicines or compositions which are devised to smooth the skin and rid away the wrinkles.] Take the right eye of a Frog, lap it within a peece of selfe russet cloth (such as is made of blacke wooll as it came in the fleece from the sheepe) and hang it about the neck, it cureth the right eye, if it be enflamed or bleared. And if the left eye be so affected, doe the like by the contrarie eye of the said Frog, &c. Now, if it were possible to plucke out these eyes as the Frog is engendring, it would heale also the white cicatrices or skars in the eie, if it were hung about the neck of the patient in like sort within an eggshell. The rest of the Frogs flesh applied unto the eye, sucketh out and consumeth the bloud that is congealed under the tunicles of the eye, & lieth there blacke and blew. They affirme moreover, That the eyes of a crab or craifish being hanged about the necke, are a soveraigne remedie for bleared eyes.

A little Frog there is, delighting to live most among grasse and in \*reed plots: mure the same is and never croakerh, greene also of colour: If Kine or Oxen chauce to swallow one of them downe with their grasse, it causeth them to swell in the bellie, as if they were deaw blowne. And yet (they say) that if the slime or moisture wherewith their bodies be charged outwardly, bee scraped off with the edge of some penknife, it cleareth the sight, if the eyes bee annointed therewith.

**C** As for the flesh it selfe, they lay it upon the eyes for to mitigat their paine. Furthermore, some there are who take fiftene Frogs, pricke them with a rish, and draw the same through them, that they may hang thereto, which done, they put them in a new earthen pot: and the humor or moisture that passeth from them in this manner, they temper with the juice or liquor which in manner of a gun issueth out of the white vine Brionie, wherewith they keep the eyelids from having any haire growing upon them. But first they plucke up those disorderly haire which grew there to offend and hurt the eyes: and with a fine needle point drop the foresaid liquour into the very places where the haire were fetched out by the roots. *Meges* the Chyrurgian devised another depilatorie for to hinder the growing of haire, made of Frogs which hee killed in vinegre, & permitted them therein to putrifie and resolve into moisture: and for this purpose his manner was to take many fresh Frogs, even as they were engendred in any raine that fell during the Autumn. The same depilatorie effect, the ashes of Horseleeches are supposed to have, if they bee reduced into a liniment with vinegre, and used accordingly: Now must they bee burnt and calcined in a new earthen vessell that never before was occupied. And of the like operation is the liver of the sea-fish *Tænia*, if the same be dried, and thereof the weight of foure deniers Romane incorporat in oile of Cedar to the forme of a liniment, for to annoint the haire of the eielids by the space of nine months together.

The fresh gall of a Ray or Skeat, yea, and the same preserved and kept long in old wine, is an excellent medicine for the eares: so is the gall likewise of the fish \* *Banchus*, which some call *Myxon*: also of *Callionymus* the fish aforesaid, if it be dropped into the eares with oile rosat: sem-

**E** blably, *Castoreum* with the juice of *Poppie*. There be also in the sea certaine creepers engendred, called *Pedunculi*, i. sea-lice, which being stamped and tempered with vinegre, they give counsell to drop into the eares. Also a locke of wooll died in the bloud of the purple shellfish *Conchylum*, of it selfe alone is a very good thing to be applied unto the eares: howbeit some doe wet the same in vinegre and salnitre mixed together. But the soveraigne remedie in the opinion of most Physicians for any greivance and infirmitie of the eares, is this, namely, *Recipe* of the best sauce or pickle called *Garum Sociorum* that may be gotten, one cyath, of honey one cyath and an halfe, of vinegre one cyath, seeth them all together gently over a soft fire in a new pot, estfoones skimming it in the boiling with a feather, and when it hath left casting up a skum and is sufficiently purified, take it from the fire: and of this decoction warme drop into the pained eares. If the ears be swelled with all, they ordaine and prescribe to mitigat and assuage the same first, with the juice of *Coriander*. The fat of Frogs dropped into the eares, allaieth their paine presently. The juice or decoction of craifishes incorporat with fine Barly meale, is a singular and most effectuall salve to heale the wounds of the eares. As for the swellings or inflammations rising behind the ears: there is not a better thing to cure them, than to applie therto the ashes of *Burrets* shels tempered with

honey,

\* *Calameres.*

\* *Banchi.* Some read *Bacchi.*

honey, or of the Purples Conchyliæ, with honied wine.

If the teeth ake, the readie meanes to assuage them, is to scarifie the gums and let them bloud with the sharpe bones of the sea dragon: and withall, to make a collution with the braines of the sea dogfish boiled in oile and saved for the purpose, to wash the mouth and teeth therewith once in a yeare. Likewise in the paine of the teeth, found it is most soveraigne to scarifie the gums with the prickie bone or finne of the Puffin or Forkefish, untill they bleed againe. The same also being pulverized, brought into a liniment with white Ellebore, and applied to the teeth, causeth them to fall out of the head without any great paine. Moreover, the ashes of salt fish burnt in a new earthen vessell, and mixed with the powder of the marble stone, is reckoned among the remedies for the teeth. In like manner the quadrants or square cantons of the old Tunie fish, \*burnt to a coale in a new earthen pan, and afterward beaten to powder, are thought to be good for the tooth-ach. Of the like operation and effect (they say) be the prickes and finnes of all kinds of salt fish; if they be first burned to a coale, then pulverized, and therewith the teeth well rubbed. Furthermore, to make a collution to wash the teeth withall, & to hold the liquor in the mouth, some seeth Frogs in vinegre, with this proportion, that to every Frog they take one hemin of vinegre. But because many a mans stomack lothed & abhorred such a medicine, *Sallustius Dionysius* found the means to hang many of them by the hinder legs over a vessell or pan of seething vinegre, that out of their mouth there might fall the humour within their bodies into the said vinegre. But to those who had good stomackes and were of stronger complexions, he prescribed to eat the very Frogs broth and all wherein they were sodden. And in very truth, many are of this opinion, That if the grinders and great jaw teeth doe ake, this is a speciall medicine for them; but in case they be loose in the head, then the best way to confirme and set them fast, is a collution with the vinegre aforesaid. And for this purpose some there bee, who after they have cut off the feet of two Frogs, lay their bodies to infuse and steepe in one hemine of wine, and so advise their patients to wash their unsteadie teeth with the said infusion. Others applie them whole as they be, legs and all outwardly to the chawes, and keepe them fast thereto. Whereas some againe seeth ten of them in three sextars of vinegre, untill a third part of the liquor bee consumed, and with this decoction thinke to fasten the teeth sure that shake in their sockets. Moreover, others you shall have who take the hearts of six and thirtie Frogs, & bake or boile them in one sextar of old oile under a pan or oven of brasse; the gravie or liquor whereof they pouted into the eare of that side where the cheeke or jaw doth ake: whereas many other besides seeth the liver of a Frog, and when they have stamped and incorporat it with honey, put it into the hollow teeth, or applie it thereto. But all these medicines abovesaid you must thinke to be more effectually, if they be made of sea Frogs. Now if the teeth be worm eaten and stinke withall, they give order to drie a hundred of them in an oven all night long: afterwards to put unto them as much salt in proportion as they come to in weight, and therewith to rub the said faultie teeth. There is a kind of serpent or water-snake called in Latine Coluber, and of the Greekes Enhydriis; divers there be, who with foure of the upper teeth of this serpent, scarifie the gums of the upper chaw, in case the teeth therein doe ake: and semblably with foure of the nether teeth, if the other bee in paine: And yet some there bee who content themselves with the eyetooth onely. They use also the ashes of sea-Crabs, and no marvaile: for the ashes of Burrets is a dentifrice well knowne for to keepe the teeth clean, and make them neat and white.

The fat of a sea-Calfe or Seale taketh away the foule tettars called Lichenes, and the filthie leprosie: so doe the ashes of Lampreies, if the same bee incorporat with honey to the weight of three oboli. The liver also of the Puffin boiled in oile. Finally, the ashes of a sea-Horse and a Dolphin mixed with water, so that the part affected be well rubbed withall untill it blister. Now, when it is thus exulcerat, it must be followed with that manner of cure which is appropriat thereto, and namely, untill it be healed and skinned againe. Some take the liver of a Dolphin, and frie or torrifie it in an earthen pan, untill there come from it a kind of greafe in manner of oile, and therewith annoint the patients in the cases abovesaid.

If women desire to be rid of the foule freckles, spots, and morpew that doe injurie to their beautie; if they would looke young, and have their skin plumpe and void of all rivels, let them take the ashes of Burrets and Purple shells calcined, incorporat the same with honey into the forme of a liniment: within one weeks space if they plie it with annointing, they shall see the effect thereof; namely, the skin cleare and neat, even and smooth without wrinkles, and the cheeks

not

\* Exusia, not Elusa, according to Galen.

- A** not hollow, but faire and full. Marie upon the eight day they must not forget to foment & bath the place with the white of an egg well beaten. Among the kinds of Burrets called Murices, are to be raunged those shell-fishes which the Greekes some call Colycia, others Corythia, shaped in the shell like to the rest in manner of a turbant, but that they be farre lesse, howbeit more effectuall: for that besides the other properties abovenamed this speciall gilt they have, to maintain a sweet breath. As for the fish or glue called Ichthyocola, it hath vertue to lay the skin even without rivels, and to make it rise and appeare firm, but then it ought to boile in water the space of foure houres, afterwards to be stamped, \*strained, and wrought to the liquid consistence of hony and no more. Thus prepared, it must be put up into a new vessell never occupied, and there kept. \* Colasa.
- B** Orchanet as much, of litharge of silver eight drams: put them all together, and stamp them, with some sprinckling of water among. Herewith let the face bee annointed, and after toure houres wash it off againe. For the spots and pimples in the face, called Lentils, as also for all other deformities, the ashes of Curtill bones are thought singular, if the skin bee rubbed therewith: and the same consume the excrescence of proud and ranke flesh, like as they drie up any moist and rheumaticke ulcers.

## CHAP. VIII.

*☞ Diverse receipts, set downe disorderly one with another, for sundrie maladies.*

- C** **O**ne Frog boyled in five hemines of sea-water, is singular for to cause the skurfe of the mange or wild scab to fall off: but sodden so long it must be, untill the decoction bee risen to the height of honey.

There is engendred in the sea also that which is called Halcyoneum, made as some thinke of the neasts of the birds Halcyones and Ceyces: but as others suppose, of the filthie foame of the sea thickened and indurat: and according to the opinion of some, it proceedeth from the muddy slime or a certaine\* hoarie drie scum or froth of the sea. Foure kinds there be of it. The first of an ash colour, thicke and massie, of a quicke and hote smell. The second is soft and more mild favouring in manner like to sea weeds. The third resembleth the whiter kind of checquer woike in marquetrie. The fourth is more hollow and fuller of holes in manner of a pumish stone, and in that respect resembleth a rotten sponge, enclining much to the colour of purple: & this is simply the best, called also by the name of Halcyoneum Milesium; yet in this kind the whiter that it is, the worse is it to be liked. The propertie of them all in generalitie, is to exulcerat and mundifie. Vsed they are being torried, even without any oile. Wonderfull is their operation, if they be tempered with Lupines, and the weight of two oboli in sulphur, for to take away the wild scab or leprosie, the foule terrors Lichenes, and the pimples or spots of the skin called Lentils. Halcyoneum also is commonly employed about the skars or thicke filmes appearing in the eyes. \* Hal. factus

- D** **A**ndreas the Physician used much the ashes of a sea-crab incorporat with oile in curing the leprosie. Attalus occupied as usuall the fat of a fresh Tunie, new taken, for the healing of ulcers. The pickle of Lampreies, together with the ashes of their heads calcined, and brought into a liniment with honey, healeth the kings evill. And many are of opinion, That to picke the wens named the kings evill aforesaid, with the small bone or pricke that sticketh in the taile of that sea-fish which is called \*Rana marina, with this gage and rule of the hand that it wound not deepe, is very good for that disease: but the same must bee done every day untill they bee thoroughly cured and whole. Of the same operation is the sharp prick in a Puffen: of the sea Hare also applied unto them, so as neither the one nor the other bee suffered to lie long unto the place, but bee soone renewed. Also the shellie skin of the sea Vrchin stamped to powder and brought into a liniment with vinegre: as also the ashes of the sea Scolopendre incorporat with honey: and the river craifish either pulverized or calcined, and the dust or ashes thereof likewise tempered with hony, are good to be applied unto the same disease. Wonderfull effectuall be the bones also of the Curtill fish beaten to powder, and with old swines grease brought into the forme of a liniment: And in this manner they applie this medicine to the tumors behind the eares: like as the livers of the sea fish Scarus. Moreover, the sheards of such earthen vessels wherein salt fish was powdered & kept, beaten to powder and tempered with old swines grease: the ashes also of Burrets shels incorporat in oile, serve in right good stead for the swellings behind the eares, and the tumours or wens called

\* The Frenchmen tearme it *Diab'e de mer,* i the devill of the sea.

called the kings evill. The stiffe cricke in the necke is mollified and made pliable againe, so as it may turne which way a man would have it, with drinking of one dram weight of those creepers or insects which be called sea-lice; and yet some take for the same Castoreum in honnied wine, adding thereto a little Pepper, and drinke this composition in the broth of Frogs boiled in oyle and salt. After which manner, many Physicians cure the crampe that draweth the necke backward: the generall convulsion also that stretcheth the bodie so, as if it were of one peece: and other particular spasmes and crampes of any part, so there be some Pepper put therto. The ashes of salt Cackerels heads burnt and reduced into a liniment with honey, discusse and resolve the Squinancie cleane, like as the broth of Frogs boiled in vinegre; and the said broth is singular also for the inflammation of the tonsils. The Creifishes of the river dried and beaten to powder, then put into water (so as there be to every one a hemine of water) make a good liquor to gargarize withall for the squinancie. The same also drunke in wine or hote water, worke the like effect. The sauce made of Maquerels called Garum, put with a spoone under the uvula, and there held a while, putteth it up and reduceth it again to the right place. The fish\* Silurus eaten at the table either fresh or powdered, helpeth the voice much. The Harbles kept untill they be dried, & then pulverized, provoke vomit, if a cup of drinke be spiced with the powder. If a man or woman bee short winded, there is not a medicine again so good to helpe that difficultie of breath, as to drinke whiles they be fasting, Castoreum, with a little quantitie of Ammoniack in honied vinegre. The same potion taken likewise with honied vinegre hot, allaieth the convulsion of the stomack proceeding from excessive yexing or hicquets. *Item*, it is said, That Frogs boiled in some broth betweene two platters after the mannet of fishes, are good for a cough: And being hanged by the heels, after that their salivation and humiditie is dropped from them into a pan or platter underneath, they are to be rid of their garbage, and when the same is slung away, they ought to be kept and preserved for the purpose aforesaid. There is a little Frog that useth to climbe trees, & from thence crieth and croaketh: if a man spit into the mouth of one of them, and then let her goe again, it is thought he shall be delivered by that means from the cough. To conclude, many give counsell for the cough that bringeth up bloud withall, to drinke in hote water the flesh of a raw perwinckle well punned.

\*Some take it for the Sturgeon, but untruly

#### CHAP. IX.

⚗ *Proper receipts for the accidents of the liver and the sides: for the infirmities also of the stomacke and bellie. Besides other medicines huddled together confusedly.*

**M**Any use to suffocat and kill in wine a sea Scorpion, and to drinke thereof for the paine of the liver. For the same purpose many are wont to take in honied wine and water of each a like quantitie, the flesh of the long muskles or shell fishes: or if they have a fever, in honied water. In case of pleurisie or pain of the sides, the flesh of the sea horse roasted, easeth the same: so doth the fish Tethica, which resembleth an Oyster, taken as meat. The pickle of the fish Silurus injected by way of clystie, allaieth the paine of the Sciatica. To the like effect there are given for fiftene daies together, Cockles or Muskles, to the weight of three oboli infused in two sextars of wine. The broth of Silurus softeneth the bellie: like as the crampefish Torpedo, eaten as meat. The \*sea-wort is like unto that of the garden, hurtfull to the stomacke, but most easily it purgeth the belly. In regard of the acrimonie that it hath, they use to seeth it with some fat flesh. The broth of any fish whatsoever is laxative: The same provoketh urine, especially if it be made of wine. The best fish broth commeth from the sea scorpions, and those which they call Iulides: of stonefishes also that keepe about rockes, and have no ranke or strong tast; and such must be sodden with dill, parfely, coriander, and leekes, putting thereto oile and salt. The squares also or cantons of the Tunie, that have been old kept, are purgative: for particularly they evacuat crude and waterish humors, besides fleagme and choller. The shell fishes also named Myaces, have a qualitie purgative: as touching whose nature I purpose to write fully in this verie place. They gather together by heapes after the manner of Burrets; they live in places given to breed reits and sea mosse; most delicat and pleasant meat they be in Autumne, and especially in those coasts where good store of fresh water is entermingled in the sea, which is the reason that those of Ægypt be most commendable. As winter groweth on, they begin to gather a kind of bitternesse, and a red colour besides.

\**Olus maritimu*: haply he meaneth *Brasica marina*, i. *Soldanella*, yet it is nothing like to our Colewort.

- A** The broth of these fishes hath the name to evacuat both the bellie and the bladder, to scour and mundifie the guts, to open any obstructions whatsoever, to purge the reins, to take down the rankenesse of bloud and fat: In which regards, they be soveraigne for the dropisie, for the monthly rearmes of woiien, the jaundise, all gouts and diseases of the joints whatsoever, and ventosities: Singular they are holden to bee for to cleanse the humours either chollericke or phlegmaticke, which annoy or stuffe the lights, or which engender obstructions about the liver: likewise to cure the infirmities of the spleene, and all rheumes or descent of humors to any place. Onely they be hurtfull to the throat, and make a man to loose his voice, this is all the harme they do. The ulcers that corrode and be full of filthie matter, and require mundification, they heale: so doe they all cankerous sores. Being calcined after the order of Burrets, they cure the biting both of dog and
- B** man, if their ashes be incorporat with honey: and so they cleanse the leprosie, and rid away the pimples or spots in the skin called Lentils. Their ashes\* taken in drinke, have a vertue to discusse the dimnesse and mistinesse of the eyesight, to cure the accidents of the gums and teeth; & besides to drie up the small pockes, and such like breaking forth of wheales, by occasion of fleagme. Furthermore, they are as good as a countrepoyson against the juice of the deadly Dwale, called Dorycnium, or of Carpasium, which is commonly named Opocarpasium. Moreover, this would be noted, that they grow all to be of two kinds of them: the one\* Mituli, [i. Limpins] which have a tast of salt, and carie a strong favour; the other\* Myscæ, which differ from the other in roundnesse: lesse also they be a good deal and hairie: and as their shels be thinner, so their flesh is more firme and hard. The said Limpins also, as well as Burrets, yeeld ashes when they be calcined, which
- C** have a caulticke qualitie, whereby they serve properly to mundifie the skin from leprosie, lentils, and other pimples and illfavoured spots. The same being washed after the manner of lead, be singular for to subtiliat the thicke eye-lids, to scatter and discusse the peatles in eyes, to dissipat the cloudie and mistie dimnesse: to cleanse filthie ulcers in any part of the body, and namely the pufnes and blisters that arise in the head. As touching the flesh that they have, it serveth in a cataplasm to be laid unto the biting of mad dogs. The Palours also doe mollifie and soften the bellie: so doth Castoreum, beeing drunke to the weight of two drams in honied water. They that would have this medicine more quicke in operation and to worke throughly, put thereto of the garden Cucumber root dried one dram, and of sal-petre two drams. As for the fishes named Tethæ, they are singular against the wringing torments of the bellie and all ventosities. These fishes
- D** be found ordinarily about the rockes of the sea; sucking the leaves of Reits and such like weeds, more like indeed to Mushromes and Puffes than to fishes: But the same have a speciall propertie to cure the Tinesme and the accidents of the kidneies.

\*Peru, rather illiu, that is, brought into a liniment, & so used outwardly.  
\*Salem, Some read Scilla, i. sea Onion or Squilla.  
\* or Muskles.  
\*Haply Coccles.

- Moreover, there groweth in the sea a kind of Wormewood, which some call Seriphium, and principally toward \*Taposiris in Ægypt, the which is more small and slender than that of the land: it looseth the bellie, killeth the wormes in the guts, and expelleth them. The Cuttill fish also is laxative: And ordinarily given it is to be eaten, after it hath beene sodden with oile, salt, and meale. Salt Cackerels likewise provoke unto the stoole, in case they bee reduced into a liniment with Bulls gall, and therewith the navill annointed. Generally, the broth of fish stewed between two platters with Lectuce, dispatcheth those sharpe and fretting humours which are the cause of the
- E** Tinesme. The crai-fishes of the river stamped and drunke in water, stop a lask, and be diureticall: but yet in wine they move appetite to the siege. Take away their feet and armes whereby they crawl, then pun and incorporat the rest of their bodie with Myrrhe, they drive out the stone. But this proportion must bee observed, that to every dram weight of them there be put three oboli of Myrrhe.

\*Taposiris.

- To appease the painefull passion called Iliaca, to allay and resolve ventosities also and inflations, there is not a better thing than to take in foure cyaths of mead or honied wine hote, Castoreum, with Carot & Parsely seed, as much as may be comprehended with three fingers: The same is singular to allay the wrings and torments of the belly, with vinegre and wine mingled together. The fishes named Erythini eaten as meat, doe stay the loosenesse of the bellie. For to cure the dysenterie or bloudie flux, seeth Frogs with the sea Onion commonly named Squilla, and thereof make certaine trochisks, to bee given unto the patient in that case. The same effect hath their gall or heart stamped and incorporat with honey, as *Niceratus* mine author doth testifie. Eat salt fish with Pepper, so as you abstaine from all flesh besides, if you would bee cured of the jaundise. Lay the fish named a Sole, to the region of the spleene, it cureth the opilation and hardnes there-
- F**

of;

of: so doth the crampefish Torpedo: and a Turbet in like manner, being applied alive; but afterwards you must let it loose againe into the sea. A sea scorpion killed in wine, healeth the infirmities of the bladder, it breaketh and expelleth the stone. The same effect hath the stone which is found in the taile of a sea scorpion, if it bee drunke to the weight of one obolus: the liver also of the water snake Enhydriſ: and the ashes likewise of those kind of Mulletts which be called Blennij, if they be taken with Rue. Moreover, there be found also in the head of the fish Banchus, certaine little stones as it were, which if they be drunke in water, are soveraigne for them which bee troubled with the gravell and the stone. And it is commonly said, That the sea fish named a Nettle, taken in wine, is very good therefore: like as another knowne in Latine by the name of *Pulmo* <sup>moline</sup> *Marinus*, boyled in water. The egges or spawne that the Cuttill fish doth cast, bee diureticall, and provoke urine, whereby also they cleanse the kidneies from the phlegmaticke humours there gathered. River crabs or craifishes stamped and taken in asses milke especially, doe cure ruptures and inward convulsions. And as for sea Vrchins, if they be stamped prickes and all, and so drunke in wine, they expell stone and gravell: but to every Vrchin there must bee taken one hemine of wine, and the patient ought to drinke it continually untill he find help: and otherwise their meat is very good to be eaten ordinarily for this purpose. To feed also upon Cockles and Scalops, is holeſome for to scoure the bladder. Of these shell fishes, those of the male sex be called by some Donaces, by others Auli, whereas the female are named Onyches. The male doe provoke urine: but the female are the sweeter in tast, and of one colour. The egges or spawne also of the Cuttill fish, move urine as hath been said before, and purge the reins. For that rupture wherein the guts fall downe into the cods, it is said; That the sea Hare punned and applied to the place in forme of a cataplasme with honey, is singular to reduce them up into their place. The liver also of the water snake or adder, called otherwise Hydrus or Enhydriſ, beaten to powder and put in drinke, helpeth those that be given to breed the stone and gravell. The pickle that commeth of the fish *Silurus* salted, infused or injected by a clyſtre into the guts, so that the bellie were before emptied from the grosse excrements, cureth the Sciatica. The ashes of Barbles and Mulletts heads calcined, heale and skin up the gals and frets of the fundament. Now the manner of burning or calcining them, is in an earthen pot: and reduced they ought to be into a liniment with honey, before the place bee therewith annointed. The ashes also of Cackerels heads burnt, doe cure and close up againe the chaps in the seat: which also are good for the swelling piles and bigs in those parts: Like as the ashes of the young Tunies heads salted, called Pelamides: or the Squares named *Cybia*, with honey. If the ti will be slipped downe and readie to hang out of the bodie, applie thereto the crampefish Torpedo, it presently reduceth it: and staieth it up. The ashes of craifishes broght into a liniment with oile and wax, healeth the chaps and fissures in those parts: so dooth the fine powder of the sea crab dried and pulverized. The pickle also of the fishes *Coracini*, discusseth and resolvethe the biles called Pani: The same effect worke the ashes of the garbage and skales of the shadow-like *Sciæna*: The sea scorpion also boyled in wine, so that the said biles or impostumes be foimented therewith. But the hard and shell-like skins of sea Vrchins being well stamped and with water brought into a liniment, keepe the said biles downe, and repercusse them in the beginning. The ashes likewise of Murrets or purple fishes serve both waies whether it bee needfull to discusse them in the beginning, or to ripen them, and after they be brought to maturation, for to breake them and let them forth. Some Physicians for this intent compound a medicine or ointment in this manner, *Recipe* of Wax and Frankincense twentie drams, of litharge of silver fortie drams, of Burrets ashes ten drams, of old oile one hemin, *Fiat unguentum*. The very fishes alone by themselves salted, sodden, and so applied, serve in this case. Craifishes of the rivers punned into a cataplasme and applied unto the secret parts, resolve and discusse the pushes that there arise: so doe the ashes of Cackerels heads: their flesh also boyled and laid to the place affected. In like manner, the ashes of Perches heads salted and reduced into a salve with honey. The ashes of young Tunies heads, whies they are Pelamides, or the rough skin of the fish called *Squatina*, burnt: This is the skin, which as I said before, is proper to polish wood and make smooth any workes made thereof: whereby you may see, that even the sea also dooth affourd instruments to fit the Joiners and Carpenters hand. The small fishes named *Smarides* applied unto the pushes of the said privie parts in the forme of a liniment, doe much good: as also the ashes of Burrets or Purples shells incorporat with honey: and the same would be more effectually, in case that the fishes bee burnt whole, shell, flesh and all. Salt fish sodden in honey, and applied, serve particu-

\*Some take it for a Solc, others for a Skeat.

- A** larily to extinguish the heat of carbuncles and botches in the said secret parts. If one of the eods hang downe slugging unseemely lower than his fellow, some would have it annointed with the froth that commeth from shell-snails or periwinkles. The flesh of the Sea-horse roasted, helpeth them that cannot hold their urine, in case they use ordinarily to eat thereof: likewise the little fish called Ophidion, so like unto a Congre, if it be taken with a Lillie root. The small fishes found in the bellies of the greater who have devoured and swallowed them downe, taken forth and burned to ashes, are good in this infirmitie to be drunke in water. The ashes of shell-snails; meat and all, burnt, are prescribed by some physicians to be given in Signine wine against incontinency of urine; but principally of Barbarie snails. For the gout in the feet, and the diseases of other joints, the oile wherein a frog was boiled, is soveraigne: so are the guts of the said frog, and the ashes of a toad incorporat with old oile: some put thereto the ashes of all the three kinds of barley, of each an equall weight. And they give direction to rub also the gourie feet, with a Sea-hare: also to be shod with the skins of Bevers, especially those which are bred in Pontus: like as, to weare shoes made of Seals skin: the fat of which fish, is likewise verie good. Also the sea-nosse or reits called Bryon, like to lettuce, but that the leaves be more riveled, and grow to no stalke; whereof I have written heretofore: of a stypticke and astringent nature it is; no marveile therefore, if being applied unto the gout, it mitigat the furie and violence thereof. Moreover; the common seaweeds named Alga, of which also I have treated already: but this caution there would be in the application thereof, That it be not drie. The sea fish called Pulmo Marinus, cureth the kibes in the heels: the ashes also of the Sea-crab, tempered with oile: yea and the river Crabs or Creiffishes burnt and calcined to ashes, if the same be incorporat with oile: like as the fat of the fish Silurus. Moreover, if other joynts be diseased, it were verie good for the easement of their grieve; eftsoons to lay thereto frogs, fresh and new taken: mary the best way, by the direction of physicians, is to split them through, and so to apply them warme. The broth of Limpins, Muscles, Cockles, and Wilkes, is verie nutritive, and maketh them fat that use it. Those that bee subject to the falling sicknesse, use ordinarily (as it hath been said before) to drinke the rennet of the Seale or Sea-calse, either with mares milke or asses milke, or els with the juice of the pomgranat: and some are wont to take it in oxymell or honeyed vinegte: and yet there be others that swallow the same downe by it selfe in forme of pills. And for the same purpose, Castoreum is usually given unto such patients fasting, to bee drunke in three cyaths of honeyed vinegre or oxymell afore said: but those that eftsoons be surprized with the fitts, and oftentimes fall therof, find wonderfull much good by this clystre following: Take of Castoreum two drams, of honey and oyle one sextar, and of water as much. But say that one be presently in a fitt, the readie means to raise him and set him upright upon his feet againe, is to present unto his nostrills Castoreum with vinegre, for to smell unto. The liver also of the fish named the Sea-cat or Weazill, is given in like case: even as the bloud either of Sea-mice or Tortoises.

## CHAP. X.

☞ Remedies for fevers of all sorts: also for divers other infirmities.

- E** **T**HE liver of a Dolphin eaten before the accesse, cureth all those agues which be not continuall, but returne by fitts and keepe their course. Oile rosat wherein the fishes called Sea-horses were suffocated and killed, is singular good to annoint those that be sicke of such agues as come with a cold fit: and the very fish it selfe is most effectuall to rid away the same, in case it bee hanged about the necke, or to the arme of the patient. Semblably, the little stones which are found in a Haddocks head at the full of the moone, if they bee taken forth and hung about the patient, lapped handsomly in a little linnen bag, serve to drive away such fevers. Moreover, it is said, that the longest tooth in the head of a river fish called Pagrus, tied to one of the hairs of the patients head, so as he doe not see the partie who fastened or hung it thereto, in five daies space, will doe the deed: as also that the oile wherein a frog hath been boiled in some carriage or crosse street turning three waies, cureth those who are sicke of a quartan ague, if they be all over annointed therewith; provided alwaies, that the flesh be first thrown away. And yet some ordaine, that they should be strangled or stifed in oile, and then the bodies hung privily about some part of the patient without his knowledge; and that he be afterwards well rubbed and annointed with the foresaid oile. If one carrie about him the heart of a frog either hanging by his

necke or tied to his arme, surely it will diminish and shorten the cold fit of an ague: like as the G  
 oile will doe no lesse, wherein the entrails of the said frog were boiled, in case hee be annointed  
 therewith. But above all, either frogg or toad (the nails whereof have been clipped) hanged a-  
 bout one that is sicke of a quartan ague, riddeth away the disease for ever: also, whosoever have  
 about him hanging to any part of his bodie the heart of a toad, enfolded within a peece of cloth  
 of a white ruffet colour, hee shall be delivered from the quartan ague. Stampe river-crabs or  
 creifishes, concorporat them with oile and water, and herewith annoint the patient all over be-  
 fore the fit of any ague, you shall find it to doe very much good; but some put pepper thereto:  
 other for the quartan particularly, boile the same in wine untill a fourth part be sodden away, and  
 then give counsell unto the sicke parties to drinke of that broth, presently after they be come out  
 of the baine. You shall have some advise, for to swallow downe whole, the left eye of a creifish in H  
 this case. Moreover, the magicians seeme to assure us, that whosoever bee sicke of a tertian ague,  
 shall be rid of it, in case the eyes of the said creifishes bee tied or hanged about them one mor-  
 ning before the Sun be up; so as withall, they that have the doing hereof, let them goe againe  
 blind as they are, into the water: and they would beare us in hand, That if the said eyes plucked  
 out of the head of a creifish, be wrapped together with the flesh of a nightingale, within a peece  
 of a stags skin, and so worne either about the necke, or otherwise tied fast to some part of the bo-  
 die, they will cause him or her that weareth them, to be watchfull and not enclined one whit to  
 sleepe. They use likewise the rennet of a Whale or else of a Seale, giving it unto those that bee  
 growing into a lethargie, for to smell unto: and some of them annoint those that be already in I  
 a lethargie, with the bloud of tortoises. The fish likewise called Spondylus, is said to rid away the  
 tertian ague, in case the patient weare one of them without any thing else, about the necke: like  
 as the river shell-snails eaten fresh and new gathered, cure the quartan: howbeit, some there be,  
 who for that purpose keepe them condite in salt, & give them after they be punned, for to drinke.  
 The wilks also or wrinkles called Strombi, suffered to lie and putrifie in vinegre, doe with their  
 verie smell awaken and raise those that lie in a lethargie. The same are good likewise for such as  
 be readie to faint and fall into cold sweats, through feebleness of the heart and stomacke. The  
 fishes named Tethæ, eaten with rue and honey, are soveraigne for to restore them whose flesh is  
 falne away in a consumption. The fat of a dolphin melted and drunke in wine, cureth such as bee  
 in a dropsie. In case the head be heavie and readie evermore to \* fall asleepe, there is not a better  
 thing than to rub the nostrils with some convenient ointment, or to hold therto some perfume, K  
 or elle to stop the same any way it makes no matter how. Also, the meat of the foresaid wilkes or  
 wrinkles, stamped and given in three hemins of honeyed wine, with as much water, or in mead  
 or honeyed water if the patient have a fever withall, is singular good against the said drowsinesse:  
 likewise the juice or decoction of creifishes with honey. Moreover, water-froggs boiled in old  
 wine with the red wheat Far, and eaten as meat; so as the patient drinke also of the broth out of  
 the same vessell where they were sodden, are thought to bee soveraigne for such sleepe diseases:  
 or else take a tortoise, cut away his head, feet, and taile, plucke out his guts and garbage; the rest  
 of the flesh condite, so as it may be taken without any loathing or rising of the stomacke; for this  
 is held to bee singular in this maladie. Moreover, fresh-water creifishes eaten with their broth,  
 have the name to restore such as be in a phthysicke or consumption of the lungs. The ashes L  
 either of a sea-crab or river-creifish, be excellent either for burne or scald: and this manner of cure  
 also serveth for to restore haire againe; but then they hold opinion, that together with the ashes  
 of the river creifishes, there be wax used and bears greace. Also the ashes of frogs gall is thought  
 good for a fever. As for shingles and S. *Anthomies* fire, the bellies of live froggs applied to the  
 place, doe extinguish and quench the extremitie of their heat: but in any case order is given,  
 that they be tied by the hinder leggs with their mouths bending forward; to the end, that their  
 often breathing also upon the place, may coole and doe good. Furthermore, many there be who  
 use for that purpose, the ashes of the heads of the fishes called Siluri: as also of saltfish with vi-  
 negre, and apply the same to such wildfires and inflammations. The liver of a Puffen or Forke-  
 fish sodden in oile, beeing outwardly applied, killeth not onely the itch and scab of men, but also M  
 the scurfe and mange of foure-footed beasts, most effectually. The callositie or thicke skin wher-  
 with Purple fishes cover their heads and hollow concavities, if it bee punned and applied unto  
 wounded sinews, doth consolidat and sowerd them againe though they were cut asunder. The  
 rennet of a Seale or Sea-calf taken in wine to the weight of one obolus, helpeth those that lie  
 in

\* *Gravitanii*  
*soporis.*

- A** in a lethargie: so doth fish-glew Ichthyocolla. Such as are given to the shaking and trembling of their lims, find much benefit by Castoreum, if they bee rubbed and annointed with it and oile together. I read, that Barbles are hurtfull meat for the sinews: and many are of opinion, that as much feeding upon fish \* causeth bleeding, so the same may be staunched with the poulpe or pourcuttle, if it bee stamped and applied to the place: of which fish, thus much moreover is reported, That of himselfe he yeeldeth a certaine salt pickle, and therefore there should be no salt put into the liquour while hee is seething: *Item*, that it ought to bee sliced and cut with an edged reed; for with an yron knife it will take infection, and the nature of it is such as to \* keepe and re-  
\* Sanguinem  
cieri.  
\* Retinensē.
- B** the Greeks name Calamites, because it liveth among reeds, bushes, and shrubs, and of all others is the least and greenest: and yet many doe ordaine, if the flux of blood be from the nostrils, to take the ashes of young frogs breeding in the water, whiles they be tadpoles and have little wriggling tailes, (and those must be calcined for that purpose in a new earthen vessell) and to put up the said ashes into the nose. On the contrarie side, the horfleeches which wee call in Latine Sanguifugas, [*i. Bloudsuckers*] are used for to draw blood. And verily it is judged, that there is the same reason of them, as of ventoses and cupping-glasses used in physicke, for to ease & discharge the bodie of blood, and to open the pores of the skin. But here is all the harme and discomoditie of these horfleeches, That if they be once set too for to draw blood, the bodie will looke for the same physicke againe everie yeere after, about the same time, and be ill at ease for want thereof.
- C** Many physicians have thought it good to use them for the gout of the feet also. Well, set them to the hæmorrhoids, and where you will, they fall off lightly when they are full and satisfied, even with the verie weight of the blood which pulleth them down; or else by stewing some salt about the place where they sticke too: and otherwhiles it falleth out, that they leave their heads behind them fast fixed in the place where they settled, and by that means make the wound incurable and mortall, which hath cost many a man his life: as it happened to *Mesalinus* a noble man of Rome, and who in his time had been a Confull, whose fortune it was to die thereupon, having set them to his knee: whereby we may see, that oftentimes they bring a mischief for a remedie: and the red ones are they that in this respect ought to be feared. To prevent therefore this dangerous inconvenience, they use with a paire of tizzers to clip them at the verie mouth as they be sucking; and then shall you see the blood spring out, as it were at the cocke of a conduit, and so by little and little as they die, they will gather in their heads, and the same will fall off; and not tarrie behind to doe hurt. These horfleeches naturally are enemies to Punaises, in so much as their perfume killeth them. Furthermore, the ashes of Bevers skins burnt and calcined together with tar, stauncheth blood gushing out of the nose, if the same bee tempered and mingled well with the juice of porret. The shells of cuttles applied to the bodie with water, draw forth arrow heads, pricks, or spills, that sticke deepe within the flesh: so doth any saltfish if the fleshie side be laid thereto; yea and fresh-water creifishes have the same effect: likewise the flesh of the fresh water Silurus (for this fish breedeth in other rivers besides Nilus) applied to the place, either fresh or salted it makes no matter, worke with the same successe. The ashes of the same fish, and the fat, bee of the same operation, and verie attractive. As for the ashes of their ridge-bone and prickie sinns, they are taken to bee as good as Spodium, and are used in stead thereof. As touching those ulcers which bee corrosive; as also the excrescence of proud flesh growing in such sores, there is not a better thing to repress and keepe them downe, than the ashes of Cackerels or the fish Silurus aforesaid. The heads of salted Peachers be singular good for cancerous ulcers: and the more effectually they will worke, in case there be salt mingled with their ashes, and together with knopped Majoram or Savorie and oile, be incorporat into a liment. The ashes of the Sea-crab burnt and calcined with lead, repress cancerous sores: and for this purpose, sufficient it were to take the ashes onely of the river creifish, medled with honey and lint: but some chuse rather to mingle alum and honey with the said ashes. As for the eating sores called in Greeke Phagedænae, they may be healed well with the fish Silurus, kept untill it be dried, and so together with red orpiment, reduced into a powder. Likewise morinals, and other consuming cankers, and those sores which be filthie and growing to putrefaction, are commonly healed with the old squares of the Tunic fish. Now if there chauce to bee wormes and vermine breed in the said ulcers, the onely means to cleanse them is with the gall of froggs.

\*But the hollow sores commonly knowne by the name of Fistuloes, are enlarged, kept open, yea **G**  
 and brought to drinesse, with tents made of saltfish conveyed into them within fine linnen rags:  
 and within a day or two at most, they will rid away all the callositie, together with the dead and  
 putrified flesh within the sores, yea and repress the eating and corrosive humor in them, if they  
 be wrought into the forme of a salve or emplastre, and so applied. To mundifie ulcers, there is  
 not a fitter thing than stockfish made into a tent with fine lint of rags, and so put into the sore. Of  
 the same effect are the ashes of the sea-urchins skin. The peeces of the fish Coracinus salted, dis-  
 cussed and resolve the hore apostems named carbuncles, if they be applied: so doe the ashes of  
 the Barble salted and calcined. Some use the ashes of the head of the said fish onely with honey;  
 or els the verie flesh of Coracinus. The ashes of Murrets tempered with oile, delay and take down  
 any swelling. The gall likewise of the Sea-scorpion, taketh off the rouse of sores, and bringeth **H**  
 skars that overgrow the flesh unto the levell of the other skin. The liver of the fish Glanus, cau-  
 seth werts to fall off, if they be rubbed withall. Also, the ashes of Cackerell heads doe the like, if  
 they be tempered with garlick: but for the thyme werts particularly, they use them raw: the gall  
 likewise of the reddish sea scorpion, and the small sea fish Smarides, punned and brought into a  
 liniment, doe the like. The grosse pickle sauce called Alex, if it be made through hot, cureth the  
 raggednesse of nails: the ashes also which come of Cackerell heads, do extenuat and make them  
 fine. The fish Glauciscus eaten in the owne broth, causeth women to have store of milke: so doe  
 the small fishes called Smarides, taken with ptisan or barley grewell; or els boiled with fennell:  
 and in case they have sore breasts, the ashes of Burrets or Purple shells incorporat with honey,  
 doe heale effectually. A liniment made of Sea-crabs or fresh-water Creifishes, taketh away the **I**  
 offensive hairs that grow about womens nipples or breast heads: the fleshie substance also of the  
 Burrets applied unto them, worke the same effect. A liniment made of the fish called a Skate,  
 will not suffer womens paps to grow big. A candle-wicke or match made of lint, and greased all  
 over with the oile or fat of a dolphin, and so set a burning, yeeldeth a smoake which will raise wo-  
 men againe, lying as it were in a traunce and dead upon a fit of the mother: the same doe Mac-  
 querels putrified in vinegre. The ashes either of Pearch or Cackerell heads tempered and incor-  
 porat with salt, savorie, and oile, serve for all the accidents of the matrice, and more particularly  
 in a perfume, bring downe the after-birth. Semblably, the fat of a Seale or Sea-calfe, conveighed  
 by means of fire in a perfume up into the nostrills of a woman lying halfe dead upon the rising **K**  
 and suffocation of the matrice, bringeth her to her selfe againe: so doth it also, if with the ren-  
 net of the same Seale, it be put up in wooll after the manner of a pessarie, into the privie parts.  
 The ashes of the Sea-fish called Pulmo, applied conveniently to the region of the matrice, and  
 kept fast thereto, purgeth women passing well of their monethly fleurs: of the same operation  
 are Sea-urchins stamped alive, and drunke in some sweet wine: but the river Creifishes likewise  
 punned and taken in wine, doe contrariwise stay the immoderat flux thereof. Likewise it is said,  
 that a suffumigation of the fish Silurus, especially that which breedeth in Africa, causeth wo-  
 men to have more speedie and easie deliverance in childbirth: as also, that Crabfishes drunke in  
 water, doe stop the excessive overflowing of their monethly terms; whereas with \*hyssop they  
 set them a going and purge them away. Say that the infant sticke in the birth, and by reason of  
 painfull labour be in daunger of suffocation, let the mother drinke the same in like maner, there **L**  
 will present helpe ensue. Women with child use also either to eat them fresh, or drink them dried,  
 that they may goe out their full time, and not slip an abortive fruit. *Hippocrates* useth the same,  
 and prescribeth unto women for the bringing downe of their sicknesse, and likewise to thrust out  
 the infant dead in their wombs, to drinke them in honeyed wine with five docke roots, stamped  
 together with rue and foot: and in verie truth, sodden with sorrell or docks and parsley, they force  
 womens months to come downe speedily, if the broth be drunke; and withall, bring plentie of  
 milke into nources breasts. If women have an ague, and the same accompanied with head-ach  
 and much twinkling or inordinat palpitation of the eyes, it is thought they shall find much good  
 by drinking them in some hard and austere wine. Castoreum taken inwardly in honeyed wine, is  
 singular to helpe forward womens monthly purgation: the same beeing held to their nostrills **M**  
 with vinegre and pitch to smell unto; or put up beneath in manner of a suppositorie, after it is  
 reduced into the forme of trochisques, helpeth them when by rising of the mother they are in  
 daunger of strangulation. For to bring away the ester-birth, it availeth much also for women to  
 drinke the said Castoreum with Panaces in foure cyaths of wine: as also it is certaine, that who-  
 soever

\*Hyssop, other-  
 wise *Ocypa*,  
 i. the tried  
 greace of un-  
 washed wooll.

- A** foever take the weight of three oboli thereof, shall avoid the daunger that may come unto them by extremitie of cold. Moreover, if a woman great with child chaunce to goe over a place where lieth Castoreum, or to step over the Bever it selfe (which is the beast that beareth it) she shall be delivered before her time; yea shee shall be in great daunger upon her deliverance, if the same be but borne over her where she lieth. A wonderfull thing it is that I read of the crampfish Torpedo, namely, That if it bee taken while the moone is in the signe Libra, and be kept for three daies together abroad in the open aire; so often afterwards as it is brought into the rounge where a woman is in travaile of childbirth, she shall have easie and speedie deliverance. In this businesse also it is thought expedient, that the pricke which a Puffin or Forkefish hath in the taile, be applied and tied fast to the navell of a woman; provided alwaies, that it be taken foorth of the fish alive, and then the same fish be let goe againe and throwne into the sea. I read in some writers of that which they call Ostracium, to be the same that others name Onyx; but call it what you will, a suffumigation made thereof, is of woonderfull effect to ease the paine and grieft of the matrice. I find, that it hath the smell of Castoreum, and if it be burnt together therewith in a perfume, the more good will ensue: as also that the ashes thereof calcined, heale all inveterat ulcers, and such as are morimals and scorne any ordinarie cure. And verely, the same authors doe report, that for carbuncles, cancrs, and such untoward sores, as arise sometimes about the privities of women, the most present and assured remedie that is to heale them, is the female Sea-crab, stamped after the full of the moone with the finest powder of salt, called the floure thereof, and water together, and so reduced into the forme of a salve or liniment. The bloud, gall, and liver, of the fish Tunie, either taken fresh or old kept, be all of them depilatories, for they fetch away hair and hinder it from growing: the liver thereof punned, and together with the rosin or oile of cedar incorporat and kept in a leaden box, hath the same effect. This was the devise that the famous mid-wife *Silpe* had for boies, to make them beardless and appeare alwais young, and to set them out the better for sale. Of the same operation is the fish called Pulmo Marinus, the Sea-hare likewise, I meane the bloud and gall of them both: and as for the said Sea-hare, being but stifled & killed in oile, it is as effectuall. The ashes of the Sea-crab and Scolopendre both; the Sea-nettle [a fish so called] incorporat with vinegre squilliticke; the brains of the crampfish Torpedo tempered with alume, be all depilatories, if the place be annointed therewith the morrow after the moon is at the full. The bloudie moisture that commeth from the little frog, which I described heretofore
- D** in the cure belonging to eies, is the strongest depilatorie that is, and worketh most effectually, in case the part be dressed therewith while it is fresh and new: and the frog it selfe dried and stamped, and anon after boiled in three hemins of vinegre untill one of them be consumed; or in oile after the same manner in some brasen pan, is a sure medicine to take away haire, & hinder the coming up of it againe. In the same measure of liquor, some put fifteen frogs, and make therof an excellent depilatorie: like as I have said already among the remedies appropriat to the eyes. Moreover, horseleeches torried in some earthen pan, and brought into a liniment with oile, work the same effect in the hairs: the very perfume or smoke which they cast as they be burnt or torried, killeth Punaises, if they either flie or be brought into the aire thereof. Furthermore, divers have been knowne to use Castoreum and honey in a liniment for many daies together, as a notable depilatorie. But in using any depilatorie whatsoever, this one point is generally to be observed, That the haire be first pulled up by the roots, in any place, where you would not have them to grow.
- E**

To come now unto the gumbs of children, and their breeding of teeth: the ashes of dolphins teeth mixed with hony, is a soveraign medicine: yea or if you doe but touch their gumbs with a dolphins tooth all whole as it is, the effect thereof is admirable: the same hanged about their necks, or tied to any part of the bodie, riddeth them of sodain frights, wherunto infants are much given. Of the same effect is the tooth also of a dogfish. As for the ulcers or sores incident to their ears, or any other part of their bodie, the broth of river creifishes thickned with barley meale, healeth them. For other diseases also of breaking out, a liniment made of them and oile incorporat together in a mortar, is singular good, if they be annointed all over therewith. Touching the hot distemperatures and inflammations of the head, whereto little babes be much subject, a sponge actually cold applied to the place, & oftentimes wet, is a good means to cure the same: but a frog turned inside outward hath no fellow, if it be bound fast unto the head: for they say, that it may be found all drie upon the head with drawing the heat so forcibly to it.

A Barble drowned in wine, or the fish called a Rochet, or else two Eels; likewise the fish named the Sea-grape putrefied in wine, doe infuse this vertue into the foresaid wine, That whosoever drinke thereof, shall have no mind afterwards to any wine besides, but fall into a dislike and loathing thereof. G

The stay-ship Echeneis, the skin of a Sea-horse forehead, especially toward the left side, wrapped within a little linnen cloth, and so hanged about one; or the gall of a live Crampe-fish, applied unto the genitall members in manner of a liniment, bee all means to coole the wanton lust of the flesh: contrariwise, the flesh of river Creifishes powdred and kept in salt, given in wine to drinke, doe stir and provoke the appetit unto venerie. Moreover, to feed upon the fishes called Erythrines ordinarily at the table; to hang about the necke the liver of the frog called Diope-tes or Calamita, within a little peece of a cranes skin; or the jaw-tooth of a Crocodile fastened to any arme; either else the Sea-horse, or the sinews of a Toad, bound to the right arme, incite greatly to wantonnesse and lecherie. Put a toad within a peece of a sheeps skin newly flayed, and let one weare it tied fast about him, he shall forget all love and amitie for ever. H

The broth of froggs boiled in water, doe extenuat the scurvie thicke rouse in the farcins or mange of horses, and make way that they may be bathed and anointed: and verely it is credibly affirmed, that if they be cured after this manner, the skab will never returne againe. The expert midwife *Sape* affirmeth for certein, That doggs will not barke, if there be given unto them in a morcell of bread or gobbet of flesh, a live frog.

In this discourse of Water, and the things concerning it, somewhat ought to bee said as touching Calamochnus, which otherwise in Latin is named Adarca: it groweth about small canes or reeds, and is engendred of the froth of sea water & fresh water together, where they both meet and are intermingled: a causticke qualitie it hath; in regard whereof, it entreth into the compositions called Acopa, which serve for lassitude, and those that are benumbed with cold. It is employed also in taking away the pimples or spots in womens faces like to lentils. I

As for Reeds and Canes, this is their verie proper place also, wherein they should be treated of. And to begin with that reed or cane called Phragmitis, which is so good for mounds & hedges; the root thereof greene gathered and punned, is singular for dislocations, and the paine of the backebone, if the place affected be annointed with it, incorporat in vinegre. But the rind of the Cyprian cane, which also is named Donax, burnt into ashes, is singular for to recover haire againe where it was shed by occasion of sicknesse, and to heale old ulcers. The leaves also serve verie well to draw forth any spills, pricks, or arrow heads that stick within the flesh, yea and to extinguish *S. Anthonies* fire. As for the floure or downe of their catkins, if it chauce to enter into the ears, it causeth deafenesse. The blacke liquour resembling inke which is found in the cuttle-fish, is of that force, that if it be put to the oile of a lampe burning (*Anaxilaus* saith) it will drown and put out the former cleare light, and make all those in the rounge to looke like blackamores or *Æthiopians*. The hedge-frog, otherwise called a toad, boiled in water & given to swine among other draffe to drinke, cureth all their diseases: and of the same effect are the ashes of any other frogs besides. Rub a peece of wood with the fish called Pulmo Marinus, it will seeme as though it were on a light fire; in so much as a staffe so rubbed or besmeared with it, may serve in stead of a torch to give light before one. K

#### CHAP. XI.

*That there be of fishes and other creatures living in the Sea, one hundred  
seventie and six severall and distinct kinds.*

**H**AVING thus treated before sufficiently of the natures and properties of Fishes, and such creatures as the water doth yeeld; it remaineth now for a finall conclusion, to present under one view, all those fishes name by name, which are engendred and nourished not only in those mediterranean and inland arms of the sea, which for many a mile take up a great part of the continent and firme land, but also in that vast and wide ocean without the main, bounded as it were and limited only by the compasse and circumference of the heaven: and those, namely as many as be knowne, may be reduced all into 176 kinds: a thing which cannot bee done either in the beasts of the land or foules of the aire. For how is it possible to decipher and particularize the wild beasts and foules of India and *Æthyopia*, of the desarts, and of Scythia, which we are not  
come M

**A** come to the knowledg of, seeing we have found so many different sorts in men, of whom we have some notice and intelligence? To say nothing of Taprobane, and other Islands lying within the Ocean, whereof so many fabulous reports are delivered: certes, there is no man but hee must needs confesse and agree to this, that it was not possible in this hystorie of Nature to comprise all sorts of creatures which the earth and aire doe yeeld. Howbeit, those that are bred in the Ocean, as huge and vast as it is, may bee comprehended under a certaine number: a woonderfull matter that we should be better acquainted with those, considering how Nature hath plunged and hidden them in the deepe gulfes of the maine sea!

To begin then with the greatest monsters and beasts that this unruly element of the water doth breed: we find therein the sea-Trees, Whirlepooles, greater Whales, Pritles, Tritons [*i. sea Trumpeters*] Nereides [*i. Mermaids*] Elephants, sea Men and Women, Wheelles, sea Tuns or Pipes, <sup>1</sup>Rams, and smaller Whales accompanying the bigger. Besides, other <sup>2</sup>Rams that resemble the ordinarie shape of fishes; Dolphins, and the sea Calves or Seales, whereof the Poët *Hommer* writeth so much. Furthermore, the sea Tortoises, which serve for <sup>3</sup>roiot, wantonnesse, and excesse: the Bevers, which are so much in request among <sup>4</sup>Physicians. As for the Otters, albeit a kind of Bevers they are, yer because I never heard that they came into the salt water, I make no great reckoning of them; for my purpose is to rehearse those onely which inhabit or haunt the sea: moreover, the sea Dogs: the Curriors, Posts, or Lacquies of the sea: the horned fishes: the Swordfish or Emperour of the sea, and the Sawfish. Over and besides, those which live indifferently in the sea, the land, and the river, to wit, the water Horses and the Crocodiles: others again that ordinarily keepe in the sea, and yet come up into the rivers, but never land, to wit, the Tunies, as well the growne Thunnies, as the younger sort, <sup>5</sup>Thunnides or Pelamides. The Siluri, the blacke Coracini, and Perches. As touching those that never came forth of the sea, the <sup>6</sup>Sturgeon, the Guilthead, the Kod, the Acarne, Aphyra, Alopecias, the Yeels, and <sup>7</sup>Araneus. The bellowing fish Box, Batis; Banchus, <sup>8</sup>Barrachus, and Belone, with all the kind of those which wee call Needle fishes, and also Balanus. The sea Raven Corvus, and <sup>9</sup>Cytharus: all the sorts of the Chrombi: the Carpe, Chalcis, and <sup>10</sup>Cobio: Callarias of the Cods kind, but that it is lesse: Colias, whether it be Parianus [*of Parium the Colonie*] or Sexitanus, so called of a citie in Granado or Bætica, a fish \*resembling Lizards: of which and of the young Tunie Pelamis (both bred in Mœotis) being chopped and cut into peeces and so salted, are made those Quadrants or Square-rands, called Cybia. For this you must understand, that the Tunie is called Pelamis, \*when after 40 daies he returneth out of Pontus or the Euxine sea into Mœotis: wheras the said small Pelamis taketh the name of Cordyla, when it goeth first forth of the said great lough or lake Mœotis, and entreth into the sea before named. Moreover, in the said meer Mœotis be these fishes besides, to wit, Cantharus, Callionymus, otherwise named Vranoscopus, and Cinædi, which bee the onely fishes that be all over yellow; Cnide, which we in Latine call Vrtica, *i. the Nettle*: all the sorts of Crabs, the gaping small Cockles and Muskles, whether they bee the rough Chamæ-trachæ, the smooth Chamæ-leoi, or the Chamæ-peloridae: which be of divers kinds distinct one from another, both in forme of roundnesse, and varietie of colours: as also the Cockles named Chamæ-glycimerides, which be bigger than the former Peloridae, together with those that the Greekes call Colycia or Corophya. Moreover, sundrie sorts of other shell fish, and among them those that engender and beare pearles, and there of be called Mother-pearls. The wilkes also and winckles which resemble shell-snailles: of which kind are the Pentadactyles, Melicembales, and the prickly Echinophoræ, whose shels serve to sound or wind withall. Over & besides these shell fishes, are those winckles of a round forme, the shels whereof are much used to lade up oyle. Furthermore, the sea Cucumber and Cynopus, the sea Craifish Cammarus, Cynofdexia, and the sea Dragon. As for that which is named Dracunculus, some are of opinion, That it differeth from the foresaid Draco; and like it is to the Chough-fish Gracculus: sharpe prickes it hath in the gills, and those pointing toward the taile: like as the sea scorpion, which thereby woundeth and hurteth those that would seeme to take it up in their hands. There is besides the Erythinus, the stay-ship Echeneis, and the sea Vrchin. The black Elephants also, which be the blacke kind of the Lizards, having foure feet, and those cloven and two-forked; besides two arms with two joints apeece, and each of them armed with a little forked cley, and closing in manner of teeth. Then have you the fish called Faber or Zeus, that is, the Goldfish or Doree. All the sorts of Glauciscus, the Glanis, the Gonger or Conger, the Hearing or Pilchard Gerries, Galeos, and \*Garus. Also

<sup>1</sup> So called of the forme of warlike engines of batterie, called in Latine Arietes.

<sup>2</sup> And yet have some proportion of the land beast so called.

<sup>3</sup> *Iuxurie*, haply because the forme of a Lute was devised first by the shell thereof: or sumptuous buildings either framed archwise according to the, or els adorned & sciled with their shels by Marquage.

<sup>4</sup> By reason of their stones, which yeeld Castoreum.

<sup>5</sup> Some take Thunni for the Milters, and Thunnides for Spawners.

<sup>6</sup> *Aciper fer.*  
<sup>7</sup> A kind of Crab, which some call *S. Barnard* the Heremite.

<sup>8</sup> *Diabole de mer.*

<sup>9</sup> A kind of Turbot.

<sup>10</sup> A Gougeon.  
\* *Lacertorum annulus*, as *Dalechampsius* readeth.

\* *Dalechampsius* readeth it contrariwise, and correcteth the place out of *Aristotle*.

\* Which some take for the Pikehell.

the

the coast Crabfish called Hippeus, or <sup>ea</sup> ~~Sea~~ horseman Hippuros; the sea Swallow fish, Halipleu-  
 mon, or Pulmo Marinus; the sea-lights, heart-fish, the liver of the sea, and Helacathenes. All the  
 sorts of the sea-Lizards: the flying Calamarie: the Locusts and Lanternes of the sea, Lyparis,  
 Lamyrus, the sea Hare and sea Lions, which have cleies or armes in manner of Crabfishes, but  
 in other respects resembling Locusts. The Barble, the Merling or Whiting (among stone-fishes  
 well esteemed) and the Mullet: the blacke taile Perch [which some take for a Ruffe, others for a sea  
 Breame: ] the Cackerell, the Meryx, the Lamprey, the little Muskle, the Limpin, the Myscus,  
 and the Burret. The seven-eye Oculata, the Ele-p<sup>o</sup> Ophidion, the Oystre, the \*eares of the sea  
 called Otia, and Orcynus. This fish of the Tuniekind named Pelamides is the biggest, and never  
 returneth againe into Mœotis, like unto a Triton; and the meat thereof is the better for age.  
 The Lompe, Paddle, or sea Owle, and the grunting Molebout: moreover, the fish Phager, the  
 Mole or Lepo counted among stonefishes, and the Pelamis, the greatest of which kind is called  
 Apolectus, and harder it is than the Triton: also the sea-god Phorcus, and Phtitharus: the Plaice  
 or Hallibut, and the Puffin: all the kinds of Pulpes or Pourcutils. The greatest Scallops also, and  
 those which during Summer bee blackest, whereof the best sort bee those which are taken about  
 Mytelenæ, Tyndaris, Salonæ, Altinum, Antium, and the Island Pharos neare to Alexandria in  
 Ægypt. Also the little Scallops, the Purples, & the sea Perches, named Percides: the Nacres and  
 their hunters, called Pinnotheræ. Over and besides, the fish called Skate, which some will have to  
 be Rhina in Greeke, and named by us in Latine Squatus; and the Birt or Turbot: the Guilthead  
 Scarus, which at this day is thought to be a principall fish: the Sole, the Sargus, the Shrimp, and  
 the Sarda, for so they call the long Pelamis when he commeth out of the Ocean. The Maquerel  
 or Scomber, the Stockfish, the Sparus, Scorpæna, Scorpions, Sciadeus, Sciæna, the Scolopendra,  
 the serpent fish Smyrus, the Scepines: the shell-fish pointed like a Turbant, Strombus: & Solen,  
 otherwise called Aulus, Donax, Onyx, or Dactylus, all shell-fishes made like knives: the asse-  
 houise oystre Spondylus, and the shell-fish Smarides, the Starre, and the Sponge. Then follow the  
 noble stonefish Turdus, and the Thomus Thurianus, sold in peeces or rands cut forth, which fish  
 some call Xiphia, or the Sword fish. The Theffa, Torpedo or Crampefish, and Terhea. Triton al-  
 so, which is reckoned among the greater kind of the Pelamides; whereof are made those square  
 taile-peeces of the Tunie, called Vræa Cybia. Last of all, the Vrenæ, the sea Grape or the Empe-  
 rour with a sword, called Xiphias. And here I thinke it not amisse to annex the names of diverse  
 fishes set downe by the Poët *Ovid*, which are not to be found in any other Authour: But haply  
 those breed in the great sea of Pontus, in which realme he began that booke *De Ponto* in his lat-  
 ter daies. In the first place he nameth \*Bopgyrus, which liveth among the rockes: the red Or-  
 phus, and the blacke Rhacinus, the painted and streaked Mormyræ, and the golden coloured  
 Chryfos. Moreover, the little Teragus, and Labrus with the faire and pleasant taile. Likewise the  
 Epodes, which are of the broad or flat kind, named Lati. All these be notable fishes: but over  
 and besides, he reporteth the speciall properties & nature of some: as namely that the Chaune  
 dooth conceive of it selfe without a male: that the Glaucus never is to bee scene in Summer:  
 that Pompilus alwaies accompanieth the ships under saile: and Chronius buildeth a neast in  
 the very water. He saith moreover, That Helops is a stranger to us in this part of the world, and  
 not knowne in our seas: whereby it is evident that they be deceived who take it for the Sturgeon  
 Acipenser; and yet many reckon this Elops to have the daintiest tast, and to be the most delicat  
 meat of all fishes. There are over and besides other fishes, named as yet by no writer; to wit,  
 that which in Latine wee call Sudis, the Greekes Sphyræna, which (as it should seeme by the  
 name) hath a snout or muffle resembling a sharpe stake or spit, and may for quantitie be counted  
 among the biggest: a rare fish, but of no base and bastard kind. There bee also of the Nacres  
 those which are called Pernæ, taken and gathered in exceeding great plentie about the Islands  
 of Pontus: their manner is to stand or sticke fast planted upon the sea sand, and made they are  
 in fashion of the long shanke of a Swine; they gape alwaies toward the coast which is cleare;  
 and never doe they hunt for their food, but they yawne at least a foot wide. Teeth there bee  
 growing round about the edges of the shell, and those stand thicke together, and when they  
 shut or close their shels, the foresaid teeth run one betweene another in manner of a combe. In  
 stead of a callositie within, they have a great lump of flesh. As for the fish Hyæna, I my selfe  
 have scene one of them taken in the Island Ænaria, which used to put forth and draw in his head  
 at his pleasure.

\* Which are a  
 kind of oystres

\* Some read  
 Bop-piger.

A Thus much of Fishes worth the naming. For besides these, I am not ignorant that there be other base excrements that the sea voideth and purgeth, which I hold to be verie unfit and not worthie to be ranged among Fishes and living creatures, but rather to be reckoned as Kilpes, Reike, and other sea weeds.

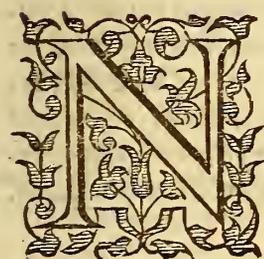


B

THE XXXIII. BOOKE OF  
THE HISTORIE OF NATURE,  
WRITTEN BY C. PLINIUS  
SECUNDVS.

C ¶ Of Mettals and Minerals, and their natures.

¶ The Proëme.



D *N*ow is it time to enter into the discourse of the Mettals and Minerals, the very riches and precious treasure of the world, which men so curiously and carefully seeke after, as that they sticke not to search into the verie bowels of the earth by all the meanes they can devise: for some you shall have (to enrich themselves) for to dig into the ground for mines of gold and silver, base mettall Electrum, Copper and Brasse: others again, upon a desire of daintie delights and braverie, to lay for gems and precious stones, for such minerals (I say) which may serve partly to adorne their fingers, and partly to set out the walls of sumptuous buildings with costly colours, rich marbles, and perphyries. Lastly, there be many, who to maintaine rash quarrels and audacious attempts, spare for no labour to get yron and steele, and esteeming it better than gold, for cruell warres and bloudie murthers. In summe, there is not a veine in the whole earth but wee prie and search into it: we follow it also as farre as it goeth. Thus having undermined the poore ground, wee live and goe aloft upon it, as over hollow vaults and arches under our feet: and yet wee would seeme to wonder, that otherwhiles she cleave h asunder into wide and gaping chinkes, or else trembleth and quake againe: and we will not see how these be apparent signes of the wrath of this our blessed mother, which wee wring and force from her, to expresse the indignation that she taketh for this wrong and misusage. We descend into her entrails: we goe downe as far as to the seat and habitation of the infernall spirits, & all to meet with rich treasure: as if the earth were not fruitfully ynough and beneficiall unto us in the upper face thereof, where she permitteth us to walke and tread upon her. Howbeit, in all this paines that we take to ransacke the mines thereof, the least matter of all other is to seeke for any thing that concerneth Physicke and the regiment of our health: For among so many maisters as there be of mines, where is there one that would be at such expence of digging, in regard of any medicines. And yet I must needs say, that as the earth otherwise is no niggard, but bounteous and liberall, yeadie also and easily entreated to bring forth all things good and profitable for us: so in this behalfe she hath furnished us sufficiently with wholesome draugs and medicinable simples growing above and fit for our hand, without need of digging deepe for the matter. But the things that shee hath hidden and plunged (as it were) into the bottome, those be they that presse us downe, those drive & send us to the devill in hell: even those dead creatures (I say) which have no life nor doe grow at all. In such sort, as to consider the thing aright, and not to captivat our spirits to such base matters, How far thinke we, will covetous minded men pierce & enter into earth? or when will they make an end of these mines,  
hollowing

hollowing the ground as they doe in all ages from time to time, and making it void and empty? Oh how innocent a life, how happie and blessed, nay, how pleasant a life might we lead, if we coveted nothing else but that which is above the ground: and in one word, if we stood contented with that which is readie at hand and even about us. But now, not sufficed with the gold which we fetch out of the mines, we must seeke for the greene earth *Borras* also, which lieth hard by, yea, and give it a name respectiue unto gold, whereby it might be thought more deare and precious. For why? we thought not the invention and finding out of gold alone to be ynough for to infect and corrupt our hearts, unlesse we made great account also of that vile and base minerall, which is the very ordure of gold, and no better. Men upon a covetous mind would needs seeke for silver, and not satisfied therewith, thought good withall to find out Minerall vermillion, devising meanes how to use that kind of red earth. Oh the monstrous inventions of mans wit! What a number of waies have we found to enhaunce the price and value of every thing! for painters of the one side with their artificiall painting and enamelling: the gravers on the other side with their curious cutting and chasing, have made both gold and silver the dearer by their workmanship: such is the audacitie of man, that he hath learned to counterfeit Nature, yea, and is so bold as to challenge her in her workes. And wherein is the art and cunning of these artificers so much seene, as in the workmanship of such pourtraitures upon their gold and silver plate, which might incite & provoke men to all kind of vices: for in proceſse of time we tooke pleasure to have our drinking bols and goblets engraven all over with those workes which represent lust and wantonnesse: and our delight was to drink out of such beastly cups which might put us in mind of sinfull and filthy lecherie: but afterwards these cups also were cast aside and laid away, men began to make but base account of them; gold and silver was so plentifull and common, that we had too much thereof. What did we then? Forsooth wee digged into the same earth for *Cassidonie* and *Crystall*, and we loved to have our cups and other vessels of such brittle minerals; and the more precious we held them, as they were more subject to breaking: so as now adays he is thought to have his house most richly furnished, who hath his cupbours best stored with this ticklish ware: and the most glorious shew that we can make of excesse and superfluitie, is this, To have that which the least knocke may breake, and being once broken, the peeces thereof might bee worth nothing. Neither is this all, for stay we cannot here, we are not yet at cost ynough, unlesse we may drink out of a deale of precious stones. Our cups otherwise chased, engraved, and embossed in gold, must be set out with hemeraulds besides: to maintaine drunkennesse, to make a quarrell to carouse and quaffe, we must hold in our hand and set to our mouth the riches of *India*. So as, to conclude, our golden plate comes behind precious stones and pearles, and we count it but an accessarie and dependant, which may be spared.

## CHAP. I.

When mines of gold grew first into request. The beginning of gold rings. The quantitie of gold in treasure among our auncestors in old time. Of the Cavallerie and Gentrie of the Romanes. The priviledge of wearing golden Rings.



\* It is thought that hereby are meant certaine peeces of silver coine, stamped with the portraiture of a bull or ox, called *Didrachma*, & were worth two drams or deniers *Romā*.  
 χρυσία χαλκεία,  
 ἐκαπέμβρια ἑμισια-  
 βόλων.

That the use of gold were cleane gone: Would God it could possible be quite abolished among men, setting them as it doth into such a cursed and excessive thirst after it, if I may use the words of most renowned writers: a thing that the best men have alwaies reproched and railed at, and the onely means found out for the ruine and overthrow of mankind. What a blessed world was that, and much more happier than this wherein we live, at what time as in all the dealings betweene men, there was no coine handled, but their whole trafficke stood upon bartering & exchanging ware for ware, and one commodity for another; according as the practise was in the time of the *Trojane* war, as *Homer* (a writer of good credit) dooth testifie. And in that manner (as I take it) began first the commerce of negotiation among men for the maintenance of their societie and living together: for so hee reporteth, That some bought that which they stood in need of, for *Bœufes* hides; others, for yron or such commodities as they had gotten in bootie from their enemies. And yet I must needs say, that even *Homer* himselfe esteemed gold of great price, as may appeare by the æstimate that he made thereof in comparison of brasie, when hee saith, That *Glaucus* exchanged his golden armour, worth 100 \*oxen, for the [brassen] harneis of *Diomedes*, which

**A** which was valued but at nine Bœufs: according to which manner practised in those daies, even at Rome also (as it may appeare by the old records) there were no other penalties and fines imposed upon those that transgressed the lawes, but such as consisted in Bœufes and Muttons, and under that name passed all the ameracements that were levied. Well, a bad example and precedent gave he unto the world, who first devised to weare rings upon the fingers: But who hee was that did this harm unto mankind, it appeareth not for certaine upon any record. For as touching the reports that goe of *Promethæus*, I hold them all but fabulous tales: and yet in all the auncient pictures and portraitures of him, he is to be seene by a generall consent of antiquitie, with a ring of yron: howbeit, I suppose that they represented thereby his bonds and imprisonment, rather than any custome that hee had to weare a ring as an ornament upon his finger. And verely concerning the ring of king \**Midas*, which if the collet were turned about toward the palme of the hand, caused them to goe invisible that so wore it: is there any man (thinke you) that judgeth it not more fabulous than the other of *Promethæus*? But to come more particularly unto gold, the greatest credit and authoritie that it got, was by wearing it in rings upon the fingers, and those onely and altogether of the left hand. And yet this was no fashion at first among the Romanes; whose manner was to use no other but of yron, to shew that they were good souldiours, skilfull and expert in feats of armes. Whether the ancient kings of Rome were wont to have gold rings upon their fingers, I am not able to say for certaine. Sure it is, that the statue of king *Romulus* in the Capitoll hath none. Neither is there any to be seene in the other statues of the Roman kings; save onely of *Numa*, and *Servius Tullius*; no nor in that of *Lucius Brutus*: Whereat I marveile much, and especially at the two *Tarquines* kings of Rome, considering that they were descended of the Greeks, from whence came up the first usage of these gold rings, howsoever yet at this day in Lacedæmon there be none worne but of yron. Howbeit, this is recorded and knowne for a truth, That *Tarquinius Priscus*, the first of all the *Tarquins*, honoured a son of his with a brooch or tablet of gold pendant at his necke, for that whiles he was under sixteene yeares of age; and as yet in his *Prætexta*, he had killed an enemy in plaine fight. And therupon was taken up the manner first (which also continued afterward) to hang that \*ornament about the necks of those gentlemen's sonnes who were men at armes and served in the wars on horseback, in token of knight-hood and chevalrie: whereas other mens sonnes ware a ribband onely. And therefore great marveile I have at the statue of the said prince king *Tarquine*, surnamed *Priscus*, that it should bee without a ring on his finger. And yet besides all this, I read, that there hath beene some variance and difference in old time about the naming of rings: The Greeks imposed a name derived from the finger, and called it *Dactylios*. The Latines here with us in old time named it *Vngulus*: but afterwards, as well we as the Greekes, tearmed it *Symbolum*. Certes, long it was first (as appeareth evidently by the Chronicles) ere the very Senatours of Rome had rings of gold. For plaine it is, that the State allowed and gave rings only to certain especiall lieutenants when they were to go in embassage to forraigne nations: and in mine opinion, it was for their credit and countenance, for that the most honourable personages in strange countries were distinguished from others by that ornament. And verely, no person (of what degree soever) was wont to weare rings, but such as had received them first from the Commonwealth upon that occasion: and so it served them ordinarily in triumph, as a token and testimoniall of their vertue and valour. For otherwise, he that triumphed in Rome, although there was a Tuscan coronet all decked with spangles of gold, borne up behind and held over his head, had no better than a ring of yron upon his finger, no more than the slave at his backe, who haply caried the said Tuscan chaplet. For certainly in that manner triumphed *C. Marius* over king *Jugurtha*: and as the Chronicles doe shew, received not a golden ring, nor tooke upon him to weare it before his third Consulship. And even those also who from the State had golden rings given them, in regard of embassage aforesaid, never used them but when they came abroad into open place, for within doores they might wear none but of yron: which is the reason, that even at this day the wedding ring which the bridegroome sendeth as a token \*of espousals to his bride, is of yron simply without \*any stone set in it. Neither, so farre as I can find by reading, were there any golden rings in use and request about the time of the Trojan warre: for sure I am, that the Poët *Homer* maketh no mention of them at all, who otherwise speaketh of the braverie and rich attire of those times. And when he talketh of writing tablets, sent ordinarily in stead of letters missive; when hee writeth of clothes and apparels bestowed in chests and coffers; when he telleth us of vessell, as well gold as silver plate; he saith they were all bound

\**Gyges* rather, as appeareth by *Plato* and *Cicero*.

\* Called *Bulla*, which was in forme of the Heart: & after they were growne to be men, i. at seveenteene yeares of age they offered it up to the *Lares*: like as yong maidens marriageable presented *Venus* with yong babies of clouts such as they were wont to make and play withall, as being now desirous to have babes indeed of their owne bodies. *Alex. ab Alex. lib. 2, cap. 25. & lib. 5 cap. 18.*

\* It was called *Pronubus Annulus*. \* *ἀνεπειρητὸς ἀνίδος.*

and

and trussed fast with some sure knot, and not sealed up with any marke of a ring as the order is in these daies. Moreover, when he reporteth of any challenge made by the enemy to single fight, and sheweth how the captaines fell to cast their severall lots for the choise of them which should performe the combat, this was never done by the signets of rings, but by some other especiall markes that every one made. Also, when he taketh occasion to speake of the workmanship of the gods, he rehearseth buckles, claspes, and buttons of gold, other jewels and ornaments also belonging to the attire of women, as eare-rings and such like of their making, which at the beginning were commonly made, but he speaketh not one word of golden rings. And verely in my conceit whosoever began first to weare these rings, did it covertly by little and little, putting them upon the fingers of the left hand, the better to hide them, as if they were ashamed to have them openly scene: whereas if they might have avowed the honouring of their fingers by that ornament, they should have shewed them at the first upon the right hand. Now if any man object and say, that the wearing them on the right hand might be some impeachment to a soldior for using his offensive weapon which he beareth in that hand; I alleadge again, that the hinderance was more in the left hand, which serveth to hold and manage the targuet or buckler defensive. I read in the same Poët *Homer* aforesaid, that men used to plait & bind up the tresses of their hair with gold: and therefore I wot not well whether men or women first began the manner of such braiding the lockes of the haire.

As touching gold laid up for treasure, little was there of it at Rome for a long time: For surely, when the citie was taken and sacked by the Gaules, and that the Romans were to buy & redeeme their peace for a summe of money, there could not bee made in all Rome above one thousand pound weight of gold. Neither am I ignorant, that in the third Consulship of *Cn. Pompeius* there was embezeled and stolen two thousand pound weight of gold out of the throne or shrine of *Jupiter* within the Capitoll, which had ben there bestowed and laid up by *Camillus*: wherupon many men have thought, that there were two thousand pound weight of gold gathered for the ran-some of the citie. But surely look what overplus & surcrease there was above the foresaid weight of one thousand pound it was of the very bootie and pillage of the French, and taken out of the temples and chappels in that part of the citie whereof they were maisters. Moreover, that the Gaules themselves were wont to goe to the warres bravely set out and enriched with gold, it appeareth by this one example of *Torquatus*, who slew a Gaule in combat, and tooke from him a massie collar of gold. Apparent it is therefore, that all the gold, as well that of the Gaules, as that which came from the temples aforesaid, amounted to the said summe, and no higher: to the light and knowledge whereof we come by meanes of revelation from Augurie, which gave us to understand, That *Jupiter Capitolinus* had rendered again the foresaid summe in duple proportion. And here by the way there commeth to my remembrance another thing, not impertinent to this place, considering I am to treat againe of rings: when the sexton or keeper of this cell was apprehended, and the question demanded, What was become of the treasure aforesaid of 2000 pound which *Jupiter* had in custodie, and which now was out of the way and gone? hee tooke the stone that was in the collet of his ring which hee ware, crackt it betweene his teeth, and presently died thereupon: whereby the truth was not bewraied & revealed, as touching the theefe that robbed the said treasure. Well, reckon the most that can be, surely there was not above 2000 pound weight of gold to be had in Rome, when the citie was lost; which was in the 364 year after the first foundation thereof, at what time (as appeareth by the rols of the Subsidie booke) there were in Rome, to the number of 152580 free citizens. And what was 2000 pound in proportion to such a multitude of people. Three hundred and seven years after, when the temple of the Capitoll was on fire, all the gold to bee found therein, as also in all the other chappels and shrines arose unto thirteen thousand pound weight, which *C. Marius* the yonger seized upon and conveighed away to the citie Præneste. And all the same was recovered againe and brought backe again by *Sylla* his enemy, who under that title caried it in triumph, besides seven thousand pound weight of silver, which hee raised out of the spoile of *Marius*. And yet neverthelesse, the day before hee had caused to be caried in a pompe of triumph fiftene thousand pound weight of gold, & one hundred and fiftene thousand pound of silver, which came of the rest of the pillage gotten by that victorie of his.

But to returne againe unto our discourse of gold rings: I doe not read that they were ordinarily used, before the daies of *Cn. Flavius* the sonne of *Annius*: This *Flavius* being otherwise a man

- A** man of meane and base parentage, as whose grandfire by his fathers side had been no better than a slave enfranchised: howbeit having a pregnant wit of his owne, and brought up daily under a good schoolemaster *Appius Claudius* surnamed the Blind (whom he served as his Scribe, Clerke, or Secretarie) he grew into inward credit and favour with his master, that for his better advancement, he opened unto him the whole course of daies pleadable and not pleadable, exhorting and persuading him withall, to publish that secret & mysterie to the view and knowledge of the whole citie: which the said *Flavius* (after much conference and consultation with *Appius*) did, and effected accordingly: whereupon he became so gracious with the whole bodie of the people, (who alwas before were wont to hang everie day upon the lips of some few of the chiefe & principall Senators, for to have the information and knowledge of the said daies) that in the end a Bill promulged by him, passed by general assent of them all, for to be created *Ædile Curule* together with *Q. Anicius* of *Præneste* (who not many yeers before had been a professed enemy & borne arms against the Romans;) without any regard had in this election, either of *C. Petilius* or *Domitius*, who were nobly born, and had two *Coss.* to their fathers, who notwithstanding stood for the said dignitie & honourable place. And more than that, this *Flavius* had a speciall grace besides granted, To bee at the same time one of the *Tribunes* also or *Provosts* of the comminaltie: At which indignitie, the Senat tooke such disdain, and chafed so for despight and anger, that as we read in the ancient annals and chronicles of our citie, there was not one Senatour of them all but laid away his golden rings, & gave up his place. Many are of opinion (although they be far deceived) that the knights and men of arms also did the semblable, and left off their rings the same time.
- B** And this likewise goeth currant and is generally received, That they cast aside the caparisons and trappings of their bard-horses; for these be the two badges and marks which causeth them to be called *Equites*, as one would say, knights, men of arms, or horsemen. True it is besides, that in some annals we find recorded, that it was the nobilitie onely of Rome that gave over their gold rings, and not generally the whole bodie of the Senat. Well, howsoever it was, this hapned in that yeer when *P. Sempronius Longus* and *L. Sulpitius* were *Consuls*. But *Flavius* abovesaid, seeing what trouble and discontentment was arisen hereupon throughout the citie, vowed to erect and build a temple in the honour of *Concord*, if he could reconcile the estate of the Senat, and the order of the Gentlemen againe to the common people. And seeing that he could not be furnished with mony out of the publick treasure of the citie for the defraying of charges requisite to this peece of worke, he made means to have certain extreame usurers condemned to pay good round sums of money: and with these fines, a little chappell he caused to be made all of brasse, and reared it in the place appointed for *Embassadours* out of straunge countries to wait and give attendance in, called *Græcostasis*, the which was at the head of the publicke grand place or hall of assemblies called *Comitium*: where, in a table of brasse hee tooke order; there should bee cut and engraven the veritie of the dedication of the said chappell, which was 104 yeers after that the temple in the *Capitoll* was dedicated, and in the 448 yeere from the foundation of the citie. This is the first and most ancient evidence that may be collected out of all the antiquities of Rome now extant, as touching the usage and wearing of Rings. Another testimonie we have thereof in the second *Punicke* war, which implieth, that rings in those daies were used more ordinarily, as well by commons as gentlemen and nobles: for otherwise, if they had not ben so usually worne as well by one as another, *Anniball* could never have sent to *Carthage* those three modij of rings which were plucked from the fingers of those Romanes who died in the battaile of *Cannæ*. Moreover, the *Chronicles* doe beare witness, that the great quarrell betweene *Capio* and *Drusus* (from which arose the sociall war of the *Marsians*, and the ruine of the state) grew by occasion of a ring sold in portsale, which both of them would have had, the one as well as the other. Neither at that time verily did all Senators weare gold rings; for knowne it hath been within the remembrance of our grandfathers, that many of them (even such as bare the *Pretourship*) in their old age and to their verie dying day, never wore any other rings but of yron. The same doth *Fenestella* report of *Calphurnius*; and of *Mamilius* also, who was lieutenant under *Caius Marius* in the war against king *Jugurtha*. And many other *Historians* affirme the like of *L. Fusidius*, him I mean, unto whome *Scavrus* dedicated that booke which hee compiled of his life. There is a whole house or familie at Rome, of the *Quintij*, wherein (by auncient custome and order) there was never any knowne, so much as the verie women, to weare any gold about them. And even at this day, the greater part of those nations and people who live under the Empire of Rome, know not what

these rings meane. All the countries of the East throughout, and Ægypt generally, at this time content themselves with simple writings and bare scripts, without any seale or signe manuell set unto them. But so far off are we in these daies from keeping us to the plaine houpe-rings of our auncestors, that as in all things else, so in them also we love to change and alter everie daie; so given wee are to excesse and superfluitie: for now, many must have curiously set in their rings, pretious stones of excellent beautie and most exquisit brightnesse; and unlesse their fingers be charged and loden againe with the riches and renews of a good lordship, they are not adorned and decked to their mind: But I purpose more fullie to speake hereof in my treatise of gems and precious stones. Others againe will have in their rings and stones sundrie figures and portraictures as they list themselves engraven, that as there bee some rings costly for the matter, so others againe should be as pretious for the workmanship. Yee shall have many of these wantons and delicat persons make conscience (forsooth) to cut and engrave some of their pretious stones for hurting them; and (to shew that their rings serve for somewhat else than to seale and signe withall) doe set the said stones whole and entire as they be. And divers there are, who will not enclose the stone with gold on the inside of the collet which is hidden with the finger, to the end (forsooth) that it may touch the naked skin, and be seen through. And such an opinion they have of these stones, that gold is worth nothing in comparison of many thousands of them now in use and request. Contrariwise, many there are who will have no stone at all in their rings, but make them all of massive gold, and therewith doe seale: a devise that came up in the time of *Claudius Cesar* the Emperour. Furthermore, in these our daies some slaves set yron within a collet of gold, in stead of a stone: and others againe having their rings of yron, yet they adorn and set them out with the most pure and fine gold that may be had. This licence (no doubt) and libertie of wearing rings in this order, began first in Samothrace, as may appeare by the name of such rings, which therefore are called Samothracia. Now to come againe to our golden rings: the manner was in old time to weare rings but upon one finger onely, and namely that which is the fourth or next to the little finger, as wee may see in the statues of *Numa* and *Servius Tullius*, kings of Rome: but afterwards, they began to honour the fore-finger which is next unto the thumbe, with a ring; according to the manner which wee see in the images of the gods: and in proesse of time they tooke pleasure to weare them upon the least finger of all: and it is said, that in Fraunce and Britaine they used them upon the middle finger. But this finger now adales is excepted onely and spared, whereas all the rest be sped and charged with them; yea and every joint by themselves, must have some lesser rings and gemmalls to fit them. Some will have the little finger loden with three rings; others content themselves with one and no more upon it, wherewith they use to seale up the signet that is to signe ordinarily: for this signe manuell (I may tell you) the manner was to lay up safe among other rare and pretious things: this might not come abroad everie daie, as being a jewell that deserved not to bee misused by handling commonly, but to be taken forth out of the cabinet or secret closet, never but when need required: so that whosoever weareth one ring and no more upon the least finger, hee giveth the world to understand, that he hath a secret cabinet at home stored with some speciall things more costly and pretious than ordinarie. Now, as some there bee that take a pride and pleasure to have heavie rings upon their fingers, and to make a shew how massie and weightie they are, so others againe are so fine and delicat, as they thinke it a paine to weare more than one. Some hold it good, for saving of the stone or collet (if the ring should chance to fall) to have the round houpe or compasse thereof wrought hollow and enchaesed within, yea and the same filled up with some lighter matter than is gold, that it may fall the softer. You shall have many that use to carrie poison hidden within the collet under the stone, like as *Demosthenes* did, that renowned prince of Greeke oratours; so as their rings serve for no other use or purpose but to carrie their owne death about them. Finally, the greatest mischiefs that are practised by our mightie men in these daies, are for the most part performed by the means of rings & signets. Oh the innocence of the old world! what a heavenly life led men in those daies, when as there was no use at all of seale and signet? But now wee are faine to seale up our ambries and hogsheds with our signets, for feare wee be robbed and beguiled of our meat and drinke. This is the good that commeth of our legions and troupes of slaves, which wee must have waiting and following at our heels: this commoditie we have by our traine and retinue of straungers that we keepe in our houses: insomuch as we are driven to have our controllers and \*remembrancers, to tell us the names of our servants and people

**A** people about us, they are so many. It was otherwise ywis by our auncestours and fore fathers daies, who had no more but one yeoman or groome apeece, and those of the linage and name of their lords and masters: as may appeare by the ordinarie names of \* *Marci-pores* and *Luci-pores*: and these had all their victuals and diet ordinarily at their masters bourd. And therefore there was no great need to keepe safely any thing under locke and key from such household seruitours: whereas now adaies the cater goeth to the market to provide cates and viands for to bee stollen and caried away as soone as they come home, and no remedie there is against it: for no seale will serve to make sure either such lurchers themselves for filching, or keepe the very locks and keies safe and whole that lead to the provision. And why? an easie matter it is to plucke the rings from their lord and maisters fingers that are oppressed with dead sleepe, or when they lie a dying.

**B** And verely wee hold in these daies a seale to bee the best assurance in contractis that may be: but I wot not how long it is since that custome first came up. And yet if wee consider the fashions and manners of straunge nations, we may peradventure find how these signets came into such credit and authoritie: and namely by the hystorie of *Polycrates* the tyrant or king of the Isle Samos: who having cast into the sea a ring which he loved and esteemed above all other jewels, met with the same againe by meanes of a fish which was taken, in the bellie whereof the said ring was found. Now this king was put to death, about the two hundred and thirtieth yeare after the foundation of our cittie. Howbeit, the ordinarie use of these signets (as I suppose by all reason and likelyhood) began together with usurie: for prooffe whereof, marke how still at this day, upon any stipulation and bargaine paroll made, off goes the ring presently to confirme and seale the same.

**C** The which custome no doubt came from old time, when there was no earnest nor godspenie more readie at hand than a signet. So as wee may conclude assuredly and affirme, That among us here at Rome, when the use of money and coine was taken up, soon after came the wearing of rings in place. But as touching the devise and invention of money, I will write anon more at large.

\* i. the pages or groomes of *Marcus* or *Lucius*.

And now to returne againe unto my discourse of rings: after they began once to be in any request, there were none at Rome under the degree of a knight or gentleman that caried rings on their fingers; inso much, as a man might know a gentleman from a commoner by his ring, like as a Senatour was distinguished from the Gentlemen, wearing rings, by his coat embrodered with broad gards and studs of purple. Howbeit, long it was before this distinction was observed.

**D** I find that the publicke criers wore ordinarily such coats likewise embrodered, as Senators do: as appeareth by the father of *L. Aelius Stilo*, surnamed upon that occasion *Præconimus*, because his father had beene a publicke crier. Certes, these rings signified the middle degree, inserted betweene the Commons and the Nobles: and that name which in times past horses of service gave unto men of armes and \* gentlemen of Rome; the same now adaies sheweth men of worth, and those who are of such and such revenues. But long it is not since this disorder and confusion began. For when as *Augustus Caesar* late Emperor of happie memorie, ordained decuries of judges in criminall matters, the greater part of them consisted of those who wore no other rings but of yron: and those were simply called Iudges, and not Knights or Men of arms: for this name continued still appropriat unto the troupes of those gentlemen, who served upon horses allowed by the Senate. Moreover, at the first there were no more but decuries of judges, and hardly might there be found in each of those decuries, a bare thousand: for as yet those of our provinces might not bee admitted unto this estate to sit and judge upon criminall causes: and even at this day precisely observed it hath been, That none but auncient citizens might be judges: for never any that came newly to their free burgeoisie, were taken into this order and degree.

\* Who therupon were called *Equites*.

CHAP. II.

¶ Of the Decuries or chamber of Iudges upon record at Rome. How often the name and title of the Romane Cavallerie chaunged. The gifts and rewards represented unto valiant souldiours for their brave service. And at what time Coronets of gold were seene.

**F**

**T**He chamber of the foresaid judges consisted of divers estates and degrees, distinguished all by severall names: for first and foremost, there were of them called *Tribuni æris*, as it were

Generall receivers or Treasurers : secondly, <sup>58</sup> *Electi*, chosen from among the Senatours : and G  
 last of all, those who simply were named *Judices* or Judges, taken from among the Knights or  
 men of arms. Over and besides these, they had others called *Nongenti*, choice men selected  
 from out of all the estates, who had the keeping of those chests or caskets wherein were put the  
 voices of the people in their solemne elections. And by reason of a proud humour in men, chu-  
 sing themselves names to their owne liking, great divisions and factions arose in this house and  
 chamber of the foresaid Judges ; whiles one would needs bee called *Nongentus*, another *Sele-*  
*ctus*, and a third gloried in the title of Tribune or Receiver. But at length, in the ninth yeere of  
 the reigne of the Emperour *Tiberius Caesar*, the whole estate of the gentrie or cavallerie of Rome,  
 was reduced to an uniformitie ; and an order was set downe whereby it was knowne, who might H  
 weare rings, and who might not ? which fell out to bee in that yeere when *C. Asinius Pollio*, and  
*C. Antistius Vetus* were Consuls together, and in the 775 yeere after the foundation of Rome  
 citie. And verely this uniforme regularitie was occasioned by a trifling cause to speake of, and  
 whereat we may well marveile : And thus stood the case : *C. Sulpitius Galba* desirous in his youth  
 to win some credit with the foresaid Emperour *Tiberius*, and namely, by devising means how to  
 bring taverns, cooks shops, and victualling houses in daunger of the law, and to forfeit penal-  
 ties ; pleaded against them, and complained before the Senat, That those who were the underta-  
 kers and tenants as it were of the said taverns, &c. and made their gaine thereby, had no other  
 means to beare themselves out, nor plea to defend their faults and disorders, but their rings. The  
 Senat taking knowledge hereof, ordained an act, That none from that time forward might bee  
 allowed to weare the said rings, unlesse he were free borne, and that both himselfe, his father, and I  
 grandfire by the fathers side were assessed in the Censors booke woorth 400000 sesterces ; and by  
 vertue of the law *Iulia* as touching the publicke theatre, had right to sit and behold the plaies in  
 the first and foremost fourteen ranks or seats for knights appointed. Howbeit afterwards, everie  
 man laboured and made means one with another, to be allowed for to weare this ornament of a  
 ring. Now in regard of these disorders and variances above rehearsed, prince *Caius Caligula* the  
 Emperour, adjoynd to the former foure, a fifth Decurie. And shortly after, men grew to that  
 heighth and pride in this behalfe of wearing rings, and the companie so surcreased, that whereas  
 in *Augustus Caesars* daies there could not be found knights and gentlemen sufficient throughout  
 all Rome to furnish those Decuries, by this time they could not bee contained all within the  
 chamber of Judges or Decuries abovesaid : in so much as now adaies, no sooner are there any K  
 slaves manumised and affranchised, but presently (by their good will) they must be at their rings.  
 A thing that never before was known in Rome : for aforetime when a man spake of the iron ring,  
 he was understood presently to point at the Gentlemen and Judges before-named : But the said  
 ornament or badge became so commonly to be taken up by one as well as another, that a gentle-  
 man of Rome (*Flavius Proculus* by name) ended 400 at once before *Claudius Caesar* Censor for  
 the time being, & declared against them for this abuse & offence. See what inconveniencē en-  
 sued upon the act of Rings ! for whiles thereby a distinction was made between that degree & other  
 free-borne citizens, straightwaies base slaves leapt in, and were so bold as to take that ornament  
 upon them. And here by the way it is to be noted, that the two *Gracchi*, *Tiberius* and *Caius*, bre- L  
 thren, upon a certain desire and inbred affection that they had to maintaine and nuzzle the peo-  
 ple in sedition, and to beare a side alwaies against the Senate, for to currie favour with the Com-  
 mons and to doe them a pleasure, devised first to have all them called Judges, who by vertue of  
 the foresaid statute or edict, might weare rings : and this hee did to crosse and beard the \* Senat.  
 But after the fire of this sedition was quenched, and the popular authors thereof who stirred and  
 blew the coles were murdered, the denomination of these criminall judges (after divers troubles  
 and seditions with variable and alternative fortune) fell in the end to the Publicans and Farmers  
 of the revenews of the State ; and being thus devolved upon them, there continued : insomuch  
 as for a good while the said Publicans made up the third degree between the Senatours and the  
 Commons. Howbeit, *M. Cicero* when he was Consull reestablished the Knighthood & Cavalle- M  
 rie of Rome in their former estate and place ; and so far prevailed, that hee reconciled them a-  
 gaine unto the Senat : giving out openly, that hee himselfe was come of that degree, and by that  
 means by a certaine popularitie, sought to draw them all to side with him. From this time for-  
 ward, the men of arms were enstalled as it were in the third estate of Rome ; insomuch as all edicts  
 and publicke acts passed in the name of the Senat, People, and Cavallerie of the citie. And for  
 that

\*Who onely  
indeed were to  
judge causes.

**A** that these knights or gentlemen were last incorporated into the bodie of the Common-weale; this is the onely reason that even now also they are written in all publicke Instruments, after the People.

As touching the name or title, attributed to this third estate or degree of Horsemen or men of Arms, it hath been changed and altered often times: for in the daies of *Romulus* and other KK. of Rome, they were called *Celeres*, afterwards *Flexumines*, and in proesse of time *Trossuli*, by occasion that these horsemen without any aid at all of the Infanterie, had woon a towne in Tus-cane nine miles on this side *Volfinij*, called *Trossuli*: which name continued in the Cavallerie of Rome, untill the time of *C. Gracchus* and afterward: And verely *Junius* (who upon the great amitie betweene *Gracchus* and him, was surnamed *Gracchanus*) hath left these words in writing as touching this matter: Concerning the degree of Knights (quoth hee) those who now are called Equites, [*i. Horsemen*] beforetime had to name *Trossuli*: the change of which name arose upon this; That many of these Gentlemen, ignorant in the originall and first occasion of the foresaid name *Trossuli*, and what the meaning thereof was, were ashamed so to be called. He alledgeth moreover the cause of the said name: And yet notwithstanding (quoth hee) they cannot away with the name at this day, but are so called against their wills.

To come againe unto our former discourse of Gold. There be yet some other points besides to bee considered therein, which cause distinction in divers conditions of men: for our aunc-tors, willing at all times to honour those souldiours who had borne themselves valiantly in wars, were wont to bestow chains of gold upon straungers and auxiliaries, such I meane as came to aid and succour the Romans: but unto their owne naturall cittizens they gave none other but of silver: and true it is, that Romane cittizens had bracelets given them over and above, which for-reiners had not. They were wont also (a thing to bee marveled at) to give unto cittizens, cor-onets of gold; but who hee was whome they honoured first with this reward, I could never find in any Chronicle: and yet *L. Piso* hath set downe in his annals, the first giver thereof: For *A. Post-humius L. Dictatour* (quoth hee) upon the winning of the fortified campe of the Latines neare the lake *Regillus*, was the first that bestowed upon that souldiour, by whose valorous service prin-cipally the said hold was forced, a coronet of gold; which hee caused to be made of the pillage taken from the enemye. *L. Lentulus* in like manner, being *Consull*, gave a crowne of gold unto *Sergius Cornelius Merenda*, at the winning of a certaine towne within the *Samnites* countrye.

**D** Semblably *Piso* surnamed *Frugi*, bestowed upon his owne sonne a coronet of gold weighing five pound, which hee caused to be made of his owne privat money: and yet among other lega-cies in his last will and testament, the said coronet hee bequeathed to the state and common-wealth of Rome.

## CHAP. III.

⚡ Other uses besides of Gold, as well in men as women. Of Gold, in money. When Brasse, Silver, and Gold, were first stamped and coined. Before Brasse was converted in-to stamped money, how they used it in old time. At what rate and pro-portion of money were assessed the best houses of Rome, at the first levying of Subsidies. And at what time Gold came into credit and request.

**A**ll the gold employed in sacrifices to the honour of gods, was in gilding the hornes of such beasts as were to be killed, and those onely of the greater sort. But in warfare among souldiours, the use of gold grew so excessive, that the field and campe shone againe with-all: infomuch as at the voyage of *Macedonie*, where the marshals of the field and colonels bare armour set out with rich buckles and clasps of gold, *M. Brutus* was offended and stormed mightily at it, as appeareth by his letters found in the plaines about *Philippi*. Well done of thee, *o M. Brutus*, to find fault with such wastfull superfluitie: but why saidest thou nothing of the gold that the Romane dames in thy time wore in their shoes? And verely this enormitie and abuse, I must needs impute unto him (whosoever he was) that first devised rings, and by that means caused gold to bee esteemed a mettall of much woorth: which evill precedent brought in another mischief as bad as it, which hath continued a long time; namely, that men also should weare about their arms, bracelets of gold next to their bare skin: which devise and ornament of the arme

is called Dardanium, because the invention came from the Dardanians: like as the fine golden carkanets Viriæ, we rearme Celticæ; and the neck-laces of gold Viriolæ, Celtibericæ. Oh the monstrous disorders that are crept into the world! But say that women may be allowed to weare as much gold as they will, in bracelets, in rings on everie finger and joynt, in carkanets about their necks, in earings pendant at their ears, in staies, wreaths, & chinbands; let them have their chains of gold as large as they list under their arms or crosse over their sides, scarfe-wise; be gentlewomen and mistresses at their collars of gold, beset thicke and garnished with massie pearls pendant from their necke, beneath their waist; that in their beds also when they should sleep they may remember what a weight of pearls they carried about them: must they therefore weare gold upon their feet, as it were to establish a third estate of women answerable to the order of knights, between the matrons or dames of honour in their side robes, and the wives of meane commoners? Yet me thinks, we men have more reason and regard of decencie, thus to adorn with brooches and tablets of gold, our youths and young boyes, and a fairer sight it is to see great men attended upon to the bains by beautifull pages thus richly decked and set out, that all mens eyes may turne to behold them. But what mean I thus bitterly to inveigh against poore women; are not men also growne to such outrageous excesse in this kind, that they begin to weare upon their fingers either \* Harpocrates, or other images of the Ægyptian gods engraven upon some fine stone? But in the daies of the Emperour *Claudius* there was another difference and respect had, That none might carrie the pourtraiture of that prince engraven in his signet of gold, without expresse licence given them by those gracious enfranchised slaves who were in place to admit unto their lord the Emperour, whome it pleased them: which was the occasion and means of bringing many a man into daunger, by criminall imputations. But all these enormities were happily cut off so soone as the Emperour *Vespasian* (to the comfort and joy of us all) came once to the crowne: for by an expresse edict, he ordained, That it might be lawfull for any person whatsoever to have the image of the Emperour in ring, brooch, or otherwise without respect. Thus much may suffice concerning rings of gold, and their usage.

\* Called also Sigalion.

\* He speaketh  
 ἡσρα ἀπὸ τῶν  
 as I take it; for  
 Denari is was a  
 silver peece:  
 but hee meaneth  
 any peece  
 of coine.

To come now to the next mischiefe that is crept into the world; I hold that it proceedeth from him who first caused a \* denier of gold to be stamped: although, to say a truth, I know not certainly who hee was that devised this coine. As for the people of Rome, sure I am that before king *Pyrrhus* of Epirus was by them vanquished, they had not so much as silver money stamped and currant. Well I wot also, that in old time the maner was to weigh out brasse by the As, which was a pound weight, and thereupon called As Libralis; and yet at this day, Libella: like as the weight in brasse of two pound, they named Dipondius [As.] And hereupon came the custome of adjudging any fine or penaltie under the rearme of [Æris gravis] that is to say, of brasse Bullion or in Masse. From hence it is also, that still in reckonings and accounts whatsoever hath ben laid out or delivered, goeth under the name of Expensa, [*id est*, Expences] as a man would say, weighed forth, because in times past all payments passed by weight. The Latines likewise use the nowne Impendia, for cost bestowed, or the charges of interest in usurie above the principall; even as the verbe Dependere, betokeneth (to pay) because payments ordinarily were performed by poise. Moreover, the under-treasurers of warre, or paymasters in the campe, were in auncient time named Libripendes, for weighing out unto the souldiours their wages; and their verie pay thereupon was called Stipendiam, from whence commeth Stipend, a word commonly received. According to which manner and custome, all buyings and sellings at this day which passe with warrantise, are usually performed by interposition of the ballance, which serveth to testifie the realitie of the contract and bargaine on both parts.

Touching brasse money, *Servius Tullius* a king of Rome, caused it first to bee coyned with a stampe: for before his daies, they used it at Rome rude in the masse or lumpe, as *Remus* mine author doth testifie. And what was the marke imprinted thereupon? even a sheepe, which in Latine they call Pecus: and from thence proceedeth the word Pecunia, that signifieth money. And note here by the way, that during the reigne of that king, the best man in all Rome was valed to be worth in goods not above 110000 Asses in brasse: and at this rate were assessed the principall houses of the citie in the kings books; and this was counted the first Classis.

Afterwards, in the 485 yeare from the foundation of the citie, when *Q. Ogulnius* and *C. Fabius* were Consuls, five yeares before the first Punicke warre, they began to stampe silver money at Rome, and three severall peeces were coined. At what time ordained it was, That the Denarius

or

- A** or Denier should go for tenne Asses or pounds of brasse money; the halfe Denier, Quinarius, should be currant for five; and the Sesterce reckoned worth two and a halfe. Now, for as much as during the first Punick warre against the Carthaginians, the citie was growne much behind hand and farre endebted, so as they were not able to goe through the charges which they were to defray, agreed it was and ordained to raise the worth of the brassen monie by deminishing the poise: whereas therfore theASSE weighed a pound of twelve ounces, they made theASSE of two ounces: By which devise, the Commonwealth gained five parts in six; and the Fisque or citie chamber by that meanes was soone acquit of all debts. But if you would know what was the marke of this new brassenASSE: of the one side it was stamped with a two-faced *Ianus*, on the other side with the beake-head of a ship, armed with brassen pikes. Other smaller peeces there were, according to that proportion, to wit, Trientes, the third part of anASSE; and Quadrantes the fourth; which had the print of \*punts or small boats upon them. As for the peece Quadrans, it was before time called Triuncis, because it weighed three ounces. Howbeit, in proceffe of time, when *Anniball* pressed hard upon the citie, and put them to an exigent for money to maintaine the warres against him, driven they were to their shifts and forced (when *Q. Fabius* was Dictator) to bring down the foresaidASSE of two ounces unto one. Yea, and enacted it was, That the silver Denier, which went before time for tenne Asses, should be worth \*sixteen; the halfe Denier or Quinare, eight; and the Sesterce foure: and by this means the State gained the one halfe full. And yet I must except the money paid unto souldiors for their wages: for a Denier unto them was never reckoned above tenne Asses. As for the silver Deniers, stamped they were with the pourtraiture of coches drawne
- B** with two horses or foure horses, whereupon they were called Bigati and Quadrigati. Within a while after there passed an act promulged by *Papyrius*, by vertue whereof the Asses weighed not above halfe an ounce. Then came *Luivus Drusus* in place, who beeing one of the Provosts or Tribunes of the Commons, brought in base money, and delaid the silver with one eight part of brasse. Touching that peece of coine, which now is called Victoriatus, stamped it was by an Act proposed by *Clodius*; for before his time, those peeces of money were brought out of Sclavonia, and reckoned as merchandise: and stamped it is with the image of Victorie, of which it tooke that name.

\*And therefore they were called *Ravii* of *Rates*.

\*Ordinarily the Romane silver Denier had the letter X. stamped upon it. but these Deniers had XVI. *Vrfas*.

- Concerning gold coined into money, it came up threescore and two years after the stamping of silver peeces: and a scriptule of gold was taxed and valued at twentie sesterces, which ariseth in every pound according to the worth of Sesterces as they were rated in those daies, to nine hundred Sesterces. But afterwards it was thought good to cast and stampe peeces of gold, after the proportion of fiftie to a pound: And those, the Emperors by little and little deminished still in poise, untill at length *Nero* brought them downe to the lowest, and caused them to be coined after the rate of five and fiftie peeces to the pound. In summe, the very source and originall of all avarice proceedeth from this money and coine, devised first by lone and usurie, and continued still by such idle persons that put forth their monies to worke for them, whiles they sit still, and find the sweetnesse of the gaine comming in so easily. But this greedie desire of having more still, is growne after an outrageous manner to be excessive, and no more to be named covetousnesse, but rather unsatiabable hunger after gold: in somuch as *Septimuleius*, an inward and familiar friend
- D** of *C. Gracchus*, forgat all bonds of amitie, and having cut off his friends head, upon promise to have the weight of it in gold, brought the same unto *Opimus*: howbeit, hee poured molten lead into the mouth thereof to make it more heavie, and so together with this particide and unnaturall murder, coufened also and beguiled the Commonweale. But to speake no more of any particular citizen of Rome, the whole name of the Romanes hath beene infamous among forraigne nations for avarice and corruption in this kind: as may appeare by the conceit that king *Mithridates* had of them, who caused *Aquilus* (a Generall of theirs, whose hap was to fall into his hands) for to drinke molten gold. See what covetousnesse brings home with it in the end.

- Now when I behold and consider no more but these straunge names of our vessell in plate, which are newly devised in Greeke from time to time, according as the silver is either double or
- E** parcell guilt, or the gold enclosed and bound within worke, I am ashamed of it; and the rather, for that in regard of these devised names and daintie toies, such plate as well of beaten gold, as gilded onely, should be so vendible and sell so deare: especially knowing as we doe full well, the good order that *Spartacus* held in his campe, expressly commanding that no man should have any plate of gold or silver. A great reproch to us Romans, that our fugitives & banished persons
- should

should shew a more nobler spirit than wee our selves. *Messala* the great Oratour hath left in writing, That *M. Antonius* used to discharge all the ordure and filthie excrements of the bodie into vessels of gold, yea, and allowed *Cleopatra* likewise to doe the same by her monthly superfluities, most shamefully. Noted it was among forrain nations for excessive licentiousnesse, & that in the highest degree, That king *Philip* of Macedonie was never wont to go to bed and sleepe without a standing cup of gold under his pillow: also, That *Agnon Teius* (a great captaine under *Alexander* the Great) was given to such wastfull prodigalitie, as to fasten his shoes and pantophles with buckles of gold. But *Antonie* abovenamed, to the contumelie and contempt of \* Nature, abused gold, and employed it to the basest service that is: An act (as much as any other) deserving proscriptiō and outlawing indeed.

But among diverse things besides, I wonder much at this, That the people of Rome, upon the conquest of so many nations, imposed upon them a tribute to be paid alwaies in silver, & never made mention of gold: as for example, when Carthage was subdued, and *Anniball* vanquished, the Carthaginians were enjoined for fiftie years together to make paiment yearly of \* [12000] pound of silver onely, and no gold at all. Neither can it be thought that there was little gold at that time to be had abroad in the world; for *Midas* and *Cræsus* both, were possessed of infinit sums and huge masses of gold: and *Cyrus* upon his conquest of Asia, met with 34000 pound weight of gold, besides the golden plate and vessell, and other gold which he found readie wrought: and among the rest, certaine \*leaves, a Plane and a Vinetree, both of beaten gold. In the pillage also of this victorie, he caried away five hundred thousand talents of silver, and one standing cup that he tooke from *Semiramis*, that weighed fiteene talents. And *Varro* mine Author saith, That the poise of the Ægyptian talent ariseth to \* 80 pound. Besides, there had raigned beforetime over the Colchians, *Salauces* and one *Esubopes*: who having newly broken up a peece of ground in the Samnians country, is reported to have gotten out thereof great store of silver and gold, notwithstanding that the whole kingdome is renowned for the golden fleeces there. And verely this prince had the arched and embowed rouses of his pallace made of silver and gold: the beames and pillars also sustaining the said building, yea, the jambes, posts, principals, and standerds, all of the same mettall, namely, after he had vanquished *Sesostres* king of Ægipt, so proud a prince, that (as the Chronicles make mention) hee was wont every yeare to have one or other (as the lot fell out) of those kings who were his tributaries and did homage unto him, for to draw in his charriot like horses, when he was disposed to ride in triumph. These and such like things have bin thought fabulous tales: but have not our Romanes done semblable acts, which the age and posteritie hereafter will thinke incredible? *Cæsar* afterwards Dictatour, was the first that in his Ædileship, when hee exhibited a solemne memoriall in the honour of his father departed, did furnish the whole Cirque and shew-place, with all things meet for such a solemnitie, of cleane silver; inso-much as the chafing staves and borespeares were of silver, wherewith the wild beasts were assaulted: a spectacle never scene before. And not long after, *C. Antonius* set forth his plaies (when he was Ædile) upon a stage or scaffold of silver: after whose example, diverse free cities and towns of the Empire have done the like. Semblably, *L. Murena* and *C. Caligula* the Emperour, erected a frame or pageant to goe and rise up of it selfe with vices, supporting images and jewels in the place of publick pastimes, which was thought to have in it 124000 pound of silver. *Claudius Cæsar* who succeeded Emperour after him, when he rode in triumph for the conquest of Brittain, among other crownes of beaten gold, shewed twain that were principall, the one of seven pound weight, which high Spaine had given unto him; the other weighing nine pounds, sent unto him as a present from that part of Gaule which is called Comata: as appeared by the inscriptions and titles which they bare. *Nero* his successor, to shew unto *Tyridates* king of Armenia what abundance of treasure he had, kept the great Treatre of *Pompeius* for one whole day covered all over with gold. But what was that furniture in comparison of his golden house, which tooke up a great part of the citie, and seemed (as it were) to compasse it about. In that yeare when *Sex. Iulius* and *Lucius Aurelius* were Consuls (which fell out to be seven years before the third Punick war) there was found in the treasure or chamber of Rome, \* 700026 pound weight of gold, in Masse or Ingots; of silver like wise in Bullion, 92000 pound weight; besides the coine and readie money, which amounted to 375000 Sesterces. The yeare wherein *Sex. Iulius* and *L. Marcus* were Consuls, to wit, in the beginning of the sociall warre against the Marcians and other Romane allies, the treasure of Rome arose to 846 pounds of gold in Bullion. *C. Cæsar* at his first entrance into the

\* Which had given us gold for vessels of honour.

\* For in al they were to pay 10000 talents: reckō a talent at 60 pound, which is the lesse Atticke.

\* *Folia*, I thinke rather *folia*, & bathing vessels.

\* Some say 75.

\* According to *Bndens.*

501170

45

A the citie of Rome, when the civile warre betweene him and *Pompey* was begun, tooke out of the citie chamber 15000 wedges or ingots of gold, 35000 lumpes or masses of silver, and in readie money 40000 Sesterces. And to say a truth, never was the citie of Rome wealthier than at this time. Moreover, *Æmylius Paulus*, after he had defeated and vanquished *Perseus* the Macedonian king, brought into the treasure of the citie a bootie of 3000 pound of gold in weight. After which time the common people of Rome had never any tributes or taxes levied of them by the State.

\*According to *Budam*.

Moreover, this is to be observed, That after the overthrow and destruction of Carthage, the beames began first to bee gilded within the temple of the Capitoll, whiles *Lucius Nummius* was Censor. And now adaiies you shall not see any good house of a privat man, but it is laid thick and covered over with gold. Nay, the braverie of men hath not staid so, but they have proceeded to the arched and embowed roufs, to the wals likewise of their houses, which we may see every where as well and throughly gilded as the silver plate upon their cupbours. And yet *Catulus* was diversly thought of in the age wherein he lived, because he was the first that gilded the brasen tiles of the Capitoll.

Touching the first inventors, as well of gold, as also of all other mettals to speake of, I have already written in my seventh booke. As for the estimation of this mettall, that it should bee cheefe as it is, I suppose it proceedeth not from the colour; for silver hath a brighter lustre, more like to the day, and in this respect more agreeable to the ensignes of warre than that of gold, because it glittereth and shineth farther off: And hereby is their error manifestly convinced, who commend the colour of gold, in this regard, that it resembleth the starres: for well it is knowne that their colour is not reputed richest, either in precious stones or in many things besides. Neither is gold preferred before other mettals, because the matter is more weightie or pliable than the rest; for lead surmounteth it, both in the one and the other. But I hold, that the reputation which it hath, commeth from hence, That it alone of all things in the world, loofeth nothing in the fire: for say that a house be burnt wherein gold is, yet it wasteth not: and looke what gold is committed to the funerall flames, it consumeth not with the dead bodie, but is found all againe among the ashes. Nay, the oftener that it hath been in the fire, the better it is and the more refined: in such sort, that the best gold which they call *Obryzum*, is knowne by this, if it bee of the same deepe red colour that the fire is wherein it is tried. And a principall argument this is of fine gold, if it hardly be kindled and set on fire red hote. Moreover, this is wonderfull in the nature of gold, that in a fire made of light straw or chaffe, it will most quickly become red hot and melt; put the same among the whotest burning coales that can bee of wood, unneath or hardly will it yeeld to the heat thereof and resolve: as also for the purifying thereof, it ought to be melted with lead. A greater reason there is besides that maketh gold so precious: for that with use or handling there is little of it lost and wasted; whereas silver, brasse, and lead, if you draw any lines therewith, colour as they go and leave somewhat behind: they soile their hands also who occupie the same with the substance and matter that sheddeth from them. Over and besides, there is not a mettall will bee driven out broader with the hammer, or devide easily into more parcels than gold, inso much as every ounce of it may be reduced into seven hundred & fiftie leaves, or more, and each one of them foure fingers large every way. The thickest gold foile beareth the name at this day of *Prænestium*, for that the image of Fortune at *Præneste* is above all other most richly gilded. The next thereto in goodnesse is the foile or leafe of gold named *Quæstoria*. In Spaine they use to call by the name of *Strigiles*, the small peeces of that fine gold which is found naturally alone above all the rest either compact in some masse, or in manner of sand and gravell; whereas all other parcels of gold taken out of the mines, need to bee fined and brought to their perfection by the meanes of fire. But this gold that I speake of, is gold presently at the first, and no sooner is found, but the matter thereof by and by is consummat and accomplished. Lo how gold is found in the owne nature pure and perfect! As for the other manner of finding and fining gold, whereof I meane to speake anon, it is forced (as it were) and upon constraint. But above all

\*This haply may be true in ore, for otherwise in fined gold it is not so: & the finer that it is, the stronger fire it asketh to be melted by.

E other properties to commend the goodnesse of gold, this especially is to be observed, That there is no rust nor canker, no nor any filth besides breeding of it selfe therein, which is able either to corrupt the goodnesse, or deminish the weight and substance thereof. What should I say how firme it continueth and durable against salt and vinegre, scorning all their injuries: & yet otherwise their moisture is able to eat into any other mettals, yea, and to consume and tame all things

els whatsoever. But this passeth all, that spun it may be as wooll and silke, woven also in manner of G  
 yearne, chuse whether you will work it twisted with [silke] thred, or single in wier by it selfe. *Verrius*  
 the Hystoriographer reporteth, That king *Tarquinius*, surnamed *Priscus*, rode in triumph in a  
 robe of wrought gold. I my selfe have seene the Empresse *Agrippina*, wife to *Claudius Caesar*, sit-  
 ting by her husband the Emperour to behold the brave shew of a navall skirmish upon the wa-  
 ter which he exhibited, all gorgeously arraied in a royall mantle, woven without any other mat-  
 ter save onely pure gold. Cloth of gold and tiffue I know there is besides, called *Vestis Atalica*,  
 wherein gold is wrought with other stufte : and long since it is, that this invention hath been de-  
 vised by the rich and sumptuous kings of Asia. Furthermore, to guild marble or any other thing  
 that will not abide to be guilded by the fire, gold foile must bee laid on with the white of an egge.  
 As for wood and timber, they use to guild it by the meanes of a certaine compound glue or size, H  
 which is commonly called \**Leucophoron*; but what a glue this is, and how it is made, I will de-  
 clare in place convenient. As touching the manner how to guild brasse, it was performed ordi-  
 narily heretofore by quicksilver naturall, or else artificiaall named *Hydrargyron*: and herein there  
 hath been devised much fraud & deceit; according as I will hereafter shew in their proper chap-  
 ters, when I <sup>purpose</sup> to set downe their nature and properties. But now after that brasse hath been  
 much knocked and beaten, they use to put it into the fire: and so soone as it is perceived red hote,  
 they quench it againe in salt, vinegre, and allum. Now afterward, when it is well scoured & clean-  
 sed with sand, and knowne by the brightnesse and lustre thereof that it hath beene sufficiently fro-  
 bished and purified, againe it must into the fire to take a new heat by the ardent exhalation ther-  
 of; that being thus (as it were) mortified and besmeared with a size of the pumish stone, allum I  
 and quicksilver mixed together, it may take gold foile laid upon it the better, and keepe it more  
 surely. To conclude, allum hath the verie same vertue to trie and cleanse gold, as I said before  
 lead had.

## CHAP. IIII.

¶ *The manner of finding gold naturally in the Mine. When were knowne  
 the first statues of gold. The medicinable vertues  
 and properties of gold.*

I N these parts of the world wherein we live, gold mines are found: so that wee need not to stand K  
 so much upon the gold of India, nor that which the ants cast up out of the ground, or the grif-  
 fons gather in Scythia. And verely the gold here with us commeth naturally in three sorts, to  
 wit, among the sands of some great rivers, like as *Tagus* in Spaine, the *Po* in Italie, *Hebrus* in  
 Thrace, *Pactolus* in Asia, and the Indian *Ganges* do yeeld it: neither is there any gold more fine  
 and perfect, as beeing throughly polished by that rubbing and attrition which it meeteth withall  
 in the course and streame of the water. Another manner there is to come by gold, namely, by  
 digging it out of pits which are sunke of purpose for it: or else to light upon it within the caves  
 and breaches happening by the fall of mountains undermined or cut through. And my meaning  
 is to discourse of the one way as well as the other, of searching for gold.

To begin then with those who seeke for this mettall: First above all they hit upon a veine of L  
 earth called *Segullum*, and this is it that giveth them the first light and shew that gold is there to  
 bee had. This they take up: the bed and couch wherein it lieth: the gravell likewise and the sand  
 about it they wash, observing diligently that which setleth in the bottome, for by it they have a  
 good guesse and aime that directeth them to gold, whether it lie deepe or shallow. And by this  
 conjecture, otherwhiles their hap is so good, as to find that which they desire, aloft, even ebbe un-  
 der the upmost coat of the earth: but I must needs say, a rare felicitie is this. And yet of late daies  
 during the Empire of *Nero*, there was found in *Dalmatia* a vaine of gold ore within one spades  
 griffe in the first turfe of the ground, which yeelded every day the weight of fiftie pound. This  
 manner of earth, if it be found also under a vaine of gold, they call *Alutatio*. Moreover, this is to  
 bee noted, That ordinarily the drie and barraine mountaines in Spaine which beare and bring M  
 soorth nothing else, are forced (as it were) by Nature to furnish the world with this treasure, and  
 doe yeeld mines of gold. As for that gold ore which is digged forth of pits, some call it in Latin  
*Canalitium*, others *Canaliense*. And verely this is found sticking to the grit and utmost crust of  
 hard rockes of marble; not after the manner of drops or sparkes glittering in orient saphire, or  
 the

- A** the Thebaicke marble, and in many other precious stones, which are marked here and there with speckes of gold: but this ore or mettall dooth claspe and embrace whole peeces of marble and such like, found in rockes. And commonly these canales: (as I may so say of gold ore) follow the vaines of such marble and stone in the quarrey, deviding and spreading as they do here & there; whereupon the gold tooke the foresaid name of Canalitium: they wander also along the sides of the pits as they are digged, so that the earth had need to bee borne up and supported with posts and pillers for the getting of it, least by hollow undermining, it fall upon the pioners. This mine or vaine of gold ore when it is once digged up and landed above ground, the manner is to bray and stampe, to wash, burne, and melt, yea, and otherwhiles to grind into powder. As for that which (as they pun thus and beat in morters) is knocked from it, they call \* Apilascus: but the
- B** mettall which sweareth out and commeth forth by the violent heat of the furnace where the foresaid ore is melted, they name Argentum, *i.* silver. The grosse substance cast up from the pot or vessell, & swimming aloft (whether it be the drosse comming of gold thus tried, or any other mettall) is named Scoria. Howbeit, this drosse that gold dooth yeeld from it in the trying, is set over the fire againe to take a new melting, and is stamped in manner aforesaid. As for the pans or vessels wherein gold is thus tried and refined, they be made of a certaine earth named Tasconium: and the same is white like unto a kind of potters cley. For surely there is no other earth or matter whatsoever will abide either the heat of the fire underneath, plied continually with the bellowes, or the matter within it when it is melted. And thus much of the two first waies of finding out gold.
- C** The third manner of searching for this mettall, is so painefull and toilesome, that it surpasseth the wonderfull workes of the \* Geants in old time: For necessarie it is in this enterprise and businesse, to undermine a great way by candlelight, and to make hollow vaults under the mountains. In which labour the pioners worke by turnes successively, after the manner of the releefe in a set watch, keeping every man his houres in just measure: and in many a month space they never see the Sunne or day light. This kind of worke and mines thus made, they call Arrugia, wherein it falleth out many times, that the earth above head chinketh, and all at once without giving anie warning, setleth and falleth, so as the poor pioners are overwhelmed and buried quick: inso much as considering these perils, it seemeth, that those who dive under the water into the bottome of the levant seas for to get pearles, hazard themselves nothing so much as these pioners. A strange
- D** thing, that by our rashnesse and follie we should make the earth so much more hurtfull unto us than the water. Well then, to prevent as much as possibly may be, these mischeefes and dangerous accidents, they underprop the hills, and leave pillars and arches (as they goe) set thicke one by another to support the same. And yet, say they worke safe ynough and bee not in jeopardie of their lives by the fall of the earth, yet there bee other difficulties that impeach their worke: for otherwhiles they meet with rocks of flint and rags, as well in undermining forward, as in sinking pits downe right; which they are driven to pierce and cleave through with fire and vinegre. But for that the vapour and smoke that ariseth from thence, by the means, may stifle and choke them within those narrow pits and mines, they are forced to give over such fire-worke, & betake themselves oftentimes to great mattocks and pickaxes; yea, and to other engines of yron, weighing
- E** 150 pound apeece, wherewith they hew such rockes in peeces, and so sinke deeper or make way before them. The earth and stones, which with so much adoe they have thus loosed, they are faine to carie from under their feet in scuttles and baskets, upon their shoulders, which passe from hand to hand evermore to the next fellow. Thus they moile in the darke both day and night in these infernall dungeons, and none of them see the light of the day, but those that are last & next unto the pits mouth or entrie of the cave. If the flint or rocke that they worke into, seeme to run in a long graine, it well cleave in length, and come away by the sides in broad flakes; and therefore the pioners with ease make way, trenching and cutting round about it. Howbeit, be the rocke as ragged as it will, they count not that their hardest worke: For there is a certaine earth resembling a kind of tough cley (which they call White Lome) and the same entermingled with grittie sand, so hard baked together, that there is no dealing with it; it so scorneth and checketh all their ordinarie tooles and labour about it, that it seemeth impenetrable: VVhat doe the poore labourers then? They set upon it lustily with yron wedges, they lay on lode uncessantly with mightie beetils: and verely, they thinke that there is nothing in the world harder than this labour, unlesse it be this unsatiabie hunger after gold, which surpasseth all the harnessed & difficultie that is. VVell,

\* Quasi ad pilas  
cufum.\* Who were  
said to reare  
one mountrain  
upon the head  
of another.

when

when the worke is brought to an end within the ground, and that they have undermined & hollowed the hills as farre as they thinke good, downe they goe with their arch worke abovesaid, which they builded as they went: They begin first at those props which are farthest off, cutting the heads of the stancheons still as they retorne backward to the entrance of the worke. Which done, the sentinell onely, who of purpose keepeth good watch without upon the top of the same mountaine that is thus undermined, perceives the earth when it beginneth to sinke and cleave, menacing by that token a ruine thereof anone. Whereupon presently hee giveth a signe either by a loud crie or some great knocke, that the pioners underneath may have warning thereby to get them speedily out of the mines, and runneth himselve apace downe from the hill as fast as his legs will give him leave. Then all at once on a suddaine the mountaine cleaveth in sunder, & making a long chinke, falleth downe with such a noise and cracke, as is beyond the conceit of mans understanding, with so mightie a puffe and blast of wind besides, as it is incredible. Wherat these miners and pioners are nothing troubled, but as if they had done some doughtie deed, and achieved a noble victorie, they stand with joy to behold the ruine of Natures workes, which they have thus forced. And when they have all done, yet are they not sure of gold: neither knew they all the whiles that they laboured & undermined, that there was any at all within the hill: The hope (only) that they conceived of the thing which so greatly they desired, was a sufficient motive to induce them to enterprife, and endure so great dangers, yea and to goe through withall and see an end. And yet I cannot well say that here is all: for there is another labour behind as painefull every way as the other, and withall of greater cost and charges than the rest, namely, to wash the breach of this mountaine (that is thus cloven, rent, and laid open) with a currant: For which purpose they are driven many times to seeke for water a hundred myles off, from the crests of some other hills, and to bring the same in a continued channell and streame all the way along unto it. These riverets or furrows thus devised and conveighed, the Latins expresse by the name of \*Corrugi: a word as I take it derived à *Corrivando*, i. of drawing many springs and rils together into one head and channell. And herein consisteth a new peece of worke as labourious as any that belongeth to mines: For the levell of the ground must bee so taken aforehand, that the water may have the due descent and currant when it is to run: and therefore it ought to bee drawne from the sources springing out of the highest mountaines: in which conveyance, regard would bee had as well of the vallies as the rising of the ground betweene, which requireth otherwhiles that the water bee commanded by canels and pipes to ascend, that the cariage thereof bee not interrupted, but one peece of the worke answer to another. Otherwhiles it falleth out, that they meet with hard rockes and crags by the way, which doe impeach the course of the water: and those are hewed through, and forced by strength of mans hand to make roume for the hollow troughes of wood to lie in, that carrie the foresaid water. But a straunge sight it is to see the fellow that hath the cutting of these rockes, how he hangeth by cables and ropes betweene heaven and earth: a man that beheld him a fare off, would say it were some flying spirit or winged devill of the air. These that thus hang, for the most part take the levell forward, and set out by lines the way by which they would have the water to passe: for no treading out is there of the ground, nor so much as a place for a mans footing to rest upon. Thus you see what ado there is. And these good fellowes whiles they be aloft, \*searce with their hands and plucke forth the earth before them, to see whether it be firme and fast, able to beare the trunks or troughs for the water; or otherwise loose and brittle, which defect of the earth they call \*Vrium: for the avoiding whereof the fountainers feare neither rockes nor stones to make passage for their pipes or trunkes aforesaid. Now, when they have brought the water thus to the edge & brow of the hills where these mines of gold should be, and from whence as from an head there is to be a fall thereof to serve their purpose; they dig certaine square pooles to receive the water, two hundred foot every way, and the same tenné foot deepe: in which they leave five severall sluces or passages for the deliverie of the water into the mines, and those commonly three foot square. When the said pooles stand full, as high as their bankes, they draw up the floud-gates: And no sooner are the stopples driven and shaken out, but the water gusheth forth amaine with such a force, and carieth so violent a streame therewith, that it rolleth downe with it any stones be they never so big, lying in the way. And yet are we not come to an end of the toile, for there remaineth a new peece of worke to doe in the plain beneath. Certaine hollow ditches are to be digged for to receive the fall of the water both from the pooles above, and the mines also. These trenches the Greekes tearme Agogæ, as a man would say

Conduits,

\* or rather *Corrivu*.\* *Manus* *vahuntur* *ad* *omen*.\* or rather *Arcum*, *Græc.* *ἀργύριον*.

**A** Conduits, and those are to bee paved by degrees one under another. Besides, there is a kind of shrub or bush, named Vlex, like unto Rosemarie, but that it is more rough and prickly, and the same is there planted because it is apt to catch and hold whatsoever peeces of gold doe passe beside. The sides moreover of these canals or trenches, are kept in with planks and boards, and the same borne upon arches pendant through steepe places, that by this means the canale may have passage and void away at length out of the land into the sea.

Loe what a worke it is to search out and meet with gold! And verely by this means Spaine is growne mightily in wealth, and full of treasure. In the former worke also of sinking pits for gold, an infinit deale of labour there is to lade out the water that riseth upon the workemen, for feare it choke up the pits; for to prevent which inconvenience, they derive it by other draines. As tou-

**B** ching the gold gotten by cleaving and opening mountains, (which kind of worke I called Arrugia) it needeth no trying by the bloume-smithie, for fine it is naturally & pure of it selfe: & found there be whole lumps and masses of this kind, and in this manner. In pits likewise yee shall have such peeces, weying otherwhiles ten pounds and more. These grosse and massie peeces of gold; the Spaniards call Palacræ or Palacranæ: but if they bee but small, they have a pretie name for them, and that is Baluces. But to come againe to the shrub or plant Vlex, whereof I spake before; after it is once dried, they burn it, and the ashes that come thereof, they wash over turfs of greene grasse, that the substance of gold may rest and fettle therupon. Some writers have reported, that the countries of Asturia, Gallæcia, and Lusitania, were woont to yeeld everie yeere 20000 pound weight of good gold gotten after this sort: yet so, as they all do attribute the greatest proportion thereof to Asturia: and there is not any part of the world comparable unto it either for so great fertilitie of mines, or so long continuance, holding out as they do so many ages.

**C** As for Italie, our auncient Senat in old time thought good to have it spared, and they made an Act, forbidding expressely to breake any ground for mines: otherwise there is not, I dare bee bold to say, a land more plentifull in gold and other mettals. And here there cometh to my remembrance an Act of the Censors extant upon record, as touching the gold mine of Ictimulum, a towne in the territorie or countrey of Vercelles; which Act contained an inhibition, that the publicans who fermed that mine of the citie, should not keepe above five thousand pioners together at worke there.

Moreover, there is one devise to make artificiall gold, to wit, of Orpiment, a minerall digged  
**D** out of the ground in Syria, where it lyeth verie ebb, and the painters use it much: in colour it resembleth gold, but brittle it is in substance like as glasse-stones. And verely *C. Caligula* the Emperour (a covetous prince and greedie of gold) was in great hope to extract gold out of this minerall, & thereupon caused a huge masse thereof to be boiled, melted and calcined: and in truth, he made therof most excellent gold, but in so small a quantitie, that it would not quit for the cost and paines about it; infomuch, as he lost by the bargaine: yet his avarice was such, as hee would needs make the experiment, notwithstanding that orpiment it selfe was worth fourteen deniers the pound: but he tped so bad, that no man afterwards would go about to trie the like conclusion.

Gold untried is of a divers touch; and generally there is not any but it hath silver in it more or lesse: for in some places, the gold ore hath a tenth part in weight of silver, in others a ninth, and there is again that hath a mixture of the eighth part. In one gold mine within Fraunce, called Albicarense, there is found in gold the six and thirtieth part of silver and no more: such mettall is not elfewhere found to my knowledge, and therefore it passeth all other whatsoever.

There is a base kind of pale and whitish gold, which hath in it a fifth part of silver: and wherefoever this is found, they call it Electrum. Such mettall lieth commonly in trenches and pits minerall, and namely with that gold which I called before Canaliense. Moreover, there is an artificiall Electrum made, namely by entermingling gold with silver according to the naturall mixture: but if it exceed that proportion of one part to five, it will not abide the hammer and the anvill. This white gold also hath been of great account, time out of mind, as may appeare by the testimonie of the Poët *Homer*, who writeth, that the palaice of prince *Menelaus* glittered with gold, electrum, silver, and yvorie. At Lindos (a cittie within the Island of the Rhodians) there is the temple of *Minerva*, wherein ladie *Helena* did dedicat unto that goddesse a cup made of Electrum: and as the storie saith moreover, it was frained and wrought just to the proportion and bigneffe of one of her owne paps. This propertie hath Electrum naturally, To shine by candle light, more cleare and bright than silver. This singularitie and proper vertue it hath besides (if it

be naturall) to discover and shew any poison: for, be there poison in a cup of this metall, a man shall see therein certaine semicircles resembling rainbows, & perceive besides the liquor to keep a hissing & sparkling noise as the fire doth; which two signs, do certainly give warning of poison.

As touching statues of gold: it is said, that the first image that ever was knowne to bee solid and massie, was that of the goddesse *Diana* surnamed *Anaitis*, which stood within a temple dedicated unto her, which in my Cosinographie I have signified under that name; and this was before any brazen statue of that making. This temple in those parts was accounted in regard of the divine power of this goddesse, most holy and sacred; and such a kind of Image they call *Holosphyraton*. Howbeit, as religious as the church was, *Antonie* in his voyage into Parthia, spoiled it, and carried away the said image. And here I cannot forget to put downe a prettie speech, which (by report) an old gentleman and souldior of Bononie delivered to *Augustus Caesar*, at what time as he was entertained as a guest and supped with the said Emperour at his owne table: for being demaunded by *Augustus*, whether it was true, that the man who first violated this goddesse, died blind, lame, and bereaved of all his lims? he answered; Yea sir, that it is; and that me thinks you should know best, for even now a leg of his you have at supper, and \* all your wealth besides is come unto you by that saccage.

\* For *Augustus Caesar* defeated *Antonie*, & was mightily enriched by the spoile of him.

\* And yet other writers say, that all Greece erected that image to honor him withall.

The first man that \* caused his owne statue to be made of gold, and the same solid and massie, was *Georgius Leontinus* the great Orator and Rhetorician, which (to immortalize his own name) he set up in the temple at Delphos; and this was about the 70 Olympias: whereby wee may see what wealth and gain was gotten in those daies by teaching Oratorie and the Art of Rhetorike.

But to come at length unto the medicinable vertues of gold: certes, divers waies effectuell it is in the cure of many diseases: for first of all, soveraigne it is for greene wounds, if it be outwardly applied: and if young children weare it about them, lesse harme shall they have by any forcerie, witchcraft, or enchantments, that be brought into the house, or practised where they are: howbeit, gold it selfe if it be carried over one, is thought to bee mischievous and hurtfull: for in that sort it doth harme also to hens that coue and sit, or ewes that are great with lambe and readie to yeane. But what is the remedie to prevent this mischiefe? marry take the same gold that is thus brought in place to doe a shrewd turn, wash it well, and with that water besprinkle them that you would cure. Moreover, gold may bee torrified once with corns of salt taken to the triple weight thereof; and a second time with two parts of salt, and one of the stone which they call *Schistis*: by this manner of preparing, all the venomous and hurtfull qualitie that is therein, it doth transfuse into the other things that be calcined or burnt therewith (which must be done upon an earthen vessell) and it selfe continueth pure and incorrupt still. Now the rest of the ashes separated from the gold, saved in an earthen pot, and incorporat with water into the forme of a liniment, healeth the foule tetter that appeareth in the face: it cureth the same disease also, if the face bee rubbed with the said ashes and beane floure together, but then it must be afterwards washed off. These ashes thus prepared, cure the hollow ulcers called fistuloes, and also the hæmorrhoids: but in case you put thereto the \* floure of salnitre, it healeth corrupt & putrified ulcers, and such as stink againe: the same being boiled in hony with *Nigella Romana*, doth gently loose the belly, if the navell be anointed therewith. To conclude, *M. Varro* saith, that gold will cause werts to fall off.

\* *Nivispama*, or *Aphronieru*, i. Saltpetre.

#### CHAP. V.

Of *Borras*, and the six medicinable properties that it hath: the wonderfull nature thereof in sodring one metall with another, and in bringing all metalls to their perfection.

**C**hrysocolle, called otherwise *Borax*, or greene earth, is found in those pits and mines that are digged for gold: and a humor it is at the first, runnung along the veine of gold, which as it thickeneth and groweth muddie, congealeth at length by the extreame cold of winter to the hardnesse of a pumish stone. Howbeit, the best kind of *Borax* we have knowne by experience to be engendred in mines of brasse; and the next to it for goodnesse, in those of silver: otherwhiles also men meet withall in leaden mines, but the same is not so good as that which the gold mines do yeeld. Moreover, there may be an artificiall *Borras* made in all the said metall mines, but far inferior to that which is naturall; namely, by letting water gently to run amoug their veins all winter long untill the month of Iune: the which water, in Iune and Iuly will grow to be dry and prove

**A** proove Borrax; whereby a man may perceiue plainly, that Borrax is nothing els but a putrified veine of metall. But this minerall, if it bee of the owne kind, differeth from this other which is made by art of man, especially in hardnesse, for much harder it is, and called the yellow Borax, or in Latin, Lutea: and yet it may be brought to that colour by artificiall means, namely by dying with an hearb called likewise \*Lutea: for of this nature it is, that it will take colour & drinke it in, as well as linnen or woollen. But for to dresse and prepare it for the purpose; first, they pun it in a mortar, then they let it passe through a fine serce; afterwards it is ground or beaten againe, and so it is serced a second time through a finer serce; whatsoever passeth not through but remaineth behind, must be punned once more in a mortar, & so ground into a small powder: and ever as they have reduced any into powder, they put it into sundrie pots or cruses: then they let the same to lie infused & soked in vinegre, untill the hardnesse therin be wholly resolved: which done, to the mortar it goeth againe, where it must be throughly stamped for altogither: and so when it is well washed out of one tray or boll into another, they let it drie: after it is thus prepared, they give it a colour with the hearbe Lutea (before said) and alume de plume: and thus you see, it must be painted and died first, before it selfe serve to paint or die withall. And herein it skilleth much how pliable & apt it is to receive the said colour; for unlesse it have willingly taken a deep tincture, they use to put therto Schytanum and Turbystum, for so they call two drugs which serve to make it take a colour the better. This Borax thus died, our painters use to call Orobitis: and two kinds they make therof; to wit, Lutea, *i.* the yellow, which they keep for the powder or colour \*Lomuntum; the other liquid, namely when the said grains or pellets be resolved into a kind of moisture like drops of sweat. This Borax of both sorts, is made in the Isle Cypros. The principall and best of all other, commeth from Armenia: in a second degree, from Macedonia: but the greatest quantitie thereof is in Spaine. The excellent Borax is knowne by this marke especially, if it resemble perfectly in colour the deepe and full greene that is in the blade of corne well liking. In our time, and namely in the daies of the Emperour *Nero*, the floore of the grand cirque or shewplace at Rome, was seene paved all over with greene Borax, at what time as he exhibited goodly fights and pastimes to the people; and namely, when he meant himselfe to run a race with charriots, and tooke pleasure to drive his horses upon a ground sutable to the colour of the cloth or liverie that he \* wore himselfe at that time: and in truth, a world of workemen he brought thither to lay the said paving. All the sorts of Borax may be reduced into three distinct kinds: to wit, the rough, valued at seven denarij a pound; the meane, which is worth five; and the powdred Borax, called also the grasse-greene Borax, which costeth not above three deniers the pound. As for the sandie or powdred Borax, the painters before they use it, lay the first ground underneath it, of vitrioll and \*Parætanium, and then the Borax aloft: for these things take it passing well, & besides give a pleasant lustre to the colour. This Parætanium (for that it is most fattie & unctuous by nature, & for the smoothnes besides most apt to sticke too and take hold) ought to be laid first; upon which must follow a course of the vitrioll over it, for feare least the whitenesse of the foresaid Parætanium doe pall the greenesse of the Borax, which is to make the third coat. As for the Borax called Lutea, some thinke it tooke that name of the hearbe Lutea; which also, if it bee mixed and tempered with azure or blew, maketh a greene, which many doe lay and paint withall in stead of Borax; which as it is the cheapest greene of all other, so is it a most decentfull colour.

**E** Borax doth not onely serve painters, but is much used also by Physicians; and namely, to mundifie wounds and ulcers, if it be made into a salve with wax and oile: and drie as it is of it selfe in powder, it hath a desiccative qualitie, and doth conglutinat and soder verie well: being mixed with honey into an electuarie, they give it inwardly unto those that have the squinancie, and cannot draw their wind but sitting upright, & so it provoketh vomit. Moreover, it entreth into many collyries or eyefalves, especially to consume and discusse the cicatrices and films growing within the eyes: it goeth also to the making of greene plastres, such as bee applied either to mitigate paine, or to heale the skin. And verely this Borax not artificially died, thus employed in phylick; the Physicians call Acefin; and is not that which men name Orobitis, and which receiveth a tincture from mans hand.

**F** Furthermore, there is a Borax or Chryfocolla, which goldsmiths occupie especially about sodring their gold: & of this kind all the rest take the name also of Chryfocolla. This is altogither artificiall, and is made of Cyprian verdegris or rust of brasse, the urine of a yong lad, and salnitre, tempered all together and incorporat in a brasen mortar, stamped with a pestill of the same met-

\* Some take it to be weid or yellows.

\* Lomuntum, See the beginning of the next booke.

\* For some were called Praefini: that ran for the prise, *i.* Greenkms.

\* A kind of chalkie earth; or clay, growing neare the sea floore.

\* Whereupon it tooke the name Chryfocolla, *i.* gold-glew or soder-call.

tall. Our countrymen in Latin call this Borax Santerna: with it they use to soder that gold especially which standeth much upon silver, and is therefore called Argentosum. This kind of gold may be known thus; namely, if it will looke bright and cleare upon the putting of Santerna unto it: whereas contrariwise, if it hold much upon brasse (and such gold is named *Ære sum*) it will have no lustre at all, but looke dim and duskish upon the laying of Borax upon it, and besides will hardly be sodred. But to soder such gold, there is a proper glew or soder made, with an addition of gold and the seventh part of silver to the rest abovenamed, and all the same stamped and united together. And since I am entred into the seat of sodring, it were verie meet and convenient to annex unto this present discourse, all things else concerning it, that wee may under one view behold the admirable works of Nature in this kind. The soder of gold then, is Borax, which I have shewed alreadie. Iron is sodred with the stiffe potters cley Argilla. Brasse ore or Chalamine called Cadmia, serveth to unite and knit peeces of brasse together in masse. Alume is good to hold plates of brasse one to another. Rosin doth soder lead, and besides is the proper cement of marble: but blacke lead will joyne well, by the means of the \* white: and one peece of tin with another, with the helpe of oile. In like manner, tin will hold sure with a soder of brasse file-dust; and silver, with tin. Both brasse or copper, and also iron ore, melt best with a fire made of Pine-wood; as also with the Papyr reed in Ægypt: but contrariwise, gold soonest melterth with a fire of chaffe and hulls. Quickelime will catch an heat and burne, if water be cast upon it, and so doth the \* Thracian stone: but the same, oile doth quench. Fire is most of all extinguished and put out with vinegre, with birdlime, and the white of an egg. No kind of right earth will burne light or flame. Finally, charcole which hath been once on fire, then quenched and afterwards set a burning againe, is of more force and giveth a greater heat, than that which commeth new from the hearth.

\* Some take this for Tin-glasse.

\* Which some take for pit-cole, or sea-cole rather, such as cometh from Newcastle by sea: or rather a kind of yeast.

#### CHAP. VI.

☞ *Of Silver, Quicke-silver naturall, Stibium, or Alabastrum. The drosse or refuse of silver, and litharge of silver.*

IT followeth by good order to write in the next place, of silver mines, from whence proceedeth the second rage that hath set men a madding: where first and formost this is to be noted, that there is but one means to find silver, and that is in pits sunke of purpose for it: neither is there any shew at all of silver to give light thereof, and to put us in hope of finding: no sparks shining, like as there be in gold mines which direct us to it. The earth that engendreth the veine of silver, is in one place reddish, in another of a dead ash colour. But this a generall rule, that it is not possible to melt and trie out silver ore, but either with lead, or the veine and ore of lead. This minerall or mettall they call \* Galena, found for the most part neare to the veins and mines of silver. Now by the means of fire, when these are melted together, part of the silver ore setteth downward and turneth to be lead, the pure silver floteth aloft, like as oile upon water. In all our provinces, yea and parts of the world to speake of, there be mines of silver to be found: howbeit the fairest be in Spaine, and yeeld the finest and most beautifull silver: and the same also like as gold, is engendred in a barraine soile otherwise and fruitlesse, and even within mountains: looke also where one veine is discovered, there is another alwaies found not far off: which is a rule observed not in mines of silver onely, but also in all others of what mettall soever; and hereupon it seemeth that the Greeks doe call them \* Metalla. And verely, straunge it is and woonderfull, that the mines of silver in Spaine which were so long agoe begun by *Anniball*, should continue still as they doe, and retain the names of those Carthaginians who first found, discovered, and brought them to light: of which, one named then Bebelo, & so called at this day, yeelded unto *Anniball* daily 300 pound weight; which mine even at that time had gone under the ground and hollowed the mountaine a good mile and a halfe: and all that way the Aquitans at this day standing in water, lade the same up, labouring night and daie by the candle or lampe-light, everie man in his turne, and during the burning of a certaine measure of oile, in such wise as they divert the water from thence, and make a good big river thereof, to passe and run another way. A veine of silver which lieth but ebb within the ground, and is there discovered, the miners call *Crudana*, as it were a raw veine. In old time those that digged for silver, if they met once with alume, were wont to give over their worke and seeke no farther: but of late daies it happened, that under alume there was found a veine of white brasse or laton, which fed mens hopes still, and

\* or, *Molybdana*.

\* *quasi μολύβδα*, one after another.

**A** and cause them now to sinke lower, and never rest so far as they can dig. And yet there is a damp or vapour breathing out of silver mines, hurtfull to all living creatures, and to doggs especially. Moreover, this point is well to be marked, that gold and silver both, the softer that they bee and tender, the better they are esteemed: and silver being white as it is, most men marveile how it commeth to passe, that if one rule paper or any thing therewith, it will draw blacke lines, and sullie as it doth.

Furthermore, within these veins and mines abovesaid, there is a certaine stone found, which yeeldeth from it an humor continually, and the same continueth alway liquid: men call it \*Quick-silver (howbeit, being the bane and poison of all things whatsoever, it might be called Death-silver well enough) so penetrant is this liquor, that there is no vessell in the world but it will eat and break through it, piercing and passing on still, consuming and wasting as it goeth: it supporteth any thing that is cast into it, and will not suffer it to settle downward but swim aloft, unlesse it be gold onely; that is the only thing which it loveth to draw unto it and embrace: verie proper it is therefore to affine gold; for if gold and it bee put together into earthen pots, and after often shaking be poured out of one into another, it will mightily purifie the gold and cast forth all the filthie excrements thereof; and when it hath rid away all the impurities and grosse refuse, it selfe ought then to be separated from the gold: for which purpose, poured forth the one & the other ought to be, upon certaine skins of leather well tewed and dressed untill they bee soft; through which the quick-silver may passe; and then shall you see it stand upon the other side in drops like unto sweat sent out by the pores of our skin, leaving the gold pure and fine behind it: and verely the affinitie between gold and quick-silver is so great, that if any vessels or peeces of brasse are to be gilded, rub the same over first with quicke-silver before the goldsoile bee laid on, it will hold the same most surely: mary this one discommoditie there is in it, that if the leaves of gold be either single or verie thin, the whitenesse of the quick-silver will appeare through, and make the gilding more pale and wan: and therefore our cunning goldsmiths who would make their chapmen to pay for their plate as double guilt (when it is indeed but thin laid and single) and so picke their putes, set a rich and deepe colour upon their worke for the time, by laying under the gold in stead of quicke-silver naturall, the white of an egg, and then upon it artificiall quick-silver named Hydrargyrum, whereof I purpose to write in place convenient. And to say a truth, the right quick-silver which is of the owne kind, is not commonly found in great plentie.

**D** Over and besides, within the same mines and among the veins of silver, there is found a minerall, which to speake properly, is a stone concret of a certaine scum or foame, white and shining, howbeit not transparent, which is called by some Stimmi, by others \* Stibium, Alabastrum, or Larbason. And hereof there be two kinds, the male and the female: but the female Antimonie or Stibium is the better esteemed: for the male is more rude, rough, and rugged; and yet for all that, not so weightie, bright, and radiant; besides that, it is more charged with sand: whereas the female contrariwise, shineth and glittereth plentifully; being also brittle and tender, apt to cleave easily into plates or flakes, and not to breake into lumps and gobbets.

Touching the vertues of Stibium pertinent unto physicke; astringent it is and refrigerant, but a principall and peculiar medicine to be employed about the eyes; for thereupon it was that most men called it Platyophthalmon, for that being put into those ointments which are to \* beautifie the eyes of women, (named thereupon Calliblephara) it seemeth to extend the compass of the eyes, and make them appeare more open, faire, and \* large withall. Antimonie pulverized and incorporat with the powder of frankincense, by the means of gum withall, stayeth the flux of humors into the eyes, and healeth the fretting and exulcerations incident thereto: being otherwise a proper medecine to staunch the blood that gusheth or issueth from the brain. But for to stop the bleeding of any fresh wound, the powder of Antimonie alone is thought to be more effectually, if the place be strewed withall: which also is a singular thing to heale the old bitings of doggs. It cureth moreover, any burne occasioned by fire, in case it bee tempered in some convenient sewer and wax, with litharge of silver and ceruse or white lead, and so reduced into a salve. But for to prepare Antimonie aright, it ought to be well luted all over with a certaine kind of past made of cow-dung, and then burnt and calcined in an oven: which being done, to bee quenched with womans milke, and then stamped and brayed well in a mortar, putting thereto raine water among, and ever and anon the troubled water ought to be transfused into a vessell of brasse, and clarified therein together with sal-nitre. As for that which settled in

\* Or life-silver.

\* We call it Antimonium.

\* And therefore Jon called it μέλανα σιμμιον ἰμματορ εἶσφορ, when hee reckoneth up the devices that queen Omphale had to paint & trim her selfe. \* Which was cousted a grace in old time, as may appeare by Homer, who giveth to Qu. Juno the Epithet of βρομίς, i. broad eyed, as is a cow or heifer.

the bottome of the mortar, is held to be the droſſe and dregs thereof, ſtanding moſt upon lead, and is throwne away as good for nothing: but the pot or veſſell whereinto the troubled water aforeſaid was powred, after it is well covered and ſtopped with a linnen cloth, muſt be ſuffered to ſtand all night to take a ſettling; and the next morrow that which floreth aloft, is to be powred out by little and little, and the reſt of the liquor to be ſoked forth with ſponges, and ſeparated from the antimonie. Now, that which reſteth in the bottome, is taken to bee the floure of antimonie, and ſo called; which they lay forth in the Sun a drying, covered with a fine linnen cloth, that it ſhould not be overmuch dried: which done, they beat this fine floure againe in a mortar, and ſo reduce it into trochiſques. But in this operation of preparing antimonie, above all things regard would be had in the burning thereof, that it be not overmuch calcined and ſo turne into lead. Some, in the burning of antimonie, uſe not dung as is beforeſaid, but rather lap the ſame about with ſome greace or tallow: others, after it is well beaten and punned, ſtreine it with water through a threefold linnen cloth, & caſt away the dregs remaining behind: but the liquor which paſſed through, they poure out of one veſſell into another, and the reſidence alwaies they gather and ſave, which they mix in the compoſition of plaſtres and eyefalves or collyries.

As touching the droſſe or reſuſe in ſilver, the Greeks call it Helcyſma: the nature thereof is aſtringent and refrigerative: it entreth into plaſtres, like as lead ore doth, (which is named Molybdæna, and whereof I entend to write in my treatiſe of lead) eſpecially thoſe that are made for to heale, cicatrice, and ſkin. Alſo being injected by way of clyſtre with oile of myrtles, it cureth tineaſins and dyſenteries. It is uſed much alſo in thoſe lenitive and unctuous plaſtres named Liparæ; and ſerveth likewiſe for the excreeſcense of proud fleſh in ulcers; for thoſe exulcerations which come of rubbing and fretting, or the running ſores and ſcalls in the head.

Within the metall mines aforeſaid, there is engendred another minerall, knowne by the name of Spuma argenti, [*i. the ſome of ſilver*] commonly called litharge; and three ſorts there be found of it. The beſt litharge, of gold, which they call Chryſitis: the ſecond, of ſilver, named Argyritis: and a third, of lead, which is Molybditis: and many times all theſe kinds ſo diſtinct in colour, are found in one and the ſame lumpe or puffed loafe of litharge. The beſt litharge is brought out of the region Attica: the next in goodneſſe commeth from Spaine. Litharge of gold named Chryſitis, is made of the verie mine and veine of ſilver; Argyritis, of ſilver it ſelfe; and Molybditis, of the lead which is melted with the ſilver: as wee may ſee at Puteoli, where great ſtore of it is made, and of that place tooke the name Puteolana. All the ſorts of them are made, after that the metall or matter appropriat unto them, is throughly melted and tried; for it runneth downe from the upper pan into that underneath: out of which, it is taken up with yron broches; and to the end that it might be of a ſmall weight, ſome wind it about the broch in the verie flame of the furnace: and as it may appeare by the verie \* name, it is no other thing but the ſcum of the ore or metall boiling and melting over the furnace: from droſſe it differeth as much as ſcum or froth above, may from dreggs or lees beneath: and as the one is an excrement caſt up from a matter while it is purging it ſelfe, ſo the other is the reſuſe or grounds thereof after it is purged and ſetled. Howbeit, many there bee, who make but two kinds of this ſome or litharge; the one \* Stereſitis, as it were ſolide and maſſive; the other \* Peumene, as one would ſay, puffed up and full of wind. As for the third, named Molybdæna, they reckon as a thing by it ſelfe; to be treated of in the diſcourſe or chapter of Lead. Now the Litharge aboveſaid, ought for the uſe that it is employed about, for to be prepared in this manner: Firſt, the lumps aforeſaid are broken into ſinall peeces as big as hazell nuts, and ſet over the fire again: thus when it is once red hot by the blaſt of bellows, to the end that the coles and cinders might be ſeparated one from another, there is wine or vinegre caſt upon it, both to waſh, and alſo withall to quench the ſame. Now if it be Argyritis, to the end that it may looke the whiter, they uſe to breake it to the bigneſſe of beans, and give order to ſeeth it in water within an earthen pot, putting thereto wheat and barley lapped within peeces of new linnen cloth, and ſuffer them to boile therewith untill they \* burſt: which done, for ſix daies together they pun it in mortars, waſhing it thrice everie day in cold water, and in the end with hot; and ſo at length put to everie pound of the ſaid litharge, the weight of one obolus of Sal-genum: the laſt day of all, they put it up in a pot or veſſell of lead. Some there be who ſeeth it with blanched beans and huſked barley, and after that, drie it in the Sun: others thinke it better to ſeeth it with beans and white wooll, untill ſuch time as it colour the wooll no more blacke: then they put thereto Sal-genum, chaunging eſtſoons the water, and drie

\* Spuma argenti.

\* or rather, Stereſitis.  
\* or rather, Peumene.

\* Rumpuntur.

- A** drie it for the space of fortie daies together in the hottest season of the Summer. There be againe who thinke it best to seeth it in water within a swines bellie, and when they have taken it forth, rub it well with salnitre, & pun it in morters as before, with salt. Ye shall have them that never bestow seething of it, but onely beat it with salt, and then put water thereto and wash it. Well, thus prepared as is before said, it serveth for collyries and eye-salves: in a liniment also, to take away the foule cicatrices or scars, the pimples and speckes likewise that marre the beautie of women, yea; and our dames wash the haire of their head withall to make it cleane and pure. And in very truth litharge is of power to drie, mollifie, coole, and attemper; to cleanse also, to incarnat ulcers, and to assuage or mitigat any tumors. Beeing reduced into the unguents and plâstres above said, and namely, with an addition of rue, myrtles, and vinegre, it is singular for *S. Antonies* fire. Semblably, being incorporat with oile of Myrtles and wax into a cerot, it healeth kibed heeles.

CHAP. VII.

¶ *Of Vermillion: and of what estimation it was among the old Romanes: the first invention thereof. Of Cinnabaris, the use thereof in pictures and in Physicke. The sundrie sorts of Minium or Vermillion, and how it is to be ordered to serve Painters.*

- C** **T** Here is found also in silver mines a minerall called Minium, *i.* Vermillion, which is a colour at this day of great price and estimation, like as it was in old time: for the ancient Romanes made exceeding great account of it, not only for pictures, but also for divers sacred and holy uses. And verely *Verrius* alleadgeth and rehearseth many authors, whose credit ought not to be disprooved, who affirme, That the manner was in times past to paint the very face of *Jupiters* image upon high and feastivall dayes, with Vermillion: as also, that the valiant captaines, who rode triumphant into Rome, had in former times their bodies \* coloured all over therewith: after which manner, noble *Camillus* (they say) entered the citie in triumph. And even at this day, according to that auncient and religious custome, ordinarie it is, to colour all the unguents that are used in the feastivall suppers at a solemne triumph, with Vermillion. And no one thing do the
- D** Censors give charge & order for to be done, at their entrance into office, before the painting of *Jupiters* visage with Minium. The cause and motive that should induce our auncestors to this ceremony, I marvaile much at, and cannot imagine what it should be. True it is and well knowne, That in these daies the *Æthyopians* in generall set much store by this colour, and have it in great request, in somuch, as not onely the princes and great lords of those countries have their bodies stamed throughout therewith, but also the images of their gods are painted with no other colour: in which regard I am moved to discourse more curiously and at large of all particulars that may concerne it.

\* To shew what bloudie battels they had fought, & what carnage of their enemies they had made: for without much effusion and drawing of their blood, they might not triumph.

- Theophrastus* saith, That 90 yeares before that *Praxibulus* was established cheefe ruler of the Athenians, (which falleth out just upon the 249 yeare after the foundation of our city of Rome)
- E** *Callias* the Athenian was the first that devised the use of Vermillion, and brought the lively colour thereof into name: For, finding a kind of red earth or sandie grit in the mines of silver, and hoping that by circulation there might be gold extracted out of it, he tried what he could doe by fire, and so by that meanes brought it unto that fresh and pleasant hue that it hath: which was the first originall of Vermillion. He saith moreover, That even in those daies there was found Minium in Spaine, but the same was hard and full of grittie sand: likewise among the Colchi, in a certaine rocke inaccessible; by reason whereof, the people of the countrey were constrained by shooting at it, to shake and drive it downe: howbeit the same was but a bastard Minium, But the best simply (saith he) was gotten in the territorie of the Cilbians, somewhat higher in the countrey, than Ephesus: in summe, That the said Minium or Vermillion, is a certaine sandie earth, of a deepe skarlet colour, which was prepared in this order: First they pun and beat it into powder, and then washed it being thus pulverized. Afterwards, that which settled in the bottome, they washed a second time. In which artificiall handling of Minium, this difference there is, that some make perfect Vermillion of it with the first washing: others thinke, the Vermillion of that making to be too pale and weake in colour, and therefore hold that of the second washing to be best.

And

And verely, I wonder not that this colour was so highly esteemed; for even beforetime, during the estate of Troy, the red earth called Rubrica, was in great request, as appeareth by the testimonie of *Homer*, who being otherwise sparie ynough in speaking of pictures and colours, yet commendeth the ships \*painted therewith. The Greeks call our Minium by the name of Miltos, and yet some tearme it Cinnabari: And hereof arose the error occasioned by the Indian name Cinnabari. For so the Indians call the bloudie substance of a Dragon crushed and squeased with the weight of the Elephants lying upon them readie to die, to wit, when the said Dragons are full with sucking out the bloud of Elephants before: and now their own and it are mingled together, according as I have shewed heretofore in the storie of those beasts. And verely, there is not a colour besides, which expresseth the lively colour of bloud in pictures so properly as Minium. As for that other Cinnabaris of India, it is most holesome to be put into antidots, preservatives, and countrepoysons, yea, and other soveraigne medicines to be taken inwardly. But our Physicians (beleeve me) for that by an error Minium or Vermillion is called Cinnabaris, use in steed of Sanguis Draconis, the said Minium; which in very truth is no better than a meere poyson, as I will shew anon. Well, in old time they used to draw those pictures and pourtraits which consist of one single colour, & be called Monochromata with this colour Cinnabaris. They painted also with the Minium of Ephesus, but they gave it over in proccess of time, because such colours were so costly, and required such paines ere they were prepared and made perfect. Besides, both the one and the other were thought to be over-quick and stinging in hand: and therefore they betooke themselves to the red earth Rubrica and Sinopium, of which colours I will speake more in their proper places. But to returne again to Cinnabaris or Sangdragon: it is sophisticated and corrupted either with Goats bloud, or else with the fruit of Cervoises punned. But the true Cinnabaris or Sangdragon is worth fiftie sesterces by the pound. As for Minium or Vermillion before said, king *Inba* saith, That it groweth plenteously also in Carmania. And *Hermogenes* affirmeth, That *Aethyopia* likewise is not without good store of it. But from neither of those two countries is it brought unto us, nor (to say a truth) out of any other place but Spaine. The best and most excellent is that which cometh out of the territorie of Sisapone in the realme of Granada or Bœtica, a part of Spaine, even from a mine of Vermillion there, which paieth a great custome, and yeeldeth much revenue to the people of Rome: and there is nothing looked unto more streightly for feare of fraud and imposture: for, lawfull it is not there to dresse and refine it; but uncocted and crude is it brought to Rome in the masse as it lay within the veine, sealed by the sworn masters of the mine, which yeeldeth one year with another tenne thousand pound weight or much thereabout. At Rome it is washed, and a price there is set upon it by an expresse act, namely, That it should not be sold above seventie deniers the pound. But many waies is it sophisticated, whereby the societic and fellowship of the Publicanes, who had the ordering of it at Rome, robbed the Commonweale, and gained themselves. For a second kind there is of Minium, found almost in every mine of silver and lead, the which is made of a certaine stone intermingled in the veines of those mettals after the same is burnt; and not of that red stone which yeeldeth forth the humour that I named before Quicksilver: for this stone may it selfe with boiling bee brought to silver, but of other red peeces of earth found together with the said true Vermillion, which are knowne to be barraine and void of the right Vermillion, onely by the leaden hue which they have: for unlesse it bee in the furnace they never wax red, and then beeing fully burnt and calcined, they are beaten to powder. This is that Minium of a second sort, and much inferiour unto those naturall pouders and sands of the true Minium, notwithstanding very few there be that know it. Well, this is that Minium wherewith the true Vermillion is sophisticated in the worke-houses and shops of those Publicanes, whose companie and fellowship had the ordering of it: like as it is corrupted also with Scyricum. But how this colour Scyricum is made, I will in due place write hereafter. Certes, our painters to give the better lustre unto Minium, yea, and to save charges, have devised to lay the first ground under it of this Scyricum. Besides this, they have another cast to gaine (or steale rather) by Minium; for by reason that it sticketh unto their pensils ever and anon, they wash it off when they be full: this setteth downe to the bottome of the water where it remaineth, and the painters take it for their availes: but they were as good picke their maisters purse who setteth them a worke. But if a man would know the true and sincere Vermillion indeed, it ought to have the rich and fresh colour of skarlet. As for the brightnesse that is in the second sort, if a wall bee painted therewith, the naturall moisture and dankenesse that cometh from thence, will abate the

\*Such are called by *Homer*  
μαλτοπαροις

**A** the lustre soone. And yet this Minium is taken to be but a kind of rust in mettals, either silver or lead, as they lie in the mines. Moreover, the minerall Vermillion found naturally in the foresaid Minium mines of Sifapona, have no silver mixed, therewith, boyle and trie it in the fire as much as you will. Also the way to find true Minium from false, is by the meanes of gold: for touch the fophtificat Minium with a peece of gold red hot, it will wax blacke: whereas the true Minium keepeth colour still. [Where by the way note, That I read it may be falsified with Quicklime:] And after the same manner, if there be no gold at hand to trie it by, you shall soone see the proofe and find the falshood by a plate of yron red hot, and used accordingly. Furthermore, this hath beene observed, That the shining beames either of Sun or Moone, doe much hurt to the lustre of Vermillion, or any thing painted therewith. But what meanes to prevent this inconvenience? Even  
**B** to vernish the wall after the colour is dried upon it in this manner: Take white Punicke wax, melt it with oile, and while it is hote, wash the said painting all over with pensils or fine brushes of bristles, wet in the said vernish. But when this vermish is laid on, it must be well chafed & heat againe with red hot coales made of Gall-nuts held close unto it, that the wall may sweat and drie againe: which done, it ought afterwards to be rubbed over well with cerecloths, and last of all, with cleane linnen cloths, that it may shine againe and be slicke as statues of marble be.

Moreover, the workmen that are employed in their shops about the making of Vermillion, do bind unto their faces in manner of Maskes, large bladders, that they may take and deliver their wind at libertie, and yet not bee in daunger of drawing in with their breath that pernicious and deadly powder, which is no better than poyson: yet so, as they may see out of the said masks nevertheless.

**C** To conclude, Vermillion is used much in limning the titles and inscriptions of rols and books, it setteth foorth the letters also, and maketh them more faire and beautifull which are written in tables over sepulchres, be they enriched otherwise either with gold or marble stone.

## CHAP. VIII.

*Of Quicksilver artificiall, called Hydrargyrum. Of gilding silver. Of Touch-Stones for to trie the diverse kinds of silver.*

**D** SO inventive is the wit of man, that there hath beene devised in the world a meanes to make an artificiall Quicksilver in stead of the true and naturall, and that out of the second kind of Minium which before I called Secundarium. I should erewhile have spoken thereof in the chapter of the right Quicksilver, but deferred it I have no farther than to this present place. First therefore this is to be understood, that made it is two manner of waies, sometimes of the Minium aforesaid punned with vinegre in morters, and with pestles all of brasse; otherwhiles it is drawne by fire: for they put secundarie Vermillion in an earthen pot well luted all over with cley, upon which there is set a pan of yron, & the same covered over the head with another pot well cemented; under which earthen pot abovenamed, there ought to be a good fire made, & the same kept continually with blowing: and thus by circulation there will appeare a dew or sweat in the uppermost vessell proceeding from the vapors resolved, which beeing wiped off, will in substance shew liquid as water and in colour resemble silver: The same liquor is easie to divide into drops, and as  
**E** apt againe by the lubricitie thereof, to run into an humor. This Quicksilver beeing by the judgement of all men a ranke poyson, I suppose, that all things reported of Minium as medicinable, be dangerous remedies, unlesse haply that by inunction of the head or belly, it staieth flux of blood; with this caution and charge notwithstanding, that it neither perce and enter into the inward noble parts, nor touch the wound: for otherwise my conceit is, that it ought not to be used. I see that nowadaies silver onely, and in manner nothing else, is gilded by the meanes of this artificiall Quicksilver: whereas gold foile should be laid alio after the same maner upon vessels, or any workmanship of brasse: but (as I have before said) the deceit and fraud that is every where in the world, which maketh men so wittie as they be, hath devised other meanes of gilding, and those of lesse  
**F** dispence and charge than with any Quicksilver, according as I have before declared.

I cannot thus write as I doe so much of gold and silver, but me thinks I must of necessity speak of the stone which they call in Latin \*Cotricula, which in times past was not usually found in any \* : The touch- place but in the river Tmolus, as saith *Theophrastus*: but in these daies wee find it every where: stone,  
 some call it Heraclius, others Lydius. Now these stones all the sort of them are but small, not

exceeding foure inches in length, and two in bredth. That part or side which lieth above toward the Sunne when it is found, is thought better for touch, than the other which lieth to the earth. By meanes of these touchstones, our cunning and expert mine-masters, if they touch any ore of these mettals, which with a pickax or file they have gotten forth of the veine in the mine, will tell you by and by how much gold there is in it, how much silver or brasse, and they will not misse a scruple: a wonderfull experiment and the same infallible. G

As touching silver, two degrees there be of it, different in goodnesse, which may bee knowne and discerned in this manner: For lay a peece of silver ore upon a scilse, plate, or fire pan of yron red hot, if it continue white still, it is very good, if the same become reddish, goe it may for good too in a lower degree; but in case it looke blacke, there is no goodnesse at all in it. Howbeit, there is some deceit also in this triall and experiment, which may crosse a man in his judgement: for let the said scilse or plate lie a time in a mans urine, be the ore never so base that is laid thereupon when it is burning red hot, it will seeme to take a white colour for the time, and deceive him that shall see it. To conclude, there is another pretie prooffe of silver fine, if it be bright and burnished, and that is by breathing upon it: for if the breath be seene therupon presently as a sweat, and the same passe away incontinently as a cloud, it is a signe of perfect silver. H

CHAP. IX.

Of mirroirs or looking glasses. And of the Egyptian silver.

AN opinion it was sometime generally received and beleevd, That no plates might be driven by the hammer, nor mirroirs made, but of the best and purest silver: And even this experiment is falsified and corrupted by deceit. But surely a wonderfull thing in Nature this is of these mirroirs of silver, that they should represent so perfectly the image of any thing that is before them, as they doe: which must needs be (as all men confesse) by the reverberation of the aire from the solid bodie of the mirroir, which beeing beaten backe againe from it, bringeth therewith the said image expressed therein. The same reverberation is the cause that such looking glasses as by much usage are polished and made subtiler, doe in that sort gently drive backe the image represented within them, that it seemeth infinitely big in proportion of the bodie it selfe: such difference there is in them, and so materiall it is, whether they repercusse and reject the aire, or receive and entertaine it. Moreover, there bee drinking cups so framed and fashioned with a number of mirroirs within, that if there doe but one looke within them, he shall imagine that he saw a multitude of people, even as many images as there bee mirroirs. There are devised looking glasses also, which will represent monstrous shapes; and such be those mirroirs that are dedicated in the temple at Smyrna: but this commeth by reason that the matter wherof they be made, is in that sort fashioned. For it skilleth much whether mirroirs be hollow, either in manner of a drinking pot, or of a Threcidian buckler: whether the middle part lie low and inward, or rise & beare out with a bellie: whether they bee set crosse and overthwart, or stand bias: whether they hang with their heads bending backward, or bolt upright: For according as the matter which receiveth the image, is disposed to this or that fashion, or set one way or other, so it returneth the shadows backe againe: for verely the said image represented in a mirroir, is nothing els but the brightness and clearenesse of the matter which receiveth the same, returned and beaten backe againe. But to goe through in this place with all things concerning such looking glasses, the best knowne in old time unto our auncestors, came from Brindis, and those consisted of tin and brasse tempered together. But when silver mirroirs came in place, those went downe, and these were preferred before them. The first that made them of silver, was *Praxiteles* in the dayes of *Pompey* the great. Of late, men had this opinion of silver mirroirs, That they would represent an image more lively and truly, in case their backe part were laid over with gold. I

But to returne againe to silver, the Egyptians use a devise to paint it, to the end that they would drinke more devoutly, seeing their god *Anubis* painted within their pots. And in truth they rest contented with painting their plate, and never grave or chafe any peeces. This devised fashion is grown into such credit by the precedent received from thence, that the statues of silver caried in a shew at triumphs, be nought set by, unlesse they be also enamelled and painted blacke: & wonderfull it is how much more precious they are thought to be when the native brightness therof is hidden, & the light therof quite put out or blindfolded. The maner of making this black silver, is thus: K

They

**A** They take of silver and sulphur vif as much of the one as the other, of Cyprian brasse or latton plates (which brasse they call *Coronarium*) as thin as may be, a third part: these they mix together and melt them in an earthen pot well luted all over with cley: and boile they must so long, untill the lid of the pot doth rise up and flie open of it selfe. Moreover, silver will looke blacke with the yolke of an egge roasted hard and well beaten with vinegre and Tripoli.

To come now unto those that counterfeit money. *Antonius* whiles hee was one of the three usurping Triumvirs, mixed yron with the Romane silver denier. He tempered it also with the brassen coine, and so sent abroad false and counterfeit money. Others there be that make money too light (namely, under the lawfull proportion) which is, to coin and stampe for every pound weight of silver fourescore and fouré deniers. This enormitie grew to this passe, that *M. Gracidianus* published a law, by vertue whereof there was an act instituted and ordained for the prooffe and allowance of silver deniers, what touch & what poise they should have: by which act of his he so pleased the Commons of Rome, that there was not a street throughout all the citie, but they erected a silver statue, pourtraied all whole in a gowne in the favour and honour of *Marcus Gracidianus*. But strange it is, and a man would not think it, that this art and cunning devised for the detecting of fallhood and forgerie, is the onely meanes to teach deceit and wickednesse; for many a man will give too too much for false money: yea, and many silver deniers for one counterfeit, well and cleanly made; to take forsooth a patterne thereby, and learne to deceive others.

CHAP. X.

**C** *Of excessive summes of money in mens hands: Who they were in old time that were thought richest. And when there began largesses at Rome, and money to be scattered and cast abroad to the people.*

**I**n old time men knew no number above a hundred thousand: and therefore at this day also instead of a million we multiplie the said number by tenne, and say thus in Latine, *Decies centina millia*, i. A hundred thousand tenne times told, and so forward, \*repeating alwaies a hundred thousand to the numerall adverb, as the summe doth amount. Usuries, interests, and coined money have been the cause of these multiplications: and by that occasion also came debts to be called even to this age, by the name of *Aes alienum*. And thereof arose the proud name of *Dives*, i. Rich, for great monied men were so called. Yet take this withall, That the first man that ever was knowne by that surname \**Dives*, brought a shilling to nine pence in the end, proved Banquerout, and defeated his creditours. As for *M. Crassus*, one of that same house, and who gave the same armes, would commonly say, That no man was to be counted rich, and worthie of that title *Dives*, unlesse he were able to dispend by the yeare as much in revenues as would maintaine a legion of souldiors. And verely his owne lands were esteemed worth *Bis millicies sestertium*, that is to say, Two hundred millions of sesterces, Roman: and setting aside *Sylla*, he was the richest Roman that ever was knowne. And yet such was his avarice, that hee could not content himselfe with that wealthie estate, but upon a hungrie desire to have all the gold of the Parthians, would needs undertake a \*voiage against them. And albeit by his inestimable wealth he usurped the title and addition of *Optimus*, i. The best, in his time, yet (for me thinks it doth me good to prosecute still, and inveigh against this insatiable desire of having more) we have knowne many after him, and those otherwise of base condition, and no better than slaves newly enfranchised, to have growne unto greater wealth; and namely three at one time, to wit, during the Empire of *Claudius Caesar*: and those were *Pallas*, *Callistus*, and *Narcissus*, late bondslaves all to the said Emperour. But to let these men passe, as if they were lords still of wordly wealth: in that yeare wherein *C. Asinius Gallus* and *C. Marcus Censorinus* were Consuls of Rome, died *C. Caelius Claudius*, who signified by his last will and testament, bearing date the sixth day before the Calends of Februarie, the yeare above written, That albeit he had sustained exceeding great losses during the troubles of the civile war, yet he should leave behind him at the houre of his death, of slaves belonging to his retinue four thousand one hundred and sixteene; in Oxen, three thousand and six hundred yoke; of other cartaille 257000 head; and in readie coine, H.S DC. i. threescore millions of sesterces Romane. And besides, he set out for defraying of his funerall charges, \*eleven thousand sesterces, and gave order expressly, to bee entered so sumptuously. But what of all this? Set case these and such like

\*To wit, twentie times, or a hundred times, a hundred thousand, &c.

\*i. *Crassus*.

\* In which expedition he was taken prisoner by *Surnas*, lieutenant general for the king of Parthia: who strake off his head, & poured gold melted into his mouth to satysfie his hunger after it.

\*H.S XL. which if you read by the numerall adverb (*undecies*) amounteth to the said sum a hundred times told,

men

men gathered together innumerable summes of money, and an infinit masse of goods, yet they shall come nothing neare to the wealth of king *Ptolomæus*, who according to the testimonie of *M. Varro* (at what time as *Pompey* the Great warred about Iurie) maintained eight thousand horsemen in pay continually with his owne privat purse: kept an ordinarie table within his court of a thousand persons, and those had every man his owne cup of gold to drinke out of, and at each course and change of meats that came in, new plate was served up still to the board. These guests of his fared so highly, that a man would have said they had beene franke-fed. But how far short was this mightie and sumptuous prince thinke yee (for I will say no more now of kings) in comparison of one *Pythius* a Bithynian, who sent unto *Darius* the king a present of a Plane-tree, all entier of beaten gold, and withall, that famous gold Vine, so much renowned by all writers: feasted the whole armie of that mightie monarch, & those were \*788000 men: promising over and above five months pay for them all, and corne for so long to serve the whole campe, if of five sonnes that he had of his owne, the king would spare him but one to beare him companie in his old age, and not prest him for to serve in the wars. Certes, a man that heareth thus much of this *Pythius*, might compare him with that rich *Crasus* king of Lydia. But what follie and madnesse in the devils name is this, to hunger & thirst so much in this life after that, which either is common to base slaves and may fall unto them, or els whereof kings themselves can find no end? And thus much of gathering good and heaping riches together.

To come now to the scattering thereof, I find in the Chronicles, That in the yeare wherein *Sp. Posthumius* and *Qu. Martius* were Consuls, they began at Rome to make largesses, and to sling money abroad to the common people. And at that time such plentie of coine there was stirring at Rome, that the citie bestowed by a generall contribution upon *Lu. Scipio*, as much as bare out his charges in exhibiting the solemne games and plaies unto the people. As for that purse which was made for the funerals of *Agrippa Menenius*, wherein every man put his sextant, i. the sixt part of an As, I take it to have beene no largesse, but a benevolence to testifie how the people honoured *Agrippa*, and a supplie of meere necessitie, considering how poore the man died.

#### CHAP. XI.

¶ Of the superfluitie and frugalitie both of men in times past, touching plate and silver vessell. Of beds and tables of Silver. Also when there were devised chargers and platters of Silver to be made of huge capacitie beyond all measure.

THE world is given to such inconstancie as touching silver plate, that a wonder it is to see the nature of men how variable they bee in the fashion and making of such vessell: for no workmanship will please them long. One while we must have our plate out of *Furnius* his shop, another while wee will bee furnished from *Clodius*: and againe in a new fit, none will content us but of *Gratius* his making (for our cupbours of plate and tables, forsooth, must beare the name of such and such Goldsmiths shops.) Moreover, when the toy takes us in the head, all our delight is in chased and embossed plate; or else so carved, engraven, and deepe cut in, as it is rough againe in the hand, wrought in imagerie or floure-worke, as if the painter had drawne them. And now adaies we are growne to this passe, that our dishes are set upon the table, borne up with feet and supporters to sustaine the viands and meat therein, but in any wise their sides must bee pared very neare; for herein I may tell you lieth a great matter, and the more that the sides and edges hath lost by the file, the richer is the plate esteemed to be.

As touching the vessell serving in the kitchin: did *Calvus* the noble Oratour complaine in his time that it was of silver? Why, wee in these dayes doe more than so, for wee have devised that our coaches should bee all silver, and those curiously wrought and engraven. And within the remembrance of man, even in this age, *Poppæa* the Emperesse, wife to *Nero* the Emperour, was knowne to cause her Ferrers ordinarily to shoe her coach-horses and other palfreys for her saddle (such especially as shee set store by, and counted more daintie than the rest) with cleane gold. To what excesse and prodigalitie is the world now growne unto? *Scipio Africanus* the second of that name when he died, left no more unto his heire in silver plate and coine than two and thirtie pound weight: and yet this worthie knight, when he rode in triumph for the conquest

**A** quest of the Carthaginians shewed in that solemne pompe; and brought into the chamber of Rome as much treasure as amounted to \* foure thousand foure hundred and seventie pounds weight of silver, a thousand times told. This was all the treasure in silver that the whole state of Carthage was able to make in those daies; Carthage (I say) that great and proud cittie which pretended a title to the Empire of the world, and maintained the same against Rome: and yet see! in this age there is as much laid out in our cupboulds of plate, and furniture of our tables. The same *Africanus* afterwards, upon the winning and finall ruine of Numantia, gave among his souldiors in a triumph, 17000 pound weight of silver: O brave souldiors, and worthie so noble a captaine, who stood contented with such a reward. A brother of this *Scipio*; surnamed *Allobrogius*, was the first knowne to have in plate, one thousand pound weight: but *Livius Drusus*, while he was but Tribune or Provost of the comminaltie, had in silver vessell as much as weighed eleven thousand pounds. Now if I should tell you that the Romane Censours upon a time disgraced, yea and degraded an ancient captain and one who in his time had rode in triumph; only for that he had in plate five pound weight, it would bee taken in these daies for a meeke tale and vaine fable: as also that *Cassius Aelius* in his Consulship, was found sitting at dinner served with earthen vessell of potters worke, when the Embassadors of the *Ætoliens* came unto him: that he refused also silver plate presented unto him for the furniture of his board, and to his dying day had never in silver more than two drinking cups, which *Lucius Paulus* his wives father bestowed upon him after the defeiture of *K. Perseus*, in regard of his valiant service; we hold it now for no lesse than an untruth & incredible. And here I call to mind a merry conceited speech that I have read in the Chronicles, of certaine Carthaginian Embassadors, who said, That no men in the world had more good fellowship in their houses, and lived more friendly together, than the Romans: for why? when they feasted one another (say they) the same \* silver plate went round about amongst them all from one to another without change. But howsoever this frugalitie whereof I speake, may seeme straunge and fabulous to the world wherein wee live, certes we all know this to be true and no fable, that *Pompeius Paulinus* (the sonne of a Romane knight or man of armes borne at Arles) was not only banished out of the country and nation where his father was born, but confined also to the marches of most savage and barbarous people and exposed to their cruelty, onely for this, That he had in his campe (to the evill example of the armie) as much silver plate as weighed twelve pounds. But long agoe it is since the fashion came up at Rome, that our dames had their beds covered all over with silver, yea & some dining rooms with tables laid with the same: which invention came first (as it is reported) from *Carvilius Pollio*, a gentleman or knight of Rome, who devised to garnish his bourds with silver, not covering them full & whole throughout with plates thereof, nor after the manner of Deliacke workmanship, but onely by parcels, and according to the Punicke or Carthaginian fashion. The same *Pollio* made beds and tables of gold: but not long after, those silver beds and bourds came to the order of those in the Isle Delos. But all this sumptuositie was punished sufficiently and expiat by the civile warre of *Sylla*; for a little before those troubles, this excessie and these superfluities came up: as also about the same time, men fell to make great chargers and platters of silver, weighing one hundred pound a peece; of which there were at Rome (as it is well knowne) when the said warre began, to the number of five hundred and above: which was the cause that many a man fell into the danger of proscription and confiscation, for that their rich plate set their enemies teeth on water; who for the love and desire thereof, practised by all cunning means their utter undoing. Certes our historians heretofore, who attributed this cursed and unhappie civill warre betweene *Sylla* and *Marius*, unto such superfluities and vices of those times which reigned so rife, might be ashamed and blusht to say so; for our age hath been more hardie, and hath proceeded farther without any such feare of punishment from above. No longer since, than in the daies of *Claudius* the Emperor, *Drusillanus* a slave of his surnamed *Rotundus*, (the Seneschol or Treasurer under him in high Spaine) had a silver charger of five hundred pound weight (for the working whereof, there was a forge framed beforehand of set purpose:) and the same was accompanied and attended with eight more of a smaller size, weighing fiftie pound a peece. Now would I gladly know (if it might please you) how many of his fellows (such slaves I meane as himselfe) there must be to carie the said vessell and serve it up to the table? or what guests they mought be who were to be served with such huge plate? *Cornelius Nepos* writeth, That before the victorie of the said *Sylla* who defeited *Marius*, two dining tables and no more there were throughout Rome, all of silver.

\* Quater millies, quadringena septuagena millia pondo: which is foure millions of milles four hundred & 70 thousand pound weight. An incredible sum, considering that which presently followeth: and therefore I suppose this place in *Plinie* is corrupted.

\* This was spoken by way of jeast, and elegancie: for that all their vessell being plate of potters clay & no better, seemed always the same: whereas in silver plate, men were delighted with diversitie of workmanship, and varietie of fashion.

*Fenestella* saith, that in his time (and hee died the last yeere of the reigne of *Tyberius Caesar* the Emperor) men began at Rome to bestow silver upon their cupbords and side liverie tables: and even then also (by his saying) tortoise worke came in request and was much used. Howbeit, somewhat before his daies, he writeth, that those cupbords were of wood, round and solid of one entire peece, and not much bigger than the tables whereupon men eat their meat: but when hee was a young boy, they were foure square, and of many peeces joyned together; and then they began to be covered over with thin bourds or painels, either of maple or citron wood. Soone after, they fell to lay silver plates upon them at the corners onely, and along the joynts where the planks were set together: but by the time that hee was come to bee a well growne young man, they were at their drinking mazers or round-bottome dishes like balances, whereupon they were called *Stateræ*: also at those platters, which in old time were named *Magides*. Howbeit, men rested not contented to have furnished themselves with plentie of silver in their plaine plate and about their houses, unlesse the curious workmanship also thereof were more costly than the metall and matter it selfe. But least this superfluitie should bee imputed unto us in these daies, be it knowne, that such curiositie was crept into the world long agoe: for *C. Gracchus* had in the furniture of his house, certaine vessels of silver called *Dolphins*, which cost him at the goldsmiths hand 5000 sesterces a pound: an exceeding price for the fashion & workmanship, considering *L. Crassus* the orator had two pots artificially engraven by the hand of *Mentor* that cunning workman, the fashion and making whereof cost\* 100 sesterces a pound: and yet he confessed and protested, that he was abashed to use them, and durst not for shame bring them abroad. Moreover, knowne it is, that he had in his cabinet peeces of plate, which to be bought and sold were woorth everie pound 6000 sesterces. But in breefe, the conquest and reducing of Asia under our Empire, was the first occasion that brought into Italy such wastfull excesses: for *L. Scipio* shewed in triumph of silver plate, entailed & engraven, 400 thousand and 50 pounds weight, besides vessels of gold amounting to the weight of 100 thousand pound: And this was in the yeere from the foundation of Rome, 565. But the free\* donation and bestowing of the said Asia upon the cittie of Rome, (which fell unto the Romans by the death of king *Attalus*, who in his last will and testament ordained them his full heires) did most hurt unto our state: and this succession which our auncients enjoyed by vertue of that gift, did greater damage to the integritie of manners, & brought more corruption into our citie, than the former victory atchieved by force of arms: for from that time forward men grew to bee shamelesse, and without regard of modestie everie mans fingers itched to be tempering with the treasure of *K. Attalus*, and to buy the same at any price, sold in open portsale to them that would give most: which hapned in the 626 yeer after the foundation of the citie: for in 56 yeers (which was the meane space betweene the foresaid subduing of Asia and this feoffment of *K. Attalus*) our citie was well nuzzled and trained not only in the admiration of such puissant forrein kings & princes, but also in some affectionat love to their wealth and riches. About which middle time between, and namely in the 608 yeere, reckoning from the first founding of Rome, when Achaia was likewise brought under our obedience and subjection, this victorie also was a mightie means to bring us also out of all good order, and to set us forward to embrace superfluities and to overthrow all honestie & vertue: for now were brought in the state-ly statues & proud painted tables, that we should want no enticing delights, but that all the pride and pleasure of the world might be found at Rome. Finally, the ruin of Carthage, was the rising of superfluitie with us, as if the Destinies had so appointed, that at one and the same time we should have both will to embrace vice, and also power & libertie withall to perform sin: so that in regard of our times and the enormities thereof, we may justifie, yea and honour any of our ancestors who seemed before to offend in this behalfe. For, as it is said, *C. Marius* after he had defeated the Cymbrians, contented himselfe to drinke in a wooden godet and tankerd, after the example of father *Bacchus*: *C. Marius* I say, who of a good husbandman in the countrey about Arpinum, and of a common and ordinarie soldior, came to be a brave captaine and commaunder in the field.

## CHAP. XII.

Of statues and images of silver: of the workmanship in graving silver, and of other things pertinent thereto.

Men commonly have thought, that the first statues of silver seene in Rome, were made in the honour of the Emperour *Augustus*, by way of courting and flatterie to win his grace and

\* *Centum sester-  
tia*: a small  
matter to the  
former, and a-  
bout 15 or 16  
sh. of our mo-  
ny. If you read  
*Sesterium cen-  
tium*, or *Centum  
sestertij*, in the  
neuter gender,  
it is a thousand  
times as much,  
and that were  
as monstrous.  
\* *Donata*, not  
*Donata*, ac cor-  
ding to *Eu. leus*

**A** and favour, as those times did require: but it is altogether untrue; for before his daies, wee find that *Pompey* the Great when he rode in triumph, caused the silver statue of king *Pharnaces* (the first [of that name] that ever reigned in the realme of Pontus) to be carried in a solemne shew: like as the image also of *Mithridates* his father; besides chariots as well of gold as of silver.

Moreover, it falleth out sometimes, that silver is used in stead of gold also upon some urgent cause and just occasion: as we may see by our proud and sumptuous dames, that are but commoners and artizans wives, who are forced to make themselves carquans and such ornaments for their shoes, of silver, because the rigour of the statute provided in that case, will not permit them to weare the same of gold. And I my selfe, as I remember, have seene *Aurelius Fuscus* (a gentleman of Rome, who being put beside his place, and having lost the dignitie of a man of arms, by reason of a notable calumination framed against him, when as young gentlemen's sonnes used to accompanie him because he had the name of a brave souldior) weare his rings, of silver. But to what purpose doe I collect these examples, seeing how our souldiours make no reckoning of yvorie, but the hilts of their swords and the hafts of their daggers, bee garnished with silver, damasked, and engraven; their scabberds and sheaths beset out with silver chapes, and their sword girdles, hangers, and bawdricks, gingle againe with thin plates of silver. And doe we not see how our young boyes are \* kept in and restrained with silver, during the time that they be under mans age? how our fine dames use to wash and bath in silver, disdainig and setting light by any other bathing-vessels in the bains? insomuch as the same mettall and matter which we are served with at the table, is employed also in shamefull and uncleanly uses. Oh that *Fabricius* were alive now againe to behold these things! If hee saw our women bathing together with men in one and the same bains, and those paved (as it were) under foot with silver so smooth and slipperie that they cannot hold their feet: *Fabricius* I say, who forbad expressely, that any warriours and Generall captains should have in plate more than one drinking boll or goblet, and a saltcellar: If he saw silver (which was wont to be given in presents and rewards to brave men and valiant captains) thus to be melted and broken to serve for these purposes, what would he say? but, What a world is this! wee passe not for *Fabricius*, nay we are ashamed of him and his frugallitie.

\* I could set this downe more plainly: but in some respect of chaste minds & ears I am willing enough to leave it as obscure in English, as I could in Latine.

But to leave these abuses and complaints: one thing I woonder much at, that among so manie excellent artizans as have beene, there is not one who tooke any pleasure to grave in gold, nor became renowned thereby; whereas many are famous for their workmanship in silver: howbeit *Mentor* (of whome I spake erewhile) excelled them all in this kind: and yet I doe not find, that ever he made in all, above eight peeces that were curiously and exquisitly wrought, and those (as it is said) bee all lost. And no marveile; for why? the temple of *Diana* at Ephesus lieth along: the Capitoll of Rome likewise, and all within it, hath perished by fire. Howbeit, *Varro* hath left in writing, That among his antiquities, one brasen image he had of *Mentors* handworke. Next to him, the world had *Acragas*, *Boethus*, and *Mys*, in great admiration for their excellent skill: and at this day there be extant, peeces of all their workmanship, to be seen in the Isle of the Rhodians: for in the temple of *Minerva* which is at Lindus a citie in that Island, there is one statue of the said goddesse, of *Boethus* his making: within the temple of god *Bacchus* in the verie citie it selfe of Rhodes, there are certaine cups wrought by *Acragas*, wherein bee engraven the religious Priestresses called *Bacchæ*, and the Centaurs. Within the same Church, are the pourtraicts of *Silenus*, and the prettie *Cupids*, expressed lively in imagerie, by *Mys*. Moreover, *Acragas* pourtraied the resemblance of chaces or hunting, in certaine pots, most artificially; for which he became verie famous. After these, there are to bee raunged in another degree, *Calamis* and *Antipaier*; together with *Stratonicus*, who wrought within a broad-mouthed cup, one of the Satyres found asleepe; but with such dexteritie and so lively, that hee is judged and said to have couched and fitted him to the cup, rather than barely engraven him. Then followeth *Tauriscus* of Cyzicum: semblably *Aristus* and *Eunicus*, both Mityleneans, are highly commended: as also *Hecateus* and *Praxiteles*, who flourished about the time of *Pompey* the Great. *Posidonius* also of Ephesus, and *Ledus* the Stratiat, who was in great name for engraving of battails and armed men at the point to joyne skirmish. Likewise *Zopirus*, who made two singular cups; in the one, hee represented the honourable court of the Areopagites; in the other, the triall and judgement of *Orestes*: which were esteemed woorth twelve talents. In another age lived *Pytheas*, a singular artificer, whose workmanship was so rare and exquisit, that everie two ounces of his silver plate, was sold commonly for twentie thousand Sesterces: and verely a broad goblet or stand-

ding peece there was of his making, with a devise appendant to it, for to be set too and taken off by a vice, and the same resembled *Vlixes* and *Diomedes*, stealing the Palladium out of the temple of *Minerva* in Troy. The same workeman devised to set into little cups, prettie images or mannikins resembling cookes, which he tearmed Magiriscia, but so finely and delicatly wrought they were, that the patterns of them could not be taken out in any mould, without hurting and spoiling; so subject were they to any outward injuries in the handling. Furthermore, *Tenecer* was famous in his time, for his dexteritie and light hand in shallow embossing. Well, in as great request as these artificers were in times past, yet this cunning decaied all on a sodaine, and grew so farre out of use, that nothing now commendeth such peeces of worke, but onely antiquitie: in which regard, how neare soever they bee worne with continuall handling, in so much as the shapen and proportions of the imagerie engraven cannot be discerned, yet great store is set by any such antique plate where soever it is to be had. G  
H

Over and besides, it is to be noted, that silver will rust in medicinable waters, such as stand upon some especiall mine; yea the salt aire breathing from them, is able to infect it: as we may see in the mediterranean parts of Spaine far remote from the sea.

Also, in mines of gold and silver, there are ingendred certaine minerall colours serving for painters; to wit, \* Sil and Azur. As for Sil, to speake properly, it is a kind of muddie slime: the best of this kind is called Atticum: and everie pound of it is woorth two and thirtie deniers. The next in goodnesse, is hard as stone or marble, and carrieth hardly halfe the price of the other named Atticum. There is a third sort, of a fast and compact substance, which because it is brought out of the Island Scyros, some call Scyricum: and yet of late verely, wee have it out of Achaia also, and this is the Sil that painters use for their shadows: this is sold after two sesterces the pound. As for the Sil which commeth out of Fraunce, called the Bright Sil, it is sold in everie pound two asses lesse than that of Achaia. This Sil, and the first called Atticum, painters use to give a lustre and light withall: but the second kind, which standeth upon marble, is not employed but in tablements and chapters of pillers, for that the marble grit within it, doth withstand the bitternesse of the lime. This Sil is digged likewise out of certaine hills not past twentie miles from the cittie of Rome: afterwards, they burne it, and by that means doe sophisticat and sell it for the fast or flat kind named Pressum: but that it is not true & naturall, but calcined, appeareth evidently by the bitternesse that it hath, and for that it is resolved into powder. I  
K

#### CHAP. XIII.

¶ Of \* Sil, \* Caruleum, Nestorianum, and Caelum. Also, that all these kinds keepe not the same price everie yeere.

**P**olygnotus and Mycon were the first painters who wrought with Sil or Ochre, but they used onely that of Athens in their pictures. The age ensuing, employed it much in giving light unto their colours, but that of Scyros and Lydia for shadowes. As for the Lydian ochre, it was commonly bought at Sardis, the capitall cittie of Lydia, but now it is growne out of all remembrance.

As touching Caruleum or Azur, it is a certaine sandie grit or powder: of which, in oldtime there were knowne three kinds: to wit, the Egyptian, most commended above the rest: the Scythian, which is easie to bee dissolved and tempered, and in the grinding turneth into foure colours; namely, the Azure, which is of a pallet colour, called therefore the whiter; the blacker Azur, of a deeper blew; there is the Azur also of a grosser substance; and the fourth of a finer. The Cyprian Azur is preferred before that of Scythia. Over and above these Azurs before named, we have some from Puteoli and Spaine, where they bee artificiall, and they have taken to making it, of a kind of sand. All the sorts of these Azurs, receive first a dye, and are boiled with a certaine hearbe appropriat to it, called Oad, the colour and juice whereof Azur is apt to drinke in and receive. As for all the preparation and making of it otherwise, it is the same that belongeth to Chryfocolla or Borax. Of Azur there is made that powder which we call in Latine Lomentum, for which purpose it must bee first punned, pulverized, and washed; and this is whiter indeed than the Azur it selfe: told it is after three and twentie deniers the pound, whereas Azur may be bought for eightene. Herewith they use to paint walls that bee overcast with plastes, for line it will not abide. Of late daies there is a kind of Azur growne into request, called Nestorianum, L  
M

\* Ochre.

\* Ochre.  
\* Azur.

**A** num, taking that name of him who first devised it: made it is of the lightest part of the Ægyptian Azur, and it costeth fortie deniers the pound: Of the same use also is that Azur of Puteoli, save onely in windows; and this some call Coelon. It is not long, since another kind of Azur or blew named Indico, began to be brought over unto us out of India, which is prized at seventeen deniers the pound. It serveth painters well for the lines called Incisuræ, that is to say, for to devide shadows from lights in their works. To conclude, there is another kind of Lomentum or blew powder of the basest account of all other; some call it Tritum, and it is not esteemed worth above five asses the pound.

**B** But to trie the right and perfect Azur indeed, the best experiment is to see whether it will flame upon a burning cole. As for the false and sophisticat Azur; it is thus made: They take the floures of violets dried, and boile them in water: the juice they presse forth through a linnen cloth, and mix the same with the chaulkie earth called Eretria, untill such time as it bee well incorporat with it.

To proceed unto the medicinable vertues of Azur: It is holden to be a great cleanser, and therefore it mundifieth ulcers: in which regard, it entreth into plastres: as also into potentiall cauteries. As touching Ochre or Sil, it is exceeding hard to bee reduced into powder: and this also serveth in physicke; for it hath a mild kind of mordacitie: astringent it is besides and incarnative; in which respect, soveraigne to heale ulcers: but before that it will doe any good, it ought to be burnt and calcined upon an earthen pan.

**C** To conclude with the prices of all those things named heretofore: howsoever hitherto I have set them downe, yet I am not ignorant, how they varie according to the place; yea and alter in manner everie yeere: And well I wor, that as shipping and navigation speeds well or ill, as the merchant buyeth cheape or deare, the price may rise and fall. Againè, it falleth out, that sometime one rich munger or other, buying up a commoditie, and bringing it wholly into his owne hands for to have the monopolie of it, raiseth the market, and enhaunceth the price: for I remember well, how in the daies of Nero late Emperour, all the spicers, druggers, and apothecaries, preferred a bill of complaint unto the Consuls, against one Demetrius a regrater. Yet notwithstanding, I thought it necessarie to put downe the prices of things as they are ordina-

**D** rie valued at Rome one yeere with another, to shew in some sort (by a general æstimat) the worth of such wares and commmodities whereof I have written.



**E** [Faint, mostly illegible text, likely bleed-through from the reverse side of the page.]

**F** [Faint, mostly illegible text, likely bleed-through from the reverse side of the page.]

THE XXXIII. BOOKE OF  
THE HISTORIE OF NATURE,  
WRITTEN BY C. PLINIVS

SECVNDVS.

*The Proëme.*

CHAP. I.

*The Mines of Brasse.*

**T**is now time to goe in hand with mines of Brasse, a mettall esteemed most of all other next to Gold and Silver, in regard of the uses about which it is employed: nay, if I should say truly, preferred it is (especially that which is called the laton of Corinth) in divers respects before silver, yea & gold it selfe: for brasse (I may tell you) is of great authoritie in the campe, and carrieth no small stroke among souldiors in regard of their pay, which (as I have said before) was weighed them out in brasse: and hereupon their wages-money is usually called by the name of *Æra militum*. From this mettall likewise, the generall Receivers and Treasurers take their title of credit and place: for at Rome they be called *Tribuni ærarij*, as a man would say, the Tribunes or officers to the chamber of Brasse coine, that is indeed, of the Treasure: hereof also is the Chamber of the citie or Treasure it selfe, called *Ærarium*: finally, those that be deeply indebted to any man, are in Latine named *Obærat*, as it were charged and pressed with the heauey burden of brasse, *i. debt*. Moreover, I have shewed already (for the greater credit and authoritie of this mettall) for how many yeers together the people of Rome used no other money but brasen coine. And otherwise, as may appeare by ancient records and histories, the credit of brasse tooke root at the beginning, and hath been in authoritie ever since Rome was Rome: an evident prooffe whereof wee have from *K. Numa*, who founded and erected a third societie or confraternitie of brasse-founders. As touching the ore or veine of brasse, digged it is out of the mine in manner aforesaid, but it is tried and brought to perfection by fire. Made also it is of the Chalamine stone, named otherwise *Cadmia*. The best mines of brasse that yeeld the excellent mettall, are now in Asia; howsoever in old time Campaine in Italie caried the name. And even at this day, the brasse digged out of the mines within the territorie of the Bergomats in the farthest part of Italie, is in great request: and as it is said, there are good mines thereof discovered lately in Germanie, a province under the Romane Empire.

CHAP. II.

*Divers kinds of Brasse: and namely, the Brasse of Corinth, of the Isles of Delos and Aegina.*

**I**N the Island of Cyprus, where first were found mines of brasse, the same is made of another stone also besides *Cadmia*, which they name *Chalcitis*: but this \* Cyprian brasse fell soon to beare a low price, by reason of a better kind which other countries did yeeld; and principally the laton called *Orichalcum*, which for a long time was counted the best and held in greatest admiration. Howbeit, this kind of brasse hath not been gotten for these many yeers, as if the earth were

\* *i. Copper.*

**A** were not in heart, and had given over bearing of it. Next to this Aurichalcum, the most reckoning was made of the brasse Sallustianum, within the tract or quarter of the Centrones among the Alpes: neither held these mines out any long time; but after it, succeeded the Livian brasse, discovered in Fraunce. These two kinds last mentioned, take name both of the lords and masters of the mines wherein they were digged: the former of one *Sallustius*, a great friend and favorite of *Augustus Caesar* the Emperour: the other of the Empreffe *Livia* his wife: and this mine also quickly failed. And verely of this Livian brasse very little or none there is to be had. But now adaiies all the name goes of the Marian brasse, which also is called Cordubense. And to say a truth setting aside the abovenamed Livian brasse, there is not any will take the yellow tincture of the Cadmia or Calamine stone better, or commeth so near in goodnesse to the latton Orichalcum; as if a man would say that a peece of coine stamped of it, were a sesterce, or at leastwise a double As, to the Cyprian peece, which is but a single As. And thus much concerning the degrees in goodnesse and credit, of those kinds of brasse which be naturall.

\* As if he would say, this mettall is so much better than the Cyprian brasse and copper, as the Sesterce and Dupondius, is of more value than As: i. duple, or duple and halfe

There be other sorts of brasse mettall, which stand upon an artificiall mixture and tempera-  
**B** ture, whereof I purpose to write in more ample manner in place convenient, after I have shewed above all other things the excellencie of this mettall in generalitie, thus tempered. In old time there was a mixt mettall made of brasse, gold, and silver, melted and confused all together, whereof were made singular peeces of worke: and albeit the mettall was rich and precious, yet evermore the workmanship was the dearer and went beyond it. But now, it is hard to say, whether is worse of the twain, the matter, or the art that is seene in it? But certes, I cannot but marvell much

**C** how it commeth to passe, That these brasen workes, having alwaies beene from time to time so deare, and growing so infinitely as they doe still in price to be bought & sold, yet the magnificence and credit of this art is so much decayed and utterly gone? But I take this verely to bee the cause; that in times past artificers wrought for to win glory and fame; and now, as all things els, for gain and lucre onely. Certes, in old time the feat of casting mettall was counted so magnificent, that the Poets ascribed it to some of the principall gods, as a mysterie befeeming their divine workmanship; insomuch, as the great lords and noble princes of the world sought to win an immortal name by this meanes: and yet I say for all that, the manner of tempering and casting this precious Mascellin, this compound mettall I meane of gold, silver, and brasse, is so farre growne out of practise and knowledge, that for these many yeares past Fortune her selfe hath had no power

**D** either to retaine or to restore the auncient art belonging thereto. But setting aside the glorious Mascellin of old time, the Corinthian brasse mettall was most highly commended: And the same mixture happened even by meere chaunce and fortune, when the cittie Corinth was woon, sacked and burnt to the ground: and wonderfull it is how the minds of many great men was affected to this compound mettall, and how they stood upon the having therof, insomuch as (by report) there was no other cause in the world why *Verres*, whom *Cicero* had caused to bee condemned, was together with him proscribed, outlawed, and banished by *Antonie*, but onely this, For that he vaunted that he had as goodly vessels and peeces of Corinth mettall as himselfe, and would not part with any of them to *Antonie*. Howbeit in my conceit, the most part of these men who delight thus in this Corinth Mascellin, in a certaine singularitie by themselves, because they would seem

**E** to know more than their fellowes, make semblance rather of a speciall insight and skill that they have therein, than know indeed any thing by it of such exquisit stuffe. And this will I shew and declare unto you in few words: The cittie of Corinth was woon and destroyed in the 156 Olympias, and the third yeare thereof, which fell out to be in the 608 yeare by our computation at Rome: now long before this time, those great masters and imageurs, so famous for mettall-founding and casting of images, were dead & gone; and yet all the peeces of their making, these men forsooth at this day will needs have to be of the Corinthian medley, and so they call them. And therefore to disprove this erronious opinion of theirs, I purpose as I proceed in this my discourse, to range all the notable artificers that antiquitie hath knowne in this kind, according to the severall ages wherein they lived and flourished in the world. For easie it will be to calculat and collect the years

**F** from the foundation of our citie, by the former comparision of them with the Olympiads. All the vessels then which our delicats have, those I meane that would seeme to be more fine in their houses than their neighbours, are onely of the Corinth mettall and no better; which they cast partly into pots and pans and such like kitchin vessell for to seeth meat in: partly into candlesticks, chafers, chamber pots, and such like homely and base vessels, without any regard of cleanenesse

and

and neat service. But this Corinthian mettall may be reduced well into three principall kinds, to wit, the white, which commeth nearest in brightnesse to silver, as standing most indeed upon the mixture of silver: the second yellowish, according to the nature and colour of gold, which beareth the cheefe stroke in it: and a third of an equall medley and temperature, wherein a man shall not perceive any one mettall predominant. Over and besides, these three sorts of Corinthian brasse, there is another kind of Mascellin; as touching the mixture whereof precisely, we are not able to yeeld any reason: for although there be found images and statues thereof made, wherein we may see the handie worke of man, yet it should seeme that fortune in some sort hath given the temperature thereto: and that precious and daintie colour that it hath, is a deepe red, much resembling that of the liver, and therefore they call it commonly Hepatizon. Short it commeth far off the Corinthian mettall, but out-goeth a great way the brasse either of Ægina or Delos, which two mettals for a long time were thought to be the cheefe. And in very truth, for auncient glorie and name the Deliake brasse may challenge the first place: for thither, as to a mart or faire, there was great resort of chapmen from all parts of the world, & especially of those artificers who were curious in making of table feet, trestles, and bedsteeds: And indeed the finest workmanship at first was seene herein, and thereby artificers came to be ennobled. But in processe of time they went farther, even to cast the images of gods, the personages also of men for statues, yea, and the solid formes and pourtraits of beasts and other such living creatures. After this brasse of Delos, the most account was made of that which came from Ægina: An Island this is without any mine at all of brasse in it, howbeit, much renowned for the excellent mettall-founders therein, in regard of the singular temperature that they gave unto their brasse. The brasen Ox which standeth in the beast market at Rome was brought from thence. And this may serve for a paterne of the Ægineticke brasse: but the image of *Iupiter*, erected within the chappell of *Iupiter*, surnamed Thundring, in the Capitoll, is the true paterne, testifying what kind of brasse that of Delos was. And, as *Myron* was wont to cast the mettall of Ægina in all his workes, so *Polycletus* used ordinarily that of Delos for his purpose; and these two were rare Imageurs, living at one time, and prentises at the art together: but they endeavoured to surpasse one the other, in diverse mettals which they occupied.

## CHAP. III.

## Of candlestickes and ornaments belonging to temples, made of Brasse.

IN old time the Island Ægina was in especiall name for the workmanship only of the branches, sockets, and heads of candlestickes; like as Tarentum, for the shanke, shaft, & bodie supporting the same: and therefore that candlestick was counted rich indeed; when both these places seemed to concur unto the making & workmanship therof. For such a candlestick some have not been ashamed to give as much money as the salarie and yearely pension of a Tribune militarie or Colonell, commeth unto: and yet you see, an implement or moveable it is, that hath but a vile and base name, for called it is in Latine Candelabrum, of sticking a candle in it. But will you know who was so foolish as to bestow so much upon a candlestick, and what a tale belongeth therunto, for to amend the hard bargain? thus stood the case: It was a jollie dame in Rome, named *Gegania*, who made this wise match. And when shee had so done, shee must needs forsooth make a feast for to shew this candlestick to her guests, which cost her fiftie thousand sesterces. Now the founder or brasier that sold it her, was mishapen and bunch-backt. And order was taken by the commaundement of \**Cleippus*, a publick crier of Rome, that he should in the midst of supper be brought into the place starke naked as ever he was boine (and as foule and illfavoured a fellow he was otherwise as a man should lightly see) under a colour to make sport and to set the companie a laughing, but indeed to mocke *Gegania* the mistresse of the house. But what followed therupon? The woman cast a fansie to him by and by, and in that heat of love, or lust rather, admitted him anon to her bed, and after set him into her will, and made him her heire. This crookebackt squire seeing himselfe exceedingly enriched by this double bargain, adored the said candlestick no lesse than a god, as the onely cause of his rising and all the wealth he had: And thus by his occasion, one tale more goeth currant abroad in the world, of Corinthian vessels. And yet afterwards (as it were to punish his mistresse for that light behaviour of hers) hee caused a stately and magnificent sepulchre to be made for her, whereby the infamie and shame of *Gegania* might be

Which was a talēt, or 50000 sesterces.

\* *Cleippus* fusor, gibber, &c. not Fullo.  
Who as it should seeme, was one of her guests, & knew how to play his part well ynough.

- A** eternized and continue fresh in remembrance with all posteritie. But to return againe unto Corinthian brasse and the vessels made thereof; although it bee well knowne, that there are no candlestickes indeed made of that Mascellin, yet there goeth a great name of them, as if they above all other things were certainly cast of that mettall: and the reason is, because that *Nummis* as in the heat of his victorie he sacked and destroyed Corinth, so withall he dispersed the brasse by parcels and peecemeale, and sent it away into many other townes and cities of Greece.
- Moreover, this is to be noted, That in old time it was an ordinarie thing to make of brasse, the sides, lintels, sils, and leaves of great dores belonging unto temples. I read also in Chronicles; That *Cn. Octavius*, who defeated king *Persus* in fight at sea, and rode in triumph for that navall victorie, caused the double gallerie, which standeth neare unto the cirque of *Flaminius*, to be erected; which was called the Corinthian gallerie, for that the chapters of the pillers were of brasse. Furthermore, the Annales do testifie, that it was thought good, That the rouse of the chappell of *Vesta* should be alwaies covered over with brasse, after the manner of Saracossian worke. Likewise *M. Agrippa* made all the chapters of the pillars, standing in the temple *Pantheon*, of Syracusan brasse, which remaine at this day to be seene. And not onely publicke places and buildings were thus beautified and adorned, but great mens privat houses also were enriched with this mettall: For it appeareth upon record, That *Sp. Carvilius*, one of the treasurers of Rome, among other criminall imputations that he objected unto *Camillus*, challenged him for this, That the dores of his dwelling house were plated and garnished with brasse and copper. Moreover, as *L. Piso* reporteth in his Chronicle, *Cneius Manlius* after his conquest of Asia, was the first that in the triumph wherein hee rode in the yeare after the foundation of Rome 568, hee made shew of three-sided tables, cup-bourds, and bourds, supported by one foot all of brasse. And *Valerius Antias* verely doth write, That *L. Crassus*, heire to that great Oratour *L. Crassus*, made sale of many such brasen tables, which fell unto him by right of inheritance. Semblably, I find in the histories, That in old time they were wont to make many large basons, supported with a frame of three feet, knowne by the name of Delphicke basons, for that they were commonly dedicated unto *Apollo*, the pattone or god of Delphos, for to receive the gifts and oblations offered unto him. In those daies also the lampe-branches hanging aloft in churches, spreading out their armes abroad and carying lights like trees bearing fruit, were usually made of brasse: and such a one is to be seene in the temple of *Apollo* within the Palatine hill at Rome: which being found by *Alexander* the great in the saccage of Thebes, the said prince dedicated to the god *Apollo* at Cyme, a towne in *Æolia*. To conclude, this art of founding and casting brasse proceeded farther and passed on, untill it was commonly practised in making the idols and intrages of the gods.
- B**
- C**
- D**

## CHAP. IIIII.

At what time the first brasen image was cast at Rome. The first originall and beginning of statues, and the honour that belonged to statues. Also the divers kinds and fashions of them.

- E** **T**He first image of brasse that ever was made at Rome, I find to bee consecrated unto *Ceres*: and raised it was out of the goods of *Sp. Cassius*, who aspiring to bee a king, was therefore slaine by his owne father. But this honour continued not long proper unto the gods, but passed from them unto the statues of men also and their portraitures, and that after sundry sorts. In auncient time the manner was to vernish their images and statues of brasse, with \* Bitumen: more mervaile it is therefore, that afterwards men should take such pleasure to guild them as they did. This invention, whether it came from Rome or no, I know not: but if it did, surely it was no auncient devise, nor of any long continuance there. Certes, the manner was not in old time to expresse the lively similitude of men in brasse, unlesse they were such worthy persons as by some notable and famous acts deserved to be immortalized, as namely, for winning the prizes at any of the foure sacred and solemn games holden in Greece, & principally at those of Olympia, where it was an ordinary thing to see the statues of those erected & dedicated, who had atcheeved any victory there. But in any case any one were so happie as to obtain victory at those solemnities three severall times, his statue in brasse was so lively & perfittly cast, that it resembled his person full and whole, according to the proportion of every member, joint, and muskle of the bodie, yea even to
- F**

\* or as some say, with a kind of Amber.

the haire of head and beard. And such kind of complete images, the Greekes use to call Iconicæ, i. personages. The manner of the Athenians was to honour men of singular vertue and valor; by representing their personages in brasse: but I am not sure whether those Athenians were the first that brought up that manner, or no: true it is, that long ago they caused the statues of *Harmodius* and *Aristogiton*, to be made of brasse at the charges of the state, and to be erected in publicke place, for that they had the courage and heart to kill *Pisistratus*, who tyrannized over them: and this fell out just in that very year wherein the kings also were deposed at Rome, and expelled the citie for ever. And in proesse of time this manner was taken up in all parts of the world: so plausible unto the nature of man, is the ambitious desire to perpetuat their memorie by such monuments, insomuch as there is not a good town within our provinces, but they have begun already to beautifie their market places with many such ornaments of brasen statues and images; together with titles, honours, and dignities engraven at the bases or pied-stall thereof, for the better continuance of mens memoriall, that the posteritie might be enformed by such inscriptions, as well as by their tombes and sepulchres. And at length the ambition of men proceeded so far, that as well their privat houses within as the base courts and porches without, were so beset with images, that a man would take them for some publicke places within a cittie: and all this arose from the devote courtesie of vassales, in token of homage and honour done to those their patrones and lords, whom they acknowledged to be the protectours and maintainers of their life and libertie.

## CHAP. V.

¶ Of brasen statues in long robes, and divers other sorts of Images. Whose statues were first erected upon pillars. When they were set up first in publicke, and at the common charges. Finally, which were the first in Rome.

I N auncient time all the Images and Statues erected to the honour of any men, were in their gownes and robes. Men delighted also to have them otherwhiles all naked, resting upon their speares which they held in their hands. This patterne came from the Greekes, resembling the manner of their young men, which in that sort did exercise naked in their publick wrestling places, thereupon called *Gymasia*: and such images are named *Achilleæ*. And verely, the Greekish fashion it is, To hide no part of the bodie, but to shew all: wheras the Romans contrariwise (like souldiors and militarie men) used to make their statues armed with a cuirace or breast-plate onely, leaving the rest of the bodie discovered and bare. And *Iulius Caesar* verely the Dictatour, was well content that his image should bee set up in the Forum or common place at Rome, armed with an habergeon or coat of maile. As for such statues which represented in habit the priests of *Pan*, called *Luperici* (that is to say, all discovered but their privities) it is an invention new come up, and as lately devised as those which be pourtraied in clokes or mantles. *Mancinus* appointed that his image should be erected in that habit and manner, that is to say, bound and unarmed, as hee was delivered prisoner to the Numantines his enemies. As touching the statue of *L. Actius*, a famous Poet, I will report unto you what writers have recorded, namely, That being himself a very little man and low of stature, he caused his image to be made exceeding big and tall, and so to be set up within the temple of the Muses at Rome. As for the statues represented on horsebacke; in great name and request they were among the Romanes: but no doubt they had their precedent from the Greekes. At first they honoured such horsemen only in this sort, who had woon the price in the race at those solemn and sacred games which were held in Greece; and those horserunners they called *Celeres*: howbeit, afterwards the like honor obtained they, who had born themselves best at the running of chariots; whether they were drawn with two horses or four. And from hence came the manner with us of our valiant captaines and victorious generals, to have their statues made riding triumphant in their chariots. Howbeit, long it was first ere this fashion came to bee taken up: and before the daies of *Augustus Caesar*, late Emperour of famous memorie, there had not beene knowne any such Images at Rome riding in chariots either drawne with six steeds, or Elephants, as now there be. The manner also of riding in coches with two horses about the cirque or shew place (which usually they did who had been lords Pretors of Rome) represented in their portraitures, is not auncient.

- A** Concerning statues erected upon columns or pillars, they bee of greater antiquitie, as may appeare by that of *C. Menius*, who vanquished the auncient Latines that invaded the territorie of Rome; unto which nation, the people of Rome was wont by vertue of the league, to allow the third part of the bootie and pillage gotten in the wars: during the Consulship of which *C. Menius*, upon the victorie atchieved of the Anriats, the citie of Rome ordained, That the beake-heads with their brasen tines, which were taken from them in a conflict at sea, should be fastened unto the pulpit of publicke pleas and Orations, which thereupon was ever after called *Rostrum*: and this fortun'd in the foure hundred and sixteenth yeare after the foundation of Rome. The like statue upon a colunne was set up for the honour of *C. Duilius*, who first defeated the Carthaginians by sea, and for that navall victorie entred Rome in triumph: The same remaineth at this day to be seene in the Forum or grand-place of the citie. Semblably, *P. M. nuuius* obtained the same honour, who being purveior generall of corne for the citie in time of a dearth, behaved himselfe so well in that office, that his statue of brasfe was erected upon a pillar without the gate of Rome called *Trigemina*: and that by an universall contribution of the people, who gave voluntarily toward the charges thereof, every man to the value of an ounce of brasfe coin. And I wor not whether I may boldly say that he was the first man who received that honor at the peoples hands: for beforetime I am well assured that the Senat only graunted such rewards for mens good service. Certes, these were brave and honourable memorials, had they not begun upon occasion of some trifling matters to speak of. For such a statue was that of *Aelius Navius* the Augur or Soothsayer, which stood before the entrie of the Curia or Councell-chamber of Rome: the base or foot of which pillar was burnt, at what time as the said Curia or Senat-house caught a light fire, at the funerals of *P. Clodius*. The like image was set up (by authoritie from the State) in the publicke place of elections at Rome, called *Comitium*, to the honour of *Hermodorus* the Ephesian; who translated out of Greeke into Latine the lawes of the twelve tables, which the ten Decemvirs had gathered and set downe for the publicke benefit of the citie. As for the statue of *Horatius Cocles*, which remaineth to this day, there was another reason of it, & the same of greater credit and importance: for that he alone sustaining the whole charge and brunt of king *Porfenaes* armie, made good the wooden bridge over Tybre at Rome, and caused the enemies perforce to abandon the place. As touching the statues of the prophetesses *Sibylle*, three there bee of them neare unto the *Rostrum* before said, but of a lesse making, whereat I nothing marvell: the one was repaired by *Sex. Pacuvius Taurus*, one of the *Aediles* of the Commons; the other two by *M. Messala*. And I assure you, I would have taken these images and that of *Aelius Navius* to have been the most antique of all others, as beeing set up in the daies of king *Tarquinius Priscus*; but that I see the statues of the former kings within the *Capitoll*.

\*. The twelfth part of their As.

## CHAP. VI.

¶ Statues without gowne or robe at all. Of other Statues. Which was the first statue on horsebacke. When and whereupon al. the images, as well publicke as privat, were demolished and put down. What women they were at Rome who were honoured with brasen statues: and which were the first statues erected publickly at Rome by straungers.

- A** Mong the said statues of Romane kings, that of *Romulus* is without any coat or cassocke at all; like as that also of *Camillus*, which standeth at the pulpit *Rostrum*. As for the image of *Q. Marcius Tremellius*, which was erected before the temple of *Castor* and *Pollux*, the same was in a gowne, and sitting upon horsebacke: This noble knight had vanquished the Samnites twice: and by the winning of *Anagnia*, a citie not far from Rome, procured therby an easement unto the people, from paying tribute unto the state for the maintenance of the wars. In the ranke of the most antique monuments of Rome, I may range the statues of *Tullius Clælius*, *L. Roscius*, *Sp. Nautius*, and *C. Fulcinius*, which stand about the pulpit *Rostrum*: And these were the foure Romane Embassadors, who against all law of nations, were during their embassage murdered by the *Fidenatians*. For this was an ordinarie custome with the Romanes, to honour those in this manner, who in the service of the Commonwealth were unjustly killed: as may appeare likewise by *P. Junius* and *T. Coruncanius*, who by *Teuca* the queene of the Illyrians were put to death, notwithstanding

withstanding they came in embassade unto her. And here I cannot overpasse one point noted in the Annales, That the measure of these statues erected in the common place at Rome, was set downe precisely to be three foot in height: Whereby it may appeare, that this proportion and scandling in those daies was thought to be honourable. Neither will I conceale from you & omit the memorable example of C. \**Octavius*, who for one word speaking, lost his life: This man being sent as Embassadour unto king *Antiochus*, and having delivered his message unto him according to his charge and commission, when he saw that the king made no hast to give him his dispatch presently, but said he would make him an answer another day; made no more adoe, but with a wand or rod that he had in his hand, drew a circle about the king, and compelled him perforce to give him his answer before he stirred his foot without that compasse. But this cost him his life: and for that he was killed thus in his embassage, the Senat of Rome ordained, That his statue should be erected in the most conspicuous place of the citie, and that was in the publicke pulpit for pleas and Orations, the *Rostrum* beforenamed. I read in the Chronicles, that the Senat made a decree, That *Taracia Caia*, or, as some say, *Suffetia*, a Votarie or Vestall Nun, should have her image made of brasse, with this speciall prerogative besides, that she might set it up in what place she would her selfe: which addition or branch of the decree emplieth no lesse honor than the graunt it selfe of a Statue to a woman. What her desert might bee, in consideration whereof she was thus honored, I will set down word for word, as I find it written in the Chronicles, namely, *For that she had conferred frankly upon the people of Rome, a peece of meddow ground lying under the river Tybre, which was her owne free land.* I find moreover upon record, That the statues of *Pythagoras* and *Alcibiades* were set up in the cornered nouke of the Comitium at Rome, & that by direction from the Oracle of *Apollo Pythius*; unto which the Senat sent of purpose to know the issue of the Samnites warre, which was then in hand: From whence they had this answer, That if they looked to speed well in their affaires, they should take order to erect two statues of brasse in the most frequented place of the citie of Rome, the one in the honour of the most valiant man, and the other in the honour of the wisest person of all the Greekish nation: which images remained there untill such time as *Sylla* the Dictatour built his stately hall or pallace in the same place. But I marvaile verie much, that those sage fathers (the Senatours of Rome at that time beeing) preferred either for wildome *Pythagoras* before *Socrates* (considering that the said *Socrates* by the verie same Oracle of *Apollo*, was judged the wisest man, not of Greekes onely, but of all others in the world;) or, in regard of valour, *Alcibiades*, before so many hardie captaines in Greece: but most of all I muse, that in both respects, as well of wisdom as vertue, they set anie one before *Themistocles*. Now, if a man bee desirous to know the reason of these columnes and pillars, which supported those statues aforesaid, it was to signifie, That such persons were now advanched and listid up above all other mortall men: which also is meant by the triumphant arches, a new invention, and devised but of late dayes: yet both it, and all other such honourable testimonies, began first with the Greekes. But among manie and sundrie statues which they graunted and allowed unto such as they affected and liked of, I suppose, there was never man had more than *Phalerius Demetrius* at Athens: for the Athenians honoured him with three hundred and threescore: and yet soone after they brake them all to peeces, even before one full yeare went over their heads, that is to say, a few daies more than there were images. Moreover, all the tribes or wards of Rome set up a statue in every street of the citie (as I have said before) in the honor of *Marius Gratidianus*, and those they overthrew everie one, against the comming in of *Sylla*.

\* *Strabo* saith, that they defaced & melted them, yea, and flung them into draughts and privies.

As touching Statues and Images on foot, I doubt not but they have been for a long time greatly esteemed at Rome. Howbeit, those on horsebacke were verie auncient: and that which more is, this honour they did communicat also unto women as well as men; as may appeare yet at this day by the statue of *Clælia* sitting on horsebacke, as if she could not have beene honoured sufficiently by making her statue in the habit of a damosell or ladie of Rome in a side gowne. And yet neither the chaste dame *Lucretia*, nor the valiant *Brutus* (who chased the kings and all their race out of Rome, and for whose sake and in whose quarrell the said *Clælia* was delivered as an hostage among others) never attained unto that honour. And I doe verely believe, that this statue of hers, and that of *Horatius Cocles*, were the first that publicke authoritie ordained: for beforetime king *Tarquinius Priscus* caused both his owne statue and also *Sibyllæ* to be made, like as the other kings before him and after, as may be presumed by all likelihood

**A** likelihood and probabilitie. And yet *Pise* saith, that the other damosels and young gentlewomen her fellow hostages, after they were set free and sent home safe againe by king *Porſena* (for the honour that he meant unto *Clælia* in consideration onely of her rare and singular vertue) caused the said statue or image of hers to bee cast in brasse, and erected. But *Annius Faestus* (another antiquarie or herald at arms of Rome) reporteth this storie otherwise; for hee writeth, That the statue of a woman sitting on horsebacke (which standeth over-against the temple of *Jupiter Stator*, and hard at the gate or entrie of king *Tarquinius* the Proud his pallace) was offlaid *Valerig* daughter unto *Valerius* the Conſull; surnamed *Publicola*: who saith moreover, that shee it was alone who escaped from her fellows, and swam over the river *Tiberis*; whereas the rest of the virgins which had been sent as pledges unto king *Porſena*, were murdred all, by the secret traimes and indirect means of *Tarquin* the Proud.

**B** *L. Piso* moreover hath left in writing, that in the yeere when *M. Æmilius* and *C. Popilius* the second time were Conſuls, the Censors for the time being (*P. Cornelius Scipio* and *M. Popilius*), caused all the images and statues of those who had been head magistrats, that stood about the Forum of Rome, to bee taken downe; permitting those onely to stand which had been erected and set up either by graunt from the people or warrant and decree of the Senat. As for that statue which *Sp. Cassius* (him I meane who ambitiously sought to be a king) caused to be erected for his owne selfe before the church of the goddesse *Tellus*, the Censors not only pulled it downe; but also tooke order that it should be melted. And this (no doubt) did those wise and provident fathers, to cut off all means even in such things as these, that might feed the ambitious spirit of men. There be yet extant certaine declamations of *Cato*, who being Censour, cried out against the vaine glorie and pride of certaine Romane ladies who suffered their owne images to be set up in the provinces abroad: yet with all his exclamations, he could not repress their ambition, but that their statues must be erected even in Rome also: as for example, *Cornelia*; the daughter of the former *Scipio Africanus*, and mother to the two *Gracchi*, whose statue was made sitting: and this singularitie it had besides from all others, That her shoes were pourtraied open and loose without any strings or latches at all. This image of hers was set up in the great gallerie or publick walking-place of *Metellus*, but now it is to bee seene among the stately workes and buildings of *Oruvia*.

**C** Moreover, (by allowance and permission of the state) there have been statues set up in Rome in publicke place, by strangers: as namely, for *C. Ælius* a Tribune or Provost of the commons, for that he published and enacted a law, That *Stennius Statilius* a Lucan, who twice had invaded and over-run in hostile manner, the territorie of *Thurium*, should be reputed as an enemy unto the Romans: In regard of which demerit, the *Thurines* honoured the said *Ælius* with a statue of brasse, and presented unto him a coronet of gold. The same *Thurins* also caused another statue to bee made in the honour of *Fabricius*, for raising the siege that invested and beleaguerd their citie. By occasion of which succour and reliefe given unto strangers and aliens, it came to passe in proesse of time, that forrein states and cities shrowded themselves ordinarily under the protection of some great men at Rome; and in devotion unto them, honoured such as their lords and masters, by statues and all other means, even as their bounden vassals. At length, there grew such disorder and confusion of these statues, that wee had them pell meil at Rome without any choise or regard at all: insomuch, as at this day, there are no fewer than three statues of *Anniball* to be seene at Rome, in three severall places of that citie, within the walls whereof he was the only enemy ever knowne to have launced his javelin.

## CHAP. VII.

Of the Brasse founders in old time. The inestimable prices of molten Images. Of the most renowned colosses and gyantlike Images in Rome.

**F** That the Art of Founderie or casting mettals for Images hath been verie antique, practised also and professed in Italie as well as in other countries time out of mind, may be evidently proved by the statue of *Hercules*, which *K. Evander* consecrated to the honour of him, in that verie place (by folks saying) which now is the beast-market in Rome. This image is called at this day, *Hercules triumphalis*, and at everie triumph is richly clad in triumphant habit. The image likewise of *Ianus* with two faces, dedicated by *K. Numma*, testifieth no lesse; and honoured

he is no lesse than a god, as by whome the times of warre and peace be distinctly knowne. Moreover, the fingers of his hand are in that sort fashioned and formed, as they represent the number of 365, which are the daies of the whole yeere; by which notification of the yeare, hee sheweth sufficiently, that he is the god and patron of times and ages. The images also which are knowne commonly by the name of Thuscanica, which are so dispersed abroad in all parts of the world; who will ever doubt but that they were commonly made in Tuscan? I would have thought verely, that these Thuscanica had been the images of the gods, and no other, but that *Metrodorus Scepsius* who for the immortall hatred that he bare against the Romans had his \* surname given him, reprocheth the Romanes among other imputations, That they had forced and sacked the towne Volsinij, for the love of two thousand petite images of brasse which were therein. Considering then, that the invention of making such molten images hath been so antique in Italie, I cannot chuse but much marveile, that the idols and images of the gods in times past dedicated in churches and chappels, were either of wood <sup>or</sup> and potters earth, rather than of brasse, untill the conquest of Asia; from whence, to say a truth, first arose and proceeded all our excesse and superfluitie. As touching the first devise and originall of casting by moulds and forming the lively similitudes of any thing expressly to the patterne, I shall have fitter and better occasion to write thereof in my treatise of the art of Potterie, which the Greeks call *Plastice*; for of more antiquitie I take it to be than this feat of Founderie: and yet this craft and cunning so flourished in times past, and brought forth such excellent peeces of worke, and for number so infinit, that if I should put downe the greater part of them, it would require many volumes; for, to comprehend them all, what man is able? During the time that *M. Scavrus* was *Ædile*, there were three thousand molten images shewed upon the stage when he exhibited his plaies, notwithstanding this theatre of his was made not to continue any time, but to serve for the present. *Mummus*, after the conquest of Achaia, brought in with him so many of these images, that hee filled the cittie therewith, and no corner was free: and yet when he departed this life and died, he left not behind him a competent portion for to bestow his daughter in marriage. And this I write not to accuse and condemne so brave a man, but rather to excuse and commend him: for how can I otherwise doe? The two *Laculli* stored Rome with a number of these images. *Mutianus* (a man who of late daies had been twice Consul) reporteth, That there bee yet within Rhodes three thousand such images: and verely it is thought, that in Athens, Olympia, and Delphi, there remaine no fewer to be seen. What man living is able to particularize of them all? and say a man should come to the perfit knowledge of them, what good can he reape thereby, or what use may he make therof? Howbeit, one would take some delight and pleasure lightly to touch the principall peeces of workmanship in this kind, and namely those that be of marke and note for some especiall singulartie above the rest; as also to name therewith the renowned artificers in times past, who wrought every one of them a number of peeces, the exquisit and curious workmanship wherof, no man is able to unfold and utter as they deserve, since that *Lysippus* (by report) made in his time six hundred and ten, so full of art, so excellent and perfect all, as there is not one of them but sufficient it were to immortalize his name. And how was it knowne that he made such a number just? It appeared plaine after his decease by a coffer that he had, wherein he treasured up his gold, and which was then broken open by his heire: for the manner of *Lysippus* was, whensoever he tooke money for the workmanship of any peece that went out of his hands, to lay by in the said coffer one \* denier of gold; and so by the number of those deniers it was knowne, how many peeces of worke he made. Incredible it is to what heighth of perfection this art grew unto, first by the successe of the art, which was so vendible and high prized; afterwards, by the audaciousnesse of the artificer, who ventured to make so huge and monstrous works.

What good speed this art had, may appear by an example which I will set downe, of an image, devised to expresse the likenesse neither of god nor man: and a dogg it was in brasse, which many a man hath seene in our time in a chappell of *Iuno* within the Capitoll temple, before it was burnt now last by the \* *Vitellians*: This dogg was made licking his owne wound; but how artificially it was wrought, and how lively it expressed the proportion and feature of a dogg indeed, to the woonder of all those that beholding it could not discern the same from a living creature, is apparent not onely by this, That it was thought worthie to stand in that place and to bee dedicated to that goddesse, but also by the straunge manner of charge laid upon them that had the keeping and custodie thereof: for no reall caution of money was thought sufficient to

\* It doth not appear what it was, but by all likelihood *μωσιππιος*.

\* It should seeme that the Greekes had a peece in gold answerable in weight unto the Romane *Denarius* in silver, which was a dram Attick: and this cometh near unto our French crowne.

\* i. Those that sided with *Vitellius*.

**A** be pledged and pawned for the warrantise, or to countervale the worth thereof: Order therefore was given by the state, and the same observed from time to time, that the sextens or wardens of the said chappell should perfourme the safetie and forth-comming of it under paine of death.

As touching the bold and venturous peeces of worke that have been perfourmed and finished by this art, we have an infinit number of such examples: for we see what huge and gyanlike images they have devised to make in brasse, resembling high towres more like than peisonages, and such they called Colossi. Of this kind is the image of *Apollo* within the Capitoll, transported by *M. Lucullus* out of Apollonia, a cittie within the kingdome of Pontus, which in heighth was thirtie cubits, and cost a hundred and fiftie talents the making. Such another is that of *Jupiter* within *Mars* field, dedicated by *Claudius Caesar* the Emperour, which because it standeth so neare unto *Pompeys* theatre, men commonly call *Jupiter Pompeianus*, and full as big he is as *Apollo* abovenamed. Like unto these, is the colosse or stately image [of *Hercules*] at Tarentum, the handiworke of the said *Lysippus*, but he is fortie cubits high: and miraculous is the devise of this colosse, if it be true which is commonly reported thereof, namely, that a man may moove and stirre it easily with his hand, so truly balanced it standeth and equally counterpoised by Geometrie; and yet no wind, no storme or tempest, is able to shake it. Certes it is said, that the workeman himselfe *Lysippus*, provided well for this daunger, in that a prettie way off hee reared a colunne or pillar of stone full opposit to the winds mouth, for to breake the force and rage thereof, from that side where it was like to blow and bear most upon the colosse: and verely so huge it was to weld, and so hard to be removed, that *Fabius* surnamed *Verrucosus*, durst not meddle

**C** withall, but was forced to let it alone and leave it behind him; notwithstanding he brought with him from thence another *Hercules*, which now standeth within the Capitoll. But the colosse of the Sun which stood at Rhodes, and was wrought by *Chares* of Lyndus, apprentice to the abovenamed *Lysippus*, was above all others most admirable; for it carried seventie cubits in heighth: well, as mightie an image as it was, it stood not on end above threescore yeeres and six; for in an earthquake that then happened, it was overthrowne: but lying as it doth along, a woonderfull and prodigious thing it is to view and behold: for first and foremost, the thumbs of the hand and great toes of the foot are so big, as few men are able to sadome one of them about: the fingers and toes are bigger than the most part of other whole statues and images: and looke where any of the members or lims were broken with the fall, a man that saw them would say they were

**D** broad holes and huge caves in the ground: for within these fractures and breaches, you shall see monstrous big stones, which the workeman at the first rearing and setting of it had couched artificially within, for to strengthen the colosse, that standing firme and upright so ballaised, it might checke the violence of wind and weather. Twelve yeeres (they say) *Chares* was in making of it before hee could fully finish it, and the bare workmanship cost three hundred talents: This mony was raised out of *K. Demetrius* his provision which he had set by for that purpose, and paid from time to time by his officers, for that hee would not himselfe endure to stay so long for the workmanship thereof. Other images there are besides of the nature of colosses in the same cittie of Rhodes to the number of one hundred, lesler indeed than the foresaid colosse of the Sun; yet there is not one of them, but for the bignesse were sufficient to give a name to the place and ennoble it, wheresoever it should stand. Over and above, there bee in the said cittie five other gyantlike images or colosses representing some gods, and those of an huge bignesse, which were of

**E** *Bryaxes* his making. Thus much of workemen straungers.

And to come somewhat nearer home: wee Italians also have practised to make such colosses, for surely we may see (and goe no farther than to the librarie belonging to the temple of *Augustus Caesar* here in Rome) a Tuscan colosse made for *Apollo*, and the same is fiftie foot high from the great toe upward: but the bignesse thereof is not so much as the matter and workmanship: for hard it is to say, whether is more admirable, the beautifull feature of the bodie, or the exquisite temperature of the metall. Moreover, *Sp. Carvilius* long agoe made the great image of *Jupiter* which standeth in the Capitoll hill, after the Samnites were vanquished in that dangerous

**F** warre, wherein they bound themselves by a sacred law and oth to fight it out to the last man, under paine of death to as many as seemed to turne backe or once recule; to the making whereof, hee tooke the brasen cuiraces, greives, and morions of the enemies that lay dead and flaine upon the ground: which is so exceeding bigg and large, that hee may verie plainly and evidently bee discovered and seene from the other *Jupiter* in Latium, called therefore *Latianus*.

\* *Festus* saith  
105 foot:  
wher by it  
appeareth that a  
cubit was one  
foot & a halfe.  
*Chares* the  
workeman en-  
graved under  
it this Hypo-  
gram in lam-  
bicke verse:  
Τὸν ἰσὶ δὲ πο μελο-  
σον ἐπιείκει δὲ νε-  
χέριε ἰμὴν ἄν-  
γῆσιν ἰσίδιου.

The powder and dust which the file made in the workmanship and polishing of this colosse, *Car-wilms* himselve cast againe, and thereof made his own image and pourtraiture, and the same standeth (as you may see) at the foot of the other. Within the said Capitoll, there bee two brasen heads worthie of admiration, which *P. Lentulus* when he was Consull thought good to dedicat to that place. The one was made by *Chares* the foresaid founder; the other wrought by *Decius*: but this of *Decius* his making compared with the other, commeth so farre short, that one would not take it to be the doing of an artificer that was his crafts-master, but rather of some bungler, prentice, or learner. But to speake indeed of a great image, and that which surpasseth in bignesse all the rest of that kind, looke but upon the huge and prodigious colosse of *Mercurie*, which *Zenodorus* in our age and within our remembrance, made in Fraunce at Auvergne: ten yeeres he was about it, and the workmanship came to foure hundred thousand sesterces. Now when he had made sufficient prooffe of his Art there, *Nero* the Emperour sent for him to come to Rome, where hee cast indeed and finished a colosse a hundred and ten foot long, to the similitude and likenesse of the said Emperour, according as it was first appointed and as he began it: but the said prince being dead and his head laid, dedicated it was to the honour and worship of the Sun, in detestation of that most wicked monster, whose ungratious acts the citie condemned and abhorred. Certes, I my selfe have been in that workehouse of *Zenodorus*, where I beheld and considered not onely that great master-patterne in cley of the said colosse, but also another consisting of verie small peeces, as branches, which served as it were for moulds, and the first induction to the worke, as the assay and prooffe thereof. Surely the workmanship of this one statue or colosse, shewed plainly, that the true science and skill of founderie or casting brasse into forms, was cleane decayed and gone; considering that *Nero* was readie and willing to give silver and gold enough for the doing thereof artificially and with expedition. *Zenodorus* also himselve was not thought inferiour to any workman in old time, either for counterfeiting a similitude, or graving the same: for during the time that hee made the statue before said in Auvergne, hee counterfeited two drinking cups graven and chased by the hand of *Calamis*, but belonging to *Vibius Arvitus* (the president and governour at the same time, of that province) which he had received of *Cassius Syllanus* his uncle by the mothers side, tutor and schoolemaster sometime to *Cesar Germanicus*; which prince notwithstanding that he loved them well, yet hee bestowed them freely upon his said instructor *Cassius*, whome he loved better: and *Zenodorus* did it so well, that hardly there could be discerned any difference in the workmanship. But to conclude, the more consummat and accomplished that *Zenodorus* was for his skill and cunning, the more evidently it appeareth, that the true Art of founderie was in his time cleane lost, and out of knowledge and practise.

## CHAP. VIII.

Of 366 excellent peeces of worke in Brasse, and as many cunning artificers in that kind.

THE images and wrought peeces of Brasse, commonly called Corinthian works, many men take such pleasure and delight in, that they love to carrie the same with them whithersoever they goe; as *Hortensius* the famous orator, who would never be without the counterfeit of *Sphinx*, which hee had from *Verres* his client, at what time as hee was in trouble and called into question, for his extortions and opprissions in Sicilie: in which triall of *Verres*, wherein *Cicero* was his adversarie and accuser, upon occasion that *Hortensius* who pleaded at the barre against him in the behalfe of *Verres*, among other crosse words that passed betweene, happened to say, That he understood no parables and riddles, and therefore willed him to speake more plainly; *Cicero* made answer readily againe, That by good reason he should be well acquainted with riddles, seeing he had a *Sphinx* at home in his house. Likewise, *Nero* the Emperour had a great fancie to a peece or counterfeit of an Amazon, (whereof I meane to write more hereafter) which by his good will he would never bee without. And *C. Cestius*, somewhat before *Nero*, a man that in his time had been Consull, was so addicted to a little image that he had, that it went with him into the campe, yea and he would have it about him in the verie conflict and battaile with his enemies. Moreover, *K. Alexander* the Great had four statues or images (by report) which ordinarily were wont and none but they, to support his tent when he lay abroad and kept the field: wherof, twain stand now before the temple of *Mars* called the Revenger, & othet two before the *Palatium*.

**A** As touching images, statues, and counterfeits of a smaller size, there are an infinit number of artificers who are ennobled & renowned by them: yet to begin with the image of *Iupiter* made at Olympia, *Phidias* the Athenian (above all other) was in great name therefore, and wrought it was of yvorie and gold together: howbeit, many other peeces of brasse there were of his making, which greatly commended the workman. Hee flourished in the 83 Olympias, and about the yeere (after our computation at Rome) 300. And at the same time, there lived those concurrents of his who endeavoured to match him, to wit, *Alcarnenes*, *Critias*, *Nesicles*, and *Hegias*. After these, and namely in th 87 Olympias, there succeeded and had their time, *Agelades*, *Callon*, *Polycletus*, *Phragmon*, *Gorgias*, *Lacon*, *Myron*, *Pythagoras*, *Scopas*, and *Perelius*: of which, *Polycletus* brought up divers brave and worthie apprentices, and by name, *Argius*, *Asopodorus*, *Alexis*, *Aristides*, *Phrynon*, *Pynon*, *Athenodorus*, *Dameas* of Clitorea, & *Myron* the Lycian. In the 95 Olympias, there flourished *Naucides*, *Dinomedes*, *Carochus*, and *Patrocles*. In the 102 Olympias, there came in place, *Polycles*, *Cephisodorus*, *Leochares*, and *Hypatodorus*. In the 104 lived *Lysippus*, at what time also *K. Alexander* the Great flourished: likewise *Lysistratus*, and his brother *Sibenis*, *Euphronides*, *Sostratus*, *Iön*, and *Silanion*: of which *Silanion*, this is woonderfull, that having no master at all to teach and instruct him in the art, yet he became himselfe so excellent, that hee brought up under him, *Zeuxis* and *Iades*. In the 120 Olympias, *Eutychides*, *Euthyrates*, *Labippus*, *Cephisodorus*, *Tymarchus*, and *Pyromachus*, were famous artificers for the time. Then lay the Art asleep and as it were dead for a while, untill such time as about the 155 Olympias, it seemed to revive and awaken againe: and then there arose *Antheus*, *Callistratus*, *Polycles*, *Athenaus*, *Callixenus*, *Pythocles*, *Pythias*, and *Timocles*, indifferent good workmen, but nothing comparable to the other beforenamed. Thus having raunged the most famous artificers distinctly, according to their severall ages, I will run over them againe; as many I meane as excell the rest: and yet howsoever I make hast, I will not overpasse the multitude of others, but interlard (as it were) and disperse them among, as occasion shall be offered.

In the first place, this is to be understood, that the principall and singular of all these founders came in question (notwithstanding they lived in sundrie ages) which of them should be esteemed chiefe, by reason of divers Amazons wrought by their hands: for when these images should be dedicated in the temple of *Diana* in Ephesus, it was thought good to make choise of one which should be deemed and approved best, by the judgement of those workmen who then lived and were present: for plain it was, that the image which they all judged to be next and second to their owne, the same was simply best, and so to be reputed. This principall Amazon hapned to be of *Polycletus* his making: in a second degree, was the Amazon made by *Phidias*: that of *Cicilas* was counted the third; of *Cydon* the fourth: and in a fifth place was reckoned the workmanship of *Phragmon*. As for *Phidias*, besides the *Jupiter Olympius* of his making (wherein no man seeketh to come neare unto him) he made likewise *Minerva* of yvorie at Athens, which standeth there in the temple Parthenon. But over and above the foresaid Amazon, there was of his workmanship, *Minerva* in brasse, so faire and beautifull, that of her beautie shee tooke the surname [of *καλλιμορφος*.] Of his doing was the image called \* *Cliduchos*, and another *Minerva*, which *Æmilius Paulus* dedicated at Rome in the temple of *Fortuna huiusce diei*, &c. Of this daies *Fortune*. Also,

**E** two other statues or images portraied in clokes or mantels, were his handiworke, which *Catullus* set up in the same temple: likewise another after the manner of a colossus or gyant all naked. In sum, he was deemed and that justly, to have been the first that devised and taught the skill of chassing and embossing. As for *Polycletus* the Sicyonian, who learned his cunning under *Agelades*, he it was that made in brasse, *Diadumenus*, an effeminate yong man looking wantonly, with a diadem or wreath about his head; a peece of worke of great account and much spoken of, for that it cost 100 talents: and of his making was *Doryphorus*, a young boy with a manly countenance, bearing a speare in his hand. Moreover, he made that which workmen doe call Canon, that is to say, one absolute peece of worke, from whence artificers doe fetch their draughts, symetries, and proportions, as from a perfect pattern or rule which guideth and directeth them in their worke: so as we may well and truly judge, that *Polycletus* alone reduced the skill of founderie and imagerie into an art and method, as may appeare both by that Canon, and by other workes which passed his hands. Of his workmanship was the brassen image, representing one scraping and rubbing himselfe in the bath or hotehouse: as also another all naked, and \* challenging to the dice: *Bem*, two boyes both naked playing at dice, which thereupon be called *Astragalizontes*.

\* *καλλιμορφος*, i. Clavier, the key-beater.

\* *Talo incessens*, i. some read, *talo incessentem*.

And these remaine to be seene in the court or portall belonging to the house of *Titus* the Emperour, which is such an exquisit peece of worke, that many doe judge, there cannot bee let another to it more absolute and perfect: also, he it was that wrought the image of *Mercurie* which is at *Lysimachia*; of *Hercules* at Rome, and namely, how hee heaved and held up *Anteus* from the ground betweene heaven and earth: and the counterfeit of *Artemon*, that effeminate and wanton person, who because he was ordinarily carried in a litter, men called *Periphoretos*. This *Polycletus* was judged to have brought this art of Imagerie to a consummat perfection: the feat also of engraving and embossing, hee was thought to practise and promote; like as *Phidias* before him opened the way to it, and gave instructions. This proper and speciall gift he had besides above all other, To devise how images might stand upon one leg: and yet *Varro* saith, that all the images of his making, be foure square, and all in manner after one patterne.

To come unto *Myro*; borne he was at *Eleutheræ*, and an apprentice likewise to *Agelades*: the peece of worke that brought him into name and made him famous, was an heifer of brasse; by reason that divers Poëts have in their verses highly praised it, and spread the singularitie thereof abroad: for so it falleth out otherwhiles, that many men are commended by the wit of others, more than by their owne. Other peeces of worke there were of his besides; to wit, a dog, a coit-caster (or one hurling a stone or weight of lead) *Perseus* [killing *Medusa*,] sawyers called *Pristæ*, a Satyre woondring at a pipe or flute, and the goddesse *Minerva*: moreover, the Delphicke *Pentathli*, and the *Pancratiastæ*: furthermore, that image of *Hercules* which standeth in the temple that *Pompey* erected, neare the greatest cirque or shew-place, is the handyworke of *Myro*: over and besides, (as it appeareth by the poësie of *Erinna* the poëtesse) he it was that made the tomb or monument in brasse, of a poore grasshopper and a locust: the image likewise of *Apollo* (which after that *Antonius* the Triumvir had wrongfully taken from the Ephesians, *Augustus Caesar* restored againe unto them, being warned so to doe by a vision appearing unto him in his sleepe) was of *Myro* his making. This workeman seemeth to have been the first that wrought not his images after one sort, but altered his worke after many fashions, as being fuller of invention and given more to devise in his art, more curious also and precise in his symetries and proportions, than *Polycletus*: And yet as exquisit as hee was, hee went no farther than to the outward lineaments of the bodie and members thereof; as for the inward affections of the mind, he did not expresse in any of his worke: the haire also as well of head, beard, as share, he left after a grosse manner, and wrought them no finer than the rude and unexpert workemen in old time, had either done or taught. No marveile therefore if *Pythagoras* (the imageur of Rhegium in Italie) went behind him in this feat, and namely in that peece of worke of his which resembled a wrestler or *Pancratiastes*, which was dedicated in the temple of *Apollo* at Delphos. He came short also of *Leontius*, who expressed lively in brasse, *Astulos*, the famous runner in a race; which image is shewed for a rare peece of worke in Olympia: also the boy *Libys*, which is to be seene in the same place, holding in his hand a little table, and withall carrying apples, starke naked. Hee made also the portraiture of one that seemed lame and to halt, upon some ulcer; but the same was so lively and naturally done, that as many as behold the same, seeme to have a compassion and fellow-feeling with him of some paine and grievance of his sore; and this peece of worke a man may see at *Syracusa*. Furthermore, the said *Leontius* cast in brasse one *Apollo* playing upon his harpe; as also another *Apollo*, and the serpent killed with his arrows, which image he surnamed *Dicaeus*, i. Iust; for that when the citie of Thebes was woon by *Alexander* the Great, the gold which he hid in the bosome thereof when hee fled, was found there safe and not diminished, when the enemy was gone and he returned againe. He was the first, that in his images expressed the sinews and veines lying under the skin: he it was also that couched and laid the haire of the head more handsomly, yea and wrought the same far more finely than any before him.

Now besides *Pythagoras* before mentioned, there was another a \* Samian borne, who by occupation, was at the beginning a painter: of his handiworke are those seven images halfe naked, which are to be seene in the temple of \* This daies *Fortune* at Rome; and one resembling an old man: all highly commended for singular art. This *Pythagoras* was so like unto the other above-named, especially in face and countenance, that hardly (by report) one of them could be known from the other. As touching *Sostratus*, it is said, hee was apprentice to *Pythagoras* of Rhegium, and his sisters son besides. As for *Lysippus* of Sicyone, *Duris* saith, that he learned the art by himselfe, and never was taught by other: but *Tullius* affirmeth, that hee was apprentice unto it, and having

\* rather, *Paros* of *Paros*.

\* *Huiusce diei*.

- A** having beene at first by occupation but a poore tinker or a plaine brasier and coppersmith at the most, he began to take heart unto him, and to proceed further, by a speech or aniwere that *Eupompus* the painter gave him: for when he seemed to aske this painters counsell, What patterne, and whom hee were best to follow of all those workemen that were gone before him: hee shewed unto him a multitude of people, and said withall, That he should doe best to imitate Nature her selfe, and no one artificer: and that was it (quoth he) which I meant by the former demonstration of so many men. And verely, so excellent a workeman hee proved in the end, that he left behind him the most peeces of any man, as I have said before, and those of all sorts, and fullest of art & good workmanship: and among the rest, an image of a man, currying, rubbing, and scraping the sweat and filth off his owne bodie; which *M. Agrippa* caused to be set before his owne baines: and the
- B** Emperour *Tiberius Casar* tooke so great pleasure in it, that notwithstanding at his first comming to the crowne, he knew well ynough how to commaund and temper his owne affections, yet he could not now rule himselfe, but would needs have the said image to be removed from thence into his owne bed-chamber, and another to bee set in the place of it: whereat the common people (see their contumacie and frowardnesse!) were so much offended and displeased at it, that they rested not with open mouth to exclaime upon him in all their Theatres, when they met there together, and cried for to have their *Apoxyomenos* set againe in the owne place: Insomuch, as the Emperour was content so to doe, notwithstanding he loved it so well. This *Lysippus* also woon greater credit and commendation by another image that hee made, representing a woman piping or playing upon the flute, and drunken withall: also by a kenell of hounds, together with the huntsman & all belonging to the game. But above all, he gat the greatest name for making in brasse a chariot drawne with foure steeds, together with the image of the Sunne, so much honoured among the Rhodians. The personage of king *Alexander* the Great hee likewise expressed in brasse, and many images he made of him, beginning at the very childhood of the said prince. And verely the Emperour *Nero* was so greatly enamoured upon one image of *Alexander*, that hee commaunded it to be gilded all over: but afterwards, seeing that the more cost was bestowed upon it by laying on gold, the lesse was the art scene of the first workman, so that it lost all the beautie and grace that it had by that means, he caused the gold to be taken off againe: and verely, the said image thus unguilded as it was, seemed farre more precious than it was while it stood so enriched with gold, notwithstanding all the hackes, cuts, gashes, and rases
- D** all over the bodie wherein the gold did sticke, remained still, which in some sort might disfigure it. Of this mans making was the statue of *Hephestion*, a great favorit and minion of *Alexander* the Great; and yet some ascribed this peece of worke unto *Polycleitus*: whereas in truth hee lived almost a hundred years before the said *Hephestion*. He counterfeited also *Alexander* the Great how he rid a hunting, with his hounds and all things belonging to the chase: and this worke of his resembling hunting, was thought worthie to be consecrated in the temple of *Apollo* at Delphi. At Athens he made a troupe of Satyres. As for *Alexander* himselfe, with all his principall courtiers and friends about him, he resembled in brasse most lively. All these peeces of his workmanship before rehearsed, were transported to Rome by *Metellus*, after the subduing and conquest of Macedonie. Finally, coaches drawne with foure horses, he made of many sorts and fashions, all in brasse. And in one word, the art of founderie and imagerie was brought to farre greater perfection by this artificer, as it was thought: for he expressed the very haire of the head, as fine & small as Nature made them: the heads to the images of his making, were nothing so big in proportion to the rest of the bodie, as they were in old time: his images shewed not so grosse and corpulent, but more lanke, slender, and leane; as well to expresse the knitting of joints, the ribs, veines, and sinewes the better, as to cause them also to seeme the taller. The Symmetrie, which above all things he observed most precisely in all his workes, is a tearme that cannot properly be expressed by a Latine word. A new devise he had that never before him any practised, and that was, to make his images of a quarrie and square stature, as the auncients before his time did: for an ordinarie speech it was of his, That in times past men were made plaine, such as they were: but hee made
- F** them as they would seeme to be. Finally, it seemeth, that this singular gift he had above all others in all his workes, to shew finenesse and subtiltie, which he observed most curiously in the smallest things that passed under his hand. When he died, he left behind him three sonnes, who also were his apprentices: of whom, *Labippus* and *Bedas* were passing good workmen, and very well regarded; but *Euthycrates* his third sonne, overwent his brethren: although I must needs say, that hee

loved rather to follow his father in such workes as caried some constancie & majestie with them, than any daintie gesture or curious elegancie, wherein his father excelled: and hee chose rather to employ his wit in expressing sad, austere, and grave personages, than to beat his braine about pleasant and beautifull workes to please and content the eye. And therefore the portrait of *Hercules*, which is to be seene at Delphos within the temple of *Apollo*, he expressed most excellently: the statue also of king *Alexander* the Great was of his making, and is thought to be a rare peece of worke: the hunter *Thespius* was of his making, a worke highly esteemed: like as the nine Muses also, knowne by the name of *Thespiades*. He represented also in brasse a skirmish on horseback, resembling that Turnois which was performed at the Oracle of *Iupiter Trophonius*: likewise the coches of queene *Medea*, drawne with foute horses, of which kind he made many: as also a horse with panniers: and hunters hounds, as if there were a crie of them. G  
H

Hee brought up under him one *Tisicrates*, who also was a Sicyonian, but hee rather seemed to imitate *Lyfippus* than his maister *Euthycrates*, inso much as many peeces of his making could be hardly discerned from those in the same kind, which came out of *Lyfippus* his hand: as for example, the image of an old man resembling the habit of a Thebane; the pourtrait of king *Demetrius*, and of one *Peucestes* who saved the life of *Alexander* the Great; in which regard, hee deserved well to be immortalized by so good a hand.

Moreover, divers artificers there be who have written great volumes of singular workmen in imageurie, & they commend wonderfully one *Telephanes* a Phocean, whose name otherwile had been unknown, for that in Thessalie where he dwelt his works lay hidden and never came to light: for in regard of his skill and sufficiency, by all their voices equall hee was to *Polycletus*, *Myron*, and *Pythagoras*. And to come unto particulars, they write much in the praise of his *Larissa*, his *Apollo*, and one *Spinarius*, a notable wrestler, and who had woon severall prices in all the five kinds of maisteries and feats of activitie. And yet I am not ignorant, that some alledge another cause of his obscurenesse, and why he is no more talked of, because he was a freed workeman unto *Xerxes* and *Darius*, and devoted himselfe wholly to their service, and had the worke of those two kings oneij. I

As for *Praxiteles*, his workmanship was more seene in cutting of marble, and making images thereof, wherein he had a singular grace and rare felicitie, and in which regard, his name was the greater. Yet he shewed good prooffe of his skill in founderie also. For there be most beautifull cast images of brasse which hee made, to wit, the ravishing of *Proserpina* by *Pluto*, a Spinster spinning, which hee called *Cat. gusa*: the image of drunkenesse: god *Bacchus* attended with one of the Satyres; a noble peece of work, and which, for the great voice and bruit that went of it, the Greeks furnamed *Periboetos*. The brasen images likewise which stood sometimes in the forefront of the temple at Rome dedicated to *Felicity*, were of his making: as also the goddesse *Venus*, which when the chappell wherein she stood erected, was burnt (during the reigne of *Claudius Caesar* the Emperor) was melted; an exquisit peece of worke, and comparable to that *Venus* of his cutting in marble, which all the world speaketh so much of. He portraied also in brasse a woman making coronets and chaplets of flowers, which goeth under the name of *Stephusa*: a foule old trot and a nastie, bearing the title of *Spilumene*: a carrier also of flaggons or wine-pots, knowne by the addition of *Oenophorus*. He expressed moreover in brasse and that most lively, *Harmodius* and *Aristogiton*, massacring the tyrant *Pisistratus*: which images being with other pillage taken and carried away by *Xerxes* king of the Persians, and recovered by king *Alexander* the Great when he had conquered the kingdome of Persis, the said prince and conqueror restored to the Athenians, and sent them home to them againe. K  
L

Furthermore, hee cast in brasse a youth lying in wait with an arrow to kill a Lizard, which was readie to creepe close unto him and to sting; which peece of worke he tearmed *Sauroctonus*. Two images there are besides of his making, which people take much pleasure to behold, and those in countenance shew divers affections; to wit, a sobre matron weeping, and a light courtisan smirking: It is thought that this courtisan was his own sweet heart *Phryne*, for men do note both (in the curious workmanship of the artificer) the love of him which fancied her, and also (in the pleasant countenance of the harlot) the contentment that she took by receiving her hire. There is an image also of his making, which doth expresse his own benignitie and bountifull mind; for to a coach of *Calamis* his doing, drawn with foure horses, he set a coachman of his owne handyworke: and why? because the posteritie another day should not thinke, that *Calamis* having done so wel in portraying the horses, failed of the like cunning in expressing the M

\* Some thinke he meant this of *Apollo*.

**A** the man: and to say a truth, *Calamis* was not altogether so perfect & readie in personages of men and women, as in the portraiture of horses. This *Calamis* was he who made many other coaches and chariots, as well with two steeds as foure; and verely, for absolute workmanship about horses wherein hee never missed, he had not his fellow againe in the world: and yet because hee would not be thought unlike himselfe, but be taken for as good an imageur in expressing men and women, as in representing horses, one statue he made in resemblance of ladie *Alcmena*, which is so exquisitly wrought as no man could ever set a better peece of worke by it.

To come now to *Alcamenes*, trained up under *Phidias*. A singular workman he was, & wrought many peeces in marble, as also in brasse, and namely a brassen *Pentathlus*, knowne also by the name of *Encriuomenos*.

**B** But *Aristides*, who learned his skill under *Polycletus*, is famous for the chariots that he made as well with foure as two horses. *Iphicrates* likewise cast in brasse a Lionesse, which is much praised, and goeth under the name of *Leena*, and that upon this occasion: There was a certaine strumpet named *Leena*, who beeing familiarly acquainted with *Harmodius* and *Aristogiton* abovenamed, (for that she could play upon the harpe, and withall sing so sweetly to it) and privie to their plots and projects as touching the murder of the tyrant *Pisistratus*, would never, to die for it, discover and reveal this intention and purpose of theirs unto the tyrant and his favorits, notwithstanding she was put to most exquisit and dolourous torments about it. The Athenians therefore desirous to honour this woman for her resolute constancie accordingly, and yet loth to be thought for to make so much of such an harlot as she was, devised to represent the memoriall of her and her act by a beast of her name, and that was a Lionesse: yet for to expresse the particular motive and reason of this honor done unto this Lionesse, they gave order unto *Iphicrates* the workman, to leave out the tongue in the head of this Lionesse.

**C** Touching *Bryaxis*, there be two excellent peeces of his making, to wit, *Aesculapius* and *Selenus*. As for *Bedas*, he resembled in brasse old *Battus* adoring *Apollo* and *Iuno*: And all three by him curiously wrought, are now standing in Rome within the temple of *Concord*. *Ctesilas* expressed in brasse a man greevously wounded, fainting and readie to die thereupon; which hee did so lively, that one might perceiv therein how little life and breath was left within his bodie. He made likewise the image of *Pericles* \**Olympius*, who for his divine eloquence and holinesse was worthie of that heavenly name. And here by the way, a wonderfull gift this art hath, that it alwaies hath made noble and worthie persons more noble and famous.

**D** As for *Cephissodorus*, the admirable image of *Minerva* which is to be seen in the haven or harbor of the Athenians, was his workmanship: The altar also before the temple of *Iupiter*, surnamed *Savior*, neare the said haven, was of his doing, and few peeces of worke there be comparable unto it.

*Canachus* made one excellent image of *Apollo* all naked, which by the title and surname of *Philesius*, standeth in the temple called *Didymaean*. And this *Apollo* was cast of the brasse of *Aegimeticke* temperature. There is with the said *Apollo* another most exquisit and curious peece of worke by him devised and wrought, to wit, a stag standing so lightly upon his feet, that a man may draw a thred under them; and the same takes hold of the floore underneath, so daintily, that he seemeth to touch it with one foot by the clea, with another by the heele; and the same after such a winding manner twining and turning, as well with the one as the other, that a man would thinke one while he were about to bounce and spring forward, and another while to start and cast himselfe backward by turnes. The same workman invented a devise of yong lads and youths vaulting and mounting on horseback. *Chereas* expressed in brasse the lively portraitures of king *Alexander* the Great, and king *Philip* his father. *Ctesalaus* represented in the same mettall, one of these *Doryphori*, which were of king *Darius* his guard, bearing a speare or pertuisane: also one of those warlick women, *Amazones*, wounded. And *Demetrius* woon great credit by making *Lyfimache* in brasse, who had beene the Priestresse of *Minerva*, and exercised that ministerie threescore and foure yeares. And this artifice made also the image of *Minerva*, surnamed *Musica*, upon this devise, For that the dragons or serpents which serve in stead of haire upon her *Gorgon* or *Medusaes* head, wrought in her targuet, would ring and resound againe, if one strucke the strings of an Harpe or Citron neare unto them. And the same imageur made the lively portraiture of *Sarmenes* riding on horsebacke, for that he was the first that wrote of horsemanship. *Dadalus* moreover, who is ranged among the excellent foundets and imageurs of old time, devised in brasse two boies, rubbing, scraping, and currying the sweat from their bodies in the baine. And *Dinomenes*

\* For this harlot *Leena* fearing least she might for paine and torment let passe some word, & bewray the thing, she bit out hir own tongue, & spie it in the face of the tyrant and the tormentor.  
\* For he never made speecho to the people, but with ioint hands lifted up to heaven, he praised first.

was the workman, who cast in brasse the full proportion and similitude of *Protesilaus*, and of *Pythodemus* the famous wrestler. *Alexander*, otherwise called *Paris*, was of *Euphrator* his making: The excellent art and workmanship whereof was seene in this, that it represented unto the eye all at once, a judge between the goddesse, the lover of *Helena*, and yet the murderer of *Achilles*. The image of that *Minerva* at Rome, which is called *Catulliana*, came out of this mans shop: and it is the same which was dedicated and set up beneath the Capitoll by *Quintus Lucretius Catulus*; whereupon it tooke that name. Moreover, the image that signifieth good lucke or happie successe, carying in the right hand a boule or drinking cup, in the left an eare of corne and a Poppie head, was his handie worke. Like as the princeesse or ladie *Latona*, newly delivered of *Apollo* and *Diana*, holding these her two babes in her arms: & this is that *Latona* which you see in the church of *Concordia* in Rome. He made besides many chariots, drawne as well with foure as two horses: as also a key-bearer or *Cliduchus*, of incomparable beautie. Semblably, two other statues, resembling Vertue and Greece, both which were of an extraordinarie stature and bignesse, gyant-like, in manner of Coloffes. He made besides a woman ministring, and yet worshipping withall. Item, King *Alexander* the Great, and king *Philip* his father, riding both in chariots drawne with foure horses. *Eutychides* a renowned imageur, represented the river Eurotas in brasse: and many men that saw this worke, were wont to say, That the water ran not so cleare in that river, as art and cunning did appeare in this workemanship. *Hegias* the imageur made *Minerva* and king *Pyrrhus*, which be much praised for the art of the maker: likewise boies practising to ride on horseback: the images also of *Castor* and *Pollux*, which stand before the temple of thundering *Jupiter* in Rome. In the colonie or citie *Parium*, there is an excellent statue of *Hercules*, the handie worke of *Isidorus*. *Buhyreus* the Lycian was taught his cunning by *Myron*, who among many other peeces, befeeming the apprentice of such a maister, devised in brasse to represent a boy blowing at a fire halfe out: and hee it was that cast in the same mettall the famous Argonautes, in that voyage to *Colchos*.

*Leocras* made the *Ægle* that ravished *Ganymedes* and flew away with him; but so artificially, as if she knowing what a fine and daintie boy she had in charge, and to whom shee caried him, clasped the child so tenderly, that she forbore with her talions to pierce through his very cloths. The boy *Antolicos* also, winning the prize in all games and feats of activitie, was of his making; for whose sake *Xenophon* wrote his booke entituled *Symposion*: likewise that noble image of *Jupiter* in the Capitoll of Rome, surnamed Thundering, which is commended above all others: as also *Apollo*, with a crowne or diademe.

*Lyciscus* counterfeited *Lago* a boy, who in maner of a page or lacquey, seemed to be double diligent, and after a flattering and deceitfull sort performed nothing but eie-service. *Lycus* also made another boy blowing the coales for to maintain fire. *Menechmus* devised to cast in brasse a Calfe, turning up the necke and head at the man that setteth his knee upon his sides, & keepeth his body down. This *Menechmus* was a singular imageur, and himselfe wrote a book as concerning his own art. *Naucides* was judged to be an excellent workman by the making of *Mercuric*, & of a *Discobole* or coiter: as also for counterfeiting in brasse one that was a sacrificing or killing a Ram. *Naucerus* woon credit by making of a wrestler, puffing & blowing for wind. *Nicerates* had the name for the curious workmanship of *Aesculapius* and *Hygia*, which are to be seen at Rome within the temple of *Concord*. *Pyromachus* got great reputation by a coach drawn with four steeds, & ruled by *Alcibiades* the coachman, all of his making. *Policles* was the maker of that noble peece of work that goeth under the name of *Hermaphroditus*. *Pyrrhus* counterfeited in brasse another *Hygia* & *Minerva*. And *Phenix* who learned his art of *Lysippus*, lively counterfeited the famous wrestler *Epitherses*. *Stipax* the Cyprian got himself a name by an image resembling one *Splanchnoptes*: This was a pretie boy or page belonging to *Pericles*, surnamed *Olympius*, whom *Stipax* made frying & roasting the inwards of a beast at the fire, puffing and blowing thereat with his mouth full of breath and wind, for to make it burne. *Silanion* did cast the similitude of *Apollodorus* in brasse: who likewise was himselfe a founder and imageur, but of all others most curious and precise in his art, he never thought a thing of his owne making well done, and no man censured his workes so hardly as himselfe: many a time when he had finished an excellent peece of worke, he would in a milke unto it, path it in peeces, and never stood contented and satisfied with any thing when it was all done, how full of art soever it was, and therefore he was surnamed Mad: Which furious passion of his, when *Silanion* aforesaid would expresse, hee made not the man himselfe alone of brasse, but the

\* i. Good health.

**A** the very image of Anger and Wrath also with him, in habit of a woman. Over and besides, the noble *Achilles* was of his making, a peece of worke well accepted and much talked of. Of his doing is *Epistates*, teaching men how to wrestle and exercise other feats of activitie. As for *Strongylion*, he made one of the Amazones, which for an excellent fine and proper leg that shee had, they call *Eucnemus*; and in that regard *Nero* the Emperour set so great store by this image, that it was caried ordinarily wheresoever hee went. This artificer made likewise another brassen image resembling a faire and sweet boy, which for the singular beautie *Brutus* of Philippi so loved, that it was commonly called by his surname *Philippensis*.

**B** *Theodorus*, who made the Maze or Labyrinth at Samos, caused his owne image to bee cast in brasse, which besides the wonderfull neare resemblance and likenesse to himselfe, was contrived so artificially besides, and set out with other fine devises, that he was much renowned for the workmanship, and in the sight of all men it was admirable: hee carieth yet in his right hand a file, and in his left he bare sometime (with three fingers) a little pretty coach, and the same with four horses at it; which was afterwards taken from the rest, and had away to Præneste: but both the coach, the teeme of horses, and the coachman were couched in so small a roume, that a little flie (which also hee devised to be made to the rest) covered all with her pretie wings.

*Xenocrates* was apprentice to *Tisicrates*, or as some say, to *Eutbycrates*; but whether of the twain was his master, he outwent them both in the number of statues & images that he wrought, and besides compiled bookes of his owne art and workmanship.

**C** Many artificers there were, that by Imagerie delighted to counterfeit in brasse the battailes that king *Attalus* and *Eumenes* both, fought against the Galatians or Gallogreekes; and namely, *Isigonus*, *Pyromachus*, *Stratonicus*, and *Antigonus*, and this artifane last named, composed bookes also of his owne art. *Boethius*, although he was a better workman in silver, yet one peece of worke hee made in brasse, which had an excellent grace, and that was a child throttling a Goose by the necke.

Of all these peeces of antique worke which I have reckoned up, the most choise and singular above the rest *Nero* beforetime had by his violent edicts and commaundements caused to bee brought from all parts to Rome, and hee disposed them in diverse roumes of his golden house for to adorne and beautifie the same; but now they be consecrated by *Vespasian* the Emperour, in the temple of Peace, and in other stately buildings and edifices of his.

**D** Many other excellent artificers there are besides these above rehearsed: but they may bee all raunged in one ranke, and counted for their skill and cunning equall, for a man shall not find one peece of worke of their making, that carieth any singularitie above the rest, and namely *Ariston*, who also was wont to grave and chase in silver, *Callias*, *Clefius*, *Cantharus* of Sicyone, *Dionysodorus* who was an apprentice trained up under *Critias*, *Deliades*, *Euphorion*, *Eunicus*, and *Hecataus*. As touching famous engravers in silver, I read of *Lesboeles*, *Prodorus*, *Pithodius*, and *Polygnotus*, who also were most excellent and renowned painters. Likewise, of silversmiths or gravers in silver, wee have *Stratonicus*, and *Scymnus*, who had for his maister *Critias*.

**E** Now will I reckon up those worthie and famous Imageurs, who employed themselves in one and the same kind of workes. In the first place, *Apollodorus*, *Androbulus*, *Asclepiodorus*, and *Alcuas* tooke pleasure to expresse the similitudes of learned men and Philosophers. As for *Apelles*, he delighted besides to represent women at their devotions, adoring the gods, and offering sacrifices. *Antigonus* had a grace likewise to represent one \*currying and scraping his skin all over the body in a stoupe, as also the murderers of the Tyrants abovenamed. *Antimachus* and *Athenodorus* loved to have in their shops the statues of great ladies and noblewomen. *Aristodemus* tooke much pleasure to busie himselfe about the portraying of wrestlers, coaches with two horses set thereto, and a coachman, Philosophers and great clearkes, old matrones, and king *Seleucus*: There is also of his making a *Doryphorus*, resembling one of *Darius* his guard, which is a proper peece of work and a lovely. As touching the *Cephisodori* (for two of them there were) the elder had a great dexteritie in making *Mercurie* fostering prince *Bacchus* in his infancie: He made one also, preaching to the people, and casting forth his armes; but what person of qualitie he should be, it is not certainly knowne: the younger was wont to represent the Philosophers *Colothas*, who joined with *Phidias* in the making of *Jupiter Olympius*: He delighted also to be doing with the images of Philosophers. So did *Cleon* and *Cenchraxis*, *Callicles*, and *Cephis*. As for *Calcoasthenes*, hee busied and amused himselfe in the counterfeits of Comcedians, players of Enterludes, and champions. *Da-*

\**Perixuomenon*;  
the same that  
*Apoxyomenon*;

*hippus* had a very good hand, in making one scraping and rubbing his bodie in an hot house. **G**  
*Daphron*, *Democritus*, and *Dæmon*, were as cunning and perfit in the personages of Philosophers  
and Sages. *Epigonus* would have his hand in all those workes in manner which I have rehearsed,  
and laboured to imitate those artificers: but hee surpassed them all in a Trumpetter of his owne  
devising; and a little infant, who seeing the mother slaine, made toward the dead corps, and hung  
about it as if it would play and be plaied withall, full pittiously to behold. *Eubolides* made one; as  
if he were counting upon his fingers. *Mycon* his cunning was most seene in the counterfeiting of  
wrestlers and such as practise feats of activitie: and *Menogenes*, in making charriots with foure  
horses. *Niceratus* likewise enterprised all manner of workes wherein others were best seen: and be-  
sides represented the personage of *Alcibiades*, together with his mother *Demarete*, as shee sacrific-  
ed with lampe light burning by her. *Pisicrates* shewed much skill in a chariot with two horses, **H**  
wherein he bestowed \**Pitho* sitting in the habit of a woman: The images of *Mars* and *Mercu-  
rie* also, which stand at Rome in the temple of *Concordia*, be of this mans making. As for *Perillus*,  
there is no man commendeth him for his workmanship, but holdeth him more cruell than *Pha-  
laris* the Tyrant, who set him a worke, for that he devised a brasen Bull, to rost and frie condemned  
persons in; assuring the Tyrant, that after the fire was made under it, they would when they cried  
seeme to bellow as a Bull, and so rather make sport than move compassion; but this *Perillus* was  
the first himselfe that gave the handiell to the engine of his owne invention, and although this was  
crueltie in the Tyrant, yet surely such a workman deserved no better a reward, & justly he felt the  
smart of it: For why? The art and cunning of founderie, which of all others is most civile & agree-  
able to our nature, and which had bene emploied ordinarily in representing the personages of **I**  
men and gods, this monster of man abused, and debased to this vile and unnaturall ministerie of  
tormenting man. Would one have ever thought, that after so many wittie and worthy men who  
had travelled in this science to bring it to some perfection, all their labours should turne in the  
end to this prooffe, for to make instruments thereby of torture? And certes, there beeing many  
peeces of his workmanship, they bee kept and saved for this cause onely, that as many as see the  
same, may detest and abhorre the wicked hand that made them. But to proceed forward to other  
workmen in this kind. Of *Sthenis* making are the images of *Ceres*, *Jupiter*, and *Minerva*, which at  
Rome are within the temple of *Concord*. The same man tooke pleasure in counterfeiting ancient  
dames and matrons, weeping, praying, and offering sacrifice. *Simon* [of *Ægina*] was very good at  
the making of a dog and an archer. *Stratonicus* that famous cutter and engraver, was never well **K**  
but when he pourtraied some Philosopher or other: no more than *Scopas*, both the one and the  
other. As for wrestlers and champions, armed men, hunters, and sacrificers, they were the onely  
workes that these artificers following delighted most in, to wit, *Batten*, *Euchir*, *Glaucides*, *Heliodo-  
rus*, *Hicanus*, *Leophon*, *Lyson*, *Leon*, *Menodorus*, *Myagrius*, *Polycrates*, *Polydorus*, *Pythocritus*, & *Pro-  
togenes* (who also was a most excellent & renowned painter, as I will hereafter shew more at large)  
also *Patrocles*, *Polis*, *Posidonius* born at Ephesus, who likewise chased and engraved in silver most  
finely, *Periclimenus*, *Philon*, *Simenus*, *Timotheus*, *Theornestus*, *Timarchides*, *Timon*, *Tisias*, & *Thra-  
son*. But above all other, *Callimachus* is the workman of greatest note, in regard of a by-name gi-  
ven unto him, and that was *Cacizotechnos*: and well he might be so called, for he would alwaies be  
finding fault with his owne workmanship, and never could see when to make an end, thinking still **E**  
that he had not bestowed art ynough upon that he had under his hand. And so he brought forth  
little or nothing perfect in the end: A notable and memorable example to reach all men not to  
be over curious and exquisit in any thing, but to hold a measure in all. And there is a daunce of  
Lacedemonian women of his making: a peece of worke which he went about also to amend, and  
when he thought to make it better, he marred it cleane, so that it lost all the grace it had before.  
Some say, that this *Callimachus* had been in former time a painter. And since I have entred so far  
into this Treatise of statues and images, I may not passe over in silence, but note (as it were) by the  
way one thing of *Cato*, although haply it may be thought but a meere vanitie: In that expedition  
or voyage wherein Cyprus was conquered and reduced under the dominion of Rome, hee made  
port-sale of all the pillage taken there, save only one statue of *Zeno*, not for the excellencie of the **M**  
matter, for it was but brasen, nor yet for the art and curious workmanship thereof, but for that it  
was the image of a Philosopher. In this discourse of statues and images, I must not passe by one,  
although it is not certainly knowne who was the maker of it; and this is *Hercules* in his shirt and  
other habit that he wore upon the mount Oete: standing now at Rome neare unto the publicke  
pulpit

\* *Suada*, i. Per-  
suasib. or *Diana*  
as some think.  
Some read *Pi-  
sto*, i. the god-  
desse of Cre-  
dultie.

**A** pulpit called *Roftra*: Made he is (whoſoever did it) with a grim, ſterne, and ſower countenance, and ſuch indeed as doth bewray and feele thoſe intollerable torments which the bodie ſuſtained by that poiſoned ſhirt [ſent unto him from *Deianira*.] Vpon this ſtatue there ſtand three titles or inſcriptions: the firſt is this; *L. Luculli Imperatoris de Manubijs, i. L. Lucullus* lord Generall, erected this ſtatue out of the ſpoile of the enemies: the ſecond, *Pupillus Luculli filius ex S. C. dedicavit, i.* The ſonne of *L. Lucullus*, being orphan or ward, dedicated this, by an order or act from the Senat: the third, *T. Septimius Sabinus Aedile Curulis, ex privato in publicum reſt. tuit, i. T. Septimius Sabinus*, Aedile Curule for the time being, hath from a privat houſe cauſed it to ſtand againe in publicke place. This is the image of that wortheie *Hercules* that fought ſo many battails, endured ſuch hard conflicts and labours, and was ſo highly honoured.

**B** Now is it time to return to the different kinds and ſundry temperatures of braſſe, from which I have digreſſed: firſt and foremoſt therefore this is to bee noted, That in Cyprian braſſe or copper there is to be conſidered, one ſort which is named *Coronarium*, and the other that they call *Regulare*; and both the one and the other will abide the hammer & be brought into thin plates. As for the *Coronarium* or *Laton*, when it is reduced into thin leaves or plates, and then coloured or rubbed over with the gall of an oxe, it looketh like gold and maketh a faire ſhew in thoſe coronets that players weare; whereupon it tooke the name *Coronarium*: the ſame, after that to everie ounce of it there be put ſix ſcrupuls of gold, and be reduced into a verie thin foile, reſembleth the colour of fire, like a rubie or carbuncle ſtone. As touching this braſſe, it is found alſo in other mines of mettall, like as the pot-braſſe *Caldarium*: this onely is the difference, that this

**C** *Caldarium* will melt only, for under the hammer it will breake; whereas the other ſort of copper named *Regulare*, yeeldeth to the hammer and will be drawne out, whereupon ſome there be who call it *Ductile*, i. battable; and ſuch is all the kind of copper or Cyprian braſſe. That alſo which is found in the mines of other mettals, by art refined, differeth from the foreſaid pot-mettall, for out of what mine ſoever it commeth, after that the droſſe and imperfections therof be thoroughly purged by the fire, being thus (I ſay) cleaned, it becommeth *Regulare* and will abide the hammer. As for all other ſorts beſides the Cyprian braſſe abovenamed, the *Campane* braſſe is counted beſt: like unto which, there is much in other parts alſo of *Italie*, and in the provinces; but to everie [hundred pound of braſſe] they put eight pound of lead: then they boile it as it were and melt it againe with a ſoft fire, for want and ſcarſitie of wood and fuell. And what difference there

**D** may be in that regard, it is moſt of all ſeene in the heart of *Fraunce*, where it is commonly melted (for lacke of other fuell) among ſtones made red hot: for by reaſon that this is a ſwift & ſcorching fire, it becommeth blacke and brittle withall: beſides, they melt it but once: but ſurely to doe ſo oftener, maketh verie much for the goodneſſe therof.

## CHAP. IX.

§ The difference in Braſſe: the divers mixtures thereof: and how Braſſe ſhould be kept.

**E** **M**oreover, it were not amiſſe to note thus much alſo, that all kind of braſſe melteth beſt in coldeſt weather. Now there is another temperature of braſſe which ſerveth for founders, imageurs, and braſen tables, called thereupon in *Latine*, *Statuaria* and *Tabularis*, which is made in this manner following: Firſt, the maſſe, ore, or ſtone as it commeth out of the mine, is melted in the bloome-ſmithie; and ſo ſoone as it is melted, they put thereto a third part of the braſſe *Collectaneum*, that is to ſay, broken peeces or old veſſels that have been uſed, and bought up here and there. In the choice whereof, this care would bee had, that for to give unto this temperature the kind ſeaſoning as it were, which peculiarly it requireth, there would be gotten ſuch pottain or old mettall which is overworne, and by ordinarie occupying and uſing to the hand, bright-ſhining, and as one would ſay tamed, made gentle, and pliable. It would not be forgotten alſo, to everie hundred pound weight of the ſaid melted ore, to mix twelve pound and a

**F** halfe of tin. But to have a kind of braſſe mettall that is moſt tender and ſoft, there muſt be given unto it that mixture or temperature which is called *Formall*, namely, by putting thereto of ordinarie lead a tenth part, and of tin a twentieth part; and by that means eſpecially it taketh that colour which they call *Grecanicke*. The laſt temperature is that, which in *Latine* they call *Ollaria*, as one would ſay, the pot-braſſe, for it taketh the name of that veſſell wherto it is moſt employed;

and this is by tempering with every hundred pound weight of brasse, three or four pound weight of argentine lead or tin. To Cyprian brasse or copper, if you put lead, you shall have that deepe red or purple colour which giveth the tincture to the robes that statues are pourtraied with. Moreover, this is to be noted, that the more you doe scoure any vessels of brasse, the more are they subject to rust and sooner will they gather it, than if they were neglected and not medled withall; unlesse they be well annointed with oile. It is said, that a vernish made of tarre, is singular for to preserve and save any brasse from rust. To conclude, brasse hath served many a yeere agoe, for the perpetuitie of memorials and registers, as we may see by those brasen tables here in Rome, wherein be cut and engraven all our publicke laws and constitutions.

CHAP. X.

Of Cadmia or Brasse ore, and the medicines wherein it is usually employed.

**T**He mines and veins of brasse ore do many waies furnish us with medecines: a good prooffe whereof this may be, that any ulcers be soonest healed there: but the most medicinable of all minerals that belong to brasse-mettall, is Cadmia [artificiall.] And verely there is a kind of Cadmia made in the furnaces where silver is fined, of a whiter colour and lesse ponderous, but nothing comparable to that which commeth from the brasse furnaces. And fundrie sorts there be of Cadmia: for the verie stone of which they make brasse, is called Cadmia, and as it is necessarie for founders, so it is of no use at all in physick. Now is there a Cadmia besides which is made in the furnaces, and so called, but the reason thereof is farre different: and this kind of Cadmia commeth of the finest and thinnest part of the ore or matter in the furnace, cast up aloft by the flame and blast, sticking to the rouse or sides of the furnace, higher or lower according to the proportion of the lightnesse that it carrieth, more or lesse. The finest and the floure as it were of Cadmia, is found in the verie mouth of the furnace, whereas the flames \* doe strive to get forth: The Greeks call it Capnitis, for that it is smokie and burnt, and for the exceeding levitie thereof resemble flying cinders. That which is more inward and hangeth downe from the coping and vaulted rouse of the furnace, is the best: and in that respect, because it hangeth so as it were by clusters, they give it the name Botrytis: heavier this is than the former, but lighter than those that follow after. As for the colour thereof, it is in two sorts: that which you see of a dead hew like ashes, is the woorse, whereas the red is the better; the same also is brittle and will soone crumble small: for eyesalves and collyries reputed soveraigne. A third kind of Cadmia sticketh by the way, to the sides and walls of the furnace; for by reason of the heavinesse and <sup>ponderositie</sup> profunditie, it was not able to mount up to the bending rouse of the furnace: this the Greeks call Placitis: and well it may bee so named; for a crust rather it is than a skalie substance: breake it, you shall find many colours in it: and this Cadmia for to heale scabs and scurfe, as also to cicatrice or skin a sore, is better than the former. Out of this kind, there proceed other twaine; to wit, Onychitis, which in the outside is after a sort blewish, but within, it resembleth the flecks or spots of the onyx stone; and Ostracitis, blacke throughout, of all the rest most foule and grosse, howbeit fittest for wounds.

Generally, that Cadmia, of what kind soever, is best, which is found within the furnaces of Cyros: this the Physicians doe burne a second time with pure coles; and when it is calcined and turned to ashes, they quench it with Amminean wine, if they meane to prepare it for plasters; but with vinegre, for scabs and scurfe. Some there be, who after it is stamped grosse, burne or calcine it in an earthen pot, then wash it well in a mortar, and afterwards drie it. *Nymphodorius* taketh the verie stone or the ore as it lyeth in the mine, the heaviest and most compact that may be found, which he burneth among coles; and after it is sufficiently burnt, quengeth it in wine of Chios: he beateth and punneth it then againe, anon he driveth or boulgeth it through a linnen cloth, and grindeth it finer in a mortar: this done, soone after he steepeth and soketh it well in raine water, and that which setteth in the bottome he stampeth: and this hee doth, untill such time as it be like ceruse or white lead, and will not crash between the teeth. The same manner of preparing useth *Iollas*, but he chuseth the purest and brightest stone that he can get.

The medicinable operations of Cadmia, bee, to drie, to heale thoroughly, to stay fluxes, to cleanse the filthinesse in the eyes, and to scoure the pin and web, to extenuat any roughnesse; and

\* *Eluctantur*, or rather, *Eruantur*, i. are breathed and sent forth.

- A** and in one word, to worke all those effects which I shall attribute hereafter to lead.
- Furthermore, brasse it selfe may be burnt; and being so prepared, it serveth for all those purposes beforenamed: over and above, it cureth the pearls, films, and skarres in the eyes: if it be incorporat with milke, it healeth the ulcers in the eyes: the same likewise they use to grind upon hard stones, after the manner of the Ægyptian collyrie: taken as a lolocho inwardly with honey, it causeth vomit. Now as touching copper, the manner is to burne it in unbaked earthen pans, with the like weight of brimstone; but all the breathing holes of the furnace ought to bee well closed and luted up where they must stand, untill such time as the said pans be thoroughly baked hard: some put salt thereto: others in stead of brimstone take alume: and there be againe, who use neither the one nor the other, but sprinkle it well with vinegre onely: when it is thus calcined, they pun it in a mortar of Thebaïcke marble, and then wash it in raine water. Howbeit, this first lotion of it maketh it but weake and of small effect: and therefore it had need of a second washing, in a greater quantitie of water, and to be braied againe therein, and left so standing untill it be settled. This would be reiterated often, untill such time as it be brought to looke like unto Minium: after that, it ought to be dried in the Sun, and saved in a brassen box.

CHAP. XI.

¶ *Of the drosse or refuse of brasse: of the skales of brasse: of Verdegreece or Spanish greene: of Stomoma: of Verdegreece which is the rust of Brasse, and of Hieracium.*

- C** The drosse of Brasse is washed after the same manner, but of lesse effect it is than Brasse it selfe: howbeit the floure of brasse or verdegreece, is much used in phylicke: and engendred it is, when brasse is melted by much blowing, and then transferred out of the furnace into other receptacles; and there, are shaken out certaine skales of millet, and this they call Flos æris, *i.* Verdegreece. Now these skales use to fall off, when as the masses of brasse be cooled with water and be red. Likewise of the same masses, there is made that which they call Lepis; and thus the verdegreece may be sophisticated, so as the said Lepis or skales bee sold for it. Now these skales come, by being driven and smitten off from those nails which they use to forge of the said masses and lumps of brasse, and all these most commonly are found in the Cyprian forges: herein only is the difference; that the foresaid skales are driven forcibly and smitten from the said pains or masses of brasse, whereas the floure of verdegreece falleth off by it selfe. And yet there is a second kind of these skales more fine and subtile than the other, to wit, driven and smitten from the verie outside and uppermost part of the brasse, and this they call \* Stomoma.

- Howbeit, Physicians in these daies (with reverence to their profession and with their good leave be it spoken) are ignorant wholly of all these things; yea and the greater part of them bee not so much as acquainted with the tearms and bare names, (so farre be they from the true composition of medecines: ) and yet in times past, it belonged properly unto Physicians, for to be acquainted with the tearms of all simples, and to be perfect in the knowledge of them. But our Physicians in this age, when they are to make any composition of simples, they have recourse straightwaies to their books to be directed by them, that is to say, they trie experiments by the hazard of their poore patients; and there finding the names of this and that, they set downe a receipt, and for the making thereof trust the Apothecaries, as also for the ingredients; which commonly they doe sophisticat and corrupt by all deceitfull means that possibly they can devise; selling their emplastres and collyries that are old made, and such drugs as are past all goodnesse, serving the bills of the Physicians with the verie refuse of their shop. And thus the deceitfull wares that they have, they rid their hands of, to the discredit of the Physician, and daunger of the sicke.

- But to come againe unto our skales, and floure of brasse or verdegreece; the manner is, first to calcine both the one and the other, either upon earthen vessels or brasse pans; then, to wash the same, as is before said, and for the same uses. But over and above, these being prepared thus accordingly, are singular for the carnosities and excrescences within the nostrils, or the fundament: for hardnesse also of hearing, if they be blowne into those parts by meanes of a pipe: and the sores or cankers of the mouth they doe heale, by application of their powder: this powder also taketh away the inflammations and accidents of the tonsils or almonds about the throat, if it be tempered and incorporat with honey, and used in a collution or gargarisme. There is be-

\* Stomoma is nothing else but Steele, and therefore Physicians here doth err, like as in most of this chap.

side, a scale that commeth of laton or white brasse, farre better than that which the red brasse or copper doth yeeld. G

Moreover, there is a devise that some use, namely, to let first the nails and panes of brasse to lie wet in the urine of a boy: others, so soone as the skales bee driven off, bray them, and afterwards wash them in raine water; which they use to give for the drop sicke, to the weight of two drams in one hemine of honeyed wine; and besides they make a liniment with it and floure, for to use outwardly to the belly.

\* Which some  
take to bee  
verdegreece.  
\* *Ælygo vasilis.*

As touching the rust \* of brasse, great use there is of it in physicke: but it commeth after many sorts; for first and foremost, it is found sticking, (in manner of the floure aforesaid) unto the stone or ore out of which brasse is tried, in such sort, as it must be \* scraped from it before a man can have it. Also it is made after an artificiall manner, by hanging certaine plates of laton driven full of holes, and hung in a pipe or barrell over vinegre; but the same ought to bee close covered and stopped with a lid of brasse, so as the said plates doe not touch the vinegre: and verely, verdegreece thus made, is farre better than of skales in the same wise used. Some there bee that take vessels of white brasse or laton, and put them in earthen pans, where they suffer them to lye in vinegre for ten daies together, and then scrape off the verdegreece or rust that is gathered upon the said laton. Others there are who cover the said vessels of laton in the refuse of grapes after they be pressed, (skins I meane and stones;) and after ten daies, as is aforesaid, scrape off the verdegreece which they find upon the brasse. There be againe, who take the fine dust which the file fetcheth from brasse, and strew the same in a vessell of vinegre, stirring it with spatules or laddles oftentimes in a day, untill it be resolved into the vinegre & consumed: and yet many thinke it better to worke and stampe the said file-dust with strong vinegre in a brasen mortar, for to gather verdegreece. But the speediest way of engendring the said rust of brasse or verdegreece, is to take the cuttings, parings, or small peeces of laton plates, such as be employed about coronets, and to put them in vinegre: and you shall have divers, who will not sticke to sophisticat verdegrees, (such especially as is brought out of Rhodes) by mixing it and the powder of marble together; others, with the pumish stone pulverized, or else with gum. But the cunningest device that they have to falsifie it and deceive chapmen by, is to mingle vitrioll among: for all the other deceitfull tricks bee soone found out by the teeth, because a man shall feele the verdegreece to crash and grate betweene them like grit, which he shall not perceive if it be sophisticat with vitrioll: howbeit, this sophisticat also and fraudulent cast, may be soone detected and found out by an experiment made with a slice or fire-pan of yron made red hote in the fire: for cast upon it the right and true verdegreece indeed, it will hold and keepe the owne colour still; but if it bee corrupted with vitrioll, you shall see it turne red. You may discover likewise the fraud aforesaid with \* paper, tempered beforehand and soked in gall-nuts; for besmeare therewith the verdegreece that is falsified, it will quickly become blacke. The eye also will soone bewray the falshood that is used therein, for if it bee naught, a man shall perceive it to looke with a weake greene colour, nothing full nor fresh. But be the verdegreece true or false, the best way is, before it be employed in physicke, after it bee dried, to calcine it upon a new earthen pan that never was occupied, and in the burning to turne it often with a slice or spatule, untill such time as it be reduced into light cinders; and then after it is finely pulverized, to lay it up for use. Others prepare it after another sort; they put it in an earthen pot unbaked, and set the same into an oven, where they let it stand to bee calcined so long untill the said pot of clay bee well and thoroughly baked. Finally, there be, that before they use verdegreece, put thereto the \* male frankincense, the best that can possibly be had. H

\* O the reed  
*Papyrus.*

\* *Olibanum.*

\* *Græce ὀξυδία  
σπυρική, which  
Plinie transla-  
teth delachry-  
mationibus mor-  
dendo proficiens:*  
which also  
may be turned  
thus, It hel-  
peth watering  
eyes proceed-  
ing of some  
fretting hu-  
mors.

The manner also is to wash verdegreece before it be occupied, after the same order as Cadmia is used. Beeing thus made and prepared as is aforesaid, it is excellent to bee put into eye-salves or collyries, for by a \* mordicative qualitie it helpeth weeping and watering eyes: in which regard, necessarie it is that it be washed first with pencils well bathed in hot water, so long untill it have lost that corrosive qualitie. I

As touching Hieracium, a composition it is or collyrie so called, and made in this manner: Take foure ounces of Sal Ammoniacke, of Cyprian verdegreece two ounces, of shoemakers blacke, or that coppetesse which the Greekes name Chalcantum as much, that is to say, two ounces; of Mysy or yellow vitrioll one ounce, and of saffron six: Let all these bee stamped together and tempered in the vinegre of Thasos untill they bee incorporat, and then reduce them M

into

**A** into trochiques. A singular collyrie or eyesalve this is to withstand the beginning of pearls; cataracts, and such accidents of the eyes; to discusse also the webs that come over the sight, to le-  
**B** vigat the roughnesse of the tunicles, to dispatch the white skars, and in one word to cure all the infirmities of the eyelids. As for verdegreece that is not calcined at all, it is excellent good to be put into vulnerarie or healing plasters: the same also is of a wonderfull operation to cure the ex-  
 ulcerations of the mouth or the gumbs; the lips also exulcerat it healeth, being reduced into a liniment with oile: but if you put wax thereto, it doth mundifie, and withall skin and heale per-  
 fitly. Verdegreece is proper to eat away and consume the callositie growing in a fistula, and in those infirmities which are incident to the seat or fundament, whether it be brought into a lini-  
 ment with gum Hammoniacke and so applied, or else in forme of a collyrie, that is to say, a tent thrust into the hollow fistula. The same verdegreece incorporat with a third part of the true rosin called Terpentine, is soveraigne for foule leprogies and wild-fires.

CHAP. XII.

¶ Of <sup>1</sup> Scolecia, and <sup>2</sup> Chalcitis, of <sup>3</sup> Myffy, <sup>4</sup> Sory, and <sup>5</sup> Chacanthum.

**A** Nother sort there is of Brasse-rust or Verdegreece, which commonly is called Scolecia: this is made of alume, salt or salnitre, of each a like weight, stamped well together with the strongest white wine vinegre that can be gotten, in a mortar of Cyprian brasse or copper: and this must not be done but in the hottest daies of the yeere, to wit, about the rising of the Dog-  
**C** starre. Now must all the ingredients aforesaid bee punned and incorporat together, untill such time as the masse become green, and that it gather and draw together in manner of \* crawling worines, whereupon it taketh the name Scolecia. But if so bee, that this manner of working and making it, chaunce to faile and doe not well, for to amend the same, the two parts of vinegre which entred into the mixture, ought to be tempered with as much urine of a boy under foure-  
 teene yeers of age. Now if you would know the medicinable effects and vertues of this kind of verdegreece, both it and the artificiall Borax before said (which I named Santerna) be of the ve-  
 rie same operation that the ordinarie rust of brasse or verdegreece, called in Latin *Ærugo*. There is a kind of Scolecia naturall or minerall of it selfe, without addition of any thing else whatsoe-  
 ver; whereof I purpose to speake in this place, and the same is scraped from the stone or ore of  
**D** which commeth brasse. There is a stone lying in the mine which they name Chalcitis, out of which also (with burning) they excoct brasse: differ it doth from Cadmia; for Chalcitis is hew-  
 ed out of mines that lye above, verie ebb and exposed to the aire, whereas the other is digged from under the ground in those mines that lie hidden. *Item*, Chalcitis (as beeing of a tender and soft nature) presently will crumble into peeces, so as it seemeth to bee a certaine fine mosse con-  
 creat and gathered together. Also, there is another difference betweene these two Marcaffins; for that, Chalcitis containeth in it three severall kinds of matter, to wit, Brasse, Myffy, and Sory; of which I purpose to speake severally by themselves in their due place. Now this Chalcitis lyeth within the brasse mine in long veines: that which is of a yellowish colour like honey, full of small veins running here and there, brittle and apt to crumble, and not of a stonie hardnesse, is coun-  
**E** ted the best: the fresher also and more newly gathered that it is, the more effectuall and whole-  
 some men take it to be; for that beeing long kept, it will grow into the nature of Sory. Beeing thus in the right nature, it hath a facultie (if it bee pulverized) to consume the excrescence of proud or dead flesh in ulcers, to staunch bloud, to repress also the accidents befalling to the gumbs, uvula, and tonsils: the same put up into the naturall parts of a woman within a locke of wooll in manner of a pessarie, helpeth the infirmities of those places; but if it be tempered and incorporat with the juice of porret, it serveth to be put into those plasters which are appropriat to the ulcers and sores of the privities or members of generation. Now if you steepe it in vinegre, and let it lie so infused within an earthen pot well luted with beasts dung, for the space of for-  
 tie daies, it will come to the colour of saffron: put then unto it of Cadmia stone the like quanti-  
**F** tie in weight, you shall have that medecine which is called Pforicum. Also, if in this composition you put two parts of Chalcitis to one third part of Cadmia, and so temper them together, this foresaid medecine will be more quick and ægte: but in case you would have it yet more mor-  
 dicant and stronger in operation, let the said ingredients be tempered rather with vinegre than wine. Calcine the same or torrefie it, you shall find it more effectuall in all operations aforesaid.

<sup>1</sup> A kind of verdegreis or rust of brasse in manner of a worme, as *Pliny* taketh it.  
<sup>2</sup> The floure of coppereffe, whereof is made vitrioll, as some think.  
<sup>3</sup> *Brasa voluis* holdeth it to be vitriol Roman: others take it for yellow coppresse.  
<sup>4</sup> Duskin or ash-colour coppresse.  
<sup>5</sup> Vitrioll.  
 \* It seemeth that *Plinie* doth here err, by reading in *Diosc.* *σκαδινια* for *σκαδινια*; & for *σκαδινια* or *σκαδινια*; for the said mixture is to be reduced into certaine trochiques or thin cakes called *σκαδινια*, & not into the form of worms *σκαδινια*.

\* i. The veine  
or minerall,  
whereof com-  
meth the dust  
kith vitrioll.

As for \* Sory, that which is brought out of Ægypt is counted best, and farre better than the Cyprian, Spanish, or Affrican: nevertheless, some hold that which cometh from Cypresse to be more appropriat to the cure of the eyes. But of what countrey soever it be, the principall is that which to smell unto is of the rankest and most stinking savour: the same also in the bruising will grow blacke and be unctuous or fattie, and such lightly is hollow in manner of a sponge. A minerall this is altogether hurtfull to the stomacke, and so contrarie unto the nature of it, that to some the verie smell thereof is enough to overturne it and to cause vomit: and especially the Ægyptian Sory is of this operation. That which cometh from other nations, when it is broken or braied, shineth againe. G

Touching Mysy, it is of a more hard and stonie nature than Sory; but good it is for the tooth-ach, if either it bee held in the mouth, or a collution bee made therewith to wash the teeth and gumbs: also it healeth the grievous and irkesome sores of the mouth, yea though they grow to be cancerous and corrosive. The manner is to burne and calcine it upon coles of fire as Chalcitis. Some nevertheless have written, that Mysy is engendred by the means of a fire made with pine wood, in the hollow veines or mines of brasse ore: and they hold, that the cinders or ashes of this pine sewell, beeing mingled with the yellow greins or floure of the said mettall, is that which begetteth Mysy. But the truth is, of the foresaid stone or ore it is engendred naturally: howbeit, a thing it is by it selfe gathered, distinct and separat from it apart: and the best is that which is found in the mines and forges of Cypresse. You shall know it by these signes: breake it (for crumble it will) there appeare within it certaine sparkes shining like gold: and in the braying or stamping, it runneth into the nature of a sand or earth, like unto Chalcitis. This Mysy is the minerall that they put to gold ore, when it is to be tried and purified. H

To come unto the medicinable vertues thereof: beeing infused or powred into the eares with oile of roses, it cureth their running with matter: the same beeing applied in a frontall within wooll to the head, easeth the ach thereof: it doth extenuat also and subtiliat the asperities of the eyes, such especially as bee inveterat and have continued long: but soveraigne it is found to be for the inflammation or swelling of the tonsils, for the squinancie, and all impostumat sores growne to suppuration. For which purposes, prepared it would be in this wise, and after this proportion: Take of it sixteene drams, seeth the same in one hemine of vinegre with some addition of honey, untill it begin to yeeld and relent; and in this manner ordred, it serveth in cases aforesaid: but whensoever need requireth to mollifie the violence thereof, and make it more mild, it were good to wet it with some sprinckling of honey. If there be a lotion or fomentation made with it in vinegre, it doth consume and eat away the hard callositie in fistuloes, & fortifieth greatly the collyries or tents to be made thereof, and put into the concavities of the fore: it serveth also for the collyries that be eyesalves: it stauncheth bloud, represseth the malice of fretting humors in corrosive ulcers and such as doe putrefie: the excrescence of proud or ranke flesh it taketh downe and consumeth: a peculiar propertie it hath to cure the accidents of the members of generation in men; and withall stoppeth the immoderat flux of the moneths in women. I

As concerning Vitrioll, which we call in Latine Atramentum Sutorium, that is to say, shoemakers blacke, the Greeks have fitted it with a name respectie unto brasse, and by a neere affinity thereunto call it Chalcanthum: and verely there is not a minerall throughout all the mines, of so admirable a nature as it is. There have been found in Spaine certaine pits or standing pooles, containing a water of the nature of vitrioll: they used to seeth the same, putting thereto of other fresh water a like quantitie, and poure it into certaine troughs or broad keelers of wood: over these vessels, there be certaine barts [of yron] or transoms overthwart, lying fast that they cannot stirre, at which there hang downe cords or ropes with stones at the end stretching them outright, that they reach to the bottome of the said decoction within those keelers, to the end that the viscous substance of the water may gather about those cords, which you shall see sticking fast thereto in drops, congealed in manner of glasse, and it doth represent as it were the forme of grapes; and that is Vitrioll. Beeing taken forth and separated from the cords aforesaid, they let it drie for the space of thirtie daies. In colour it is blew, & carrieth with it a most pleasant and lively lustre, so cleare, as a man would take it to be transparent glasse. Of this beeing infused in water, is made that blacke tincture which curriers and corviners occupie in colouring of their leather. This Vitrioll is engendred many waies of the coppereffe veine within the mine, being hollowed into certaine trenches: out of the sides whereof you shall see in the midst of K

Winter

- A** Winter when it is a frost, certaine yfickles depending, as the drops distilled and grew one to another: whereupon this kind of Vitrioll they call Stalagmias, and a purer or clearer thing there is not. But looke what part thereof is whitish of colour, but not transparent, and the same enclining to the wall flower or \*white Violet, the same they call Leucoion. There is a Vitrioll likewise made artificially in certaine receits and concavities (dugged of purpose in the stonie mines of Coperose) by occasion of raine water there congealed, which had been counveighed into them, and gathered a viscous slime or mud in the passage. Also there is a cast to make it in manner of salt by letting fresh water into such hollow receptacles, and permitting the same to ferment in the sunne when he is at the height and full strength of his heat in the Summer, untill it be gathered & hardened as salt. And therefore some there be who make two sorts of Vitrioll, to wit, the Naturall or
- B** Minerall, and the Artificiall: This that is made by the industrie and art of man is paler than the other; and looke how much the colour is abated, so much inferior it is in goodnesse. The Cyprian Vitrioll is thought best for to be employed in Physicke. For, to expell the wormes out of the bellie, it is given unto the patient to the weight of one dram in honey, after the manner of an electuarie. If the same be dissolved and conveighed up into the nostrils, it purgeth the head. In like manner it cleanseth the stomacke, in case it be taken with honey or honied water. The asperitie of the eyes, their paine, and the dimnesse or mists overgrowing the sight, it dispatcheth: and healeth the sores in the mouth. It staieth bleeding at nose, and the immoderat running of the hæmorrhoids. It draweth forth spels of broken bones: and tempered with the seed of Henbane, it stoppeth the course of a rheume running to the eyes, if it be laid in a cloth to the forehead in manner of a frontale. Of great effect is it in plastres, both for to mundifie wounds and to consume the excrescence of flesh in ulcers. If the Vvula be fallen, it putteth it up againe, by touching it only with the decoction thereof. Moreover, being incorporat with line seed, it is singular good to be applied aloft upon plastres, for to mitigat paine. Of this kind, that which is white is preferred before any that are of a yellowish colour like \*wall-flowers aforesaid. Moreover, if it be blown into the eares by the meanes of a pipe, it doth remedie the hardnesse of hearing. A liniment made of Vitrioll alone, healeth up wounds, but it draweth the skar too neare together: in regard of which
- C** astringencie of Vitrioll, there hath been an invention devised of late, to cast the powder of Vitrioll into the mouths of Beares and Lions when they are to be baited: for so great a knitter & binder it is, that it will draw their chawes together in manner of a muzzle, that they shall not be
- D** able to bite.

\*Viola alba.

\*Violareis. He meaneth those that resemble Leucoion, and which he called before by that name.

CHAP. XIII.

Of Pompholyx. Of Spodos, Antispodos, and of Diphryges. Of the Trient of Servilius.

- T**Here be found over and besides in brasse smithies or furnaces, those matters which they call Pompholyx and Spodos: and the difference of the one from the other, consisteth in this, that Pompholyx requireth washing for to be prepared; Spodos never commeth into water or liquour. And yet some distinguish them otherwise, calling the whitest and lightest part, Pompholyx: holding opinion, that it is nothing else but the very cinders of brasse, or the Calamine stone Cadmia, whereof brasse commeth: whereas Spodos (say they) is blacker and more weightie than Pompholyx, as being scraped from the wals and sides of the furnaces; among which you shall see many times grosse sparkes, yea, and otherwhiles coales entermingled. Well, this Pompholyx beeing tempered or soaked in vinegre, smelleth of brasse: and if a man touch it at the tongues end, hath a horrible tast that goeth against ones stomack. Proper it is to enter into those compositions which be ordained for the eyes, for it helpeth all the infirmities incident thereto: and in one word, serveth for the same purposes that Spodos dooth: herein onely lieth the difference, that Spodos is thought to be more mundificative, by reason that the strength of Pompholyx is delayed by the washing aforesaid. It is one of the ingredients also to those emplastres
- F** which are devised for gentle refrigeratives and exiccatives. And for whatsoever it shall be employed, better it is found to be, in case it were washed first with wine.

As touching Spodos, the Cyprian is most esteemed: and engendered it is, whiles Cadmia and the brasse ore or stone be melted together in the furnace. Exceeding light it is, and apt to mount aloft with the smoake of the bloume smithie, very speedily, yea, and ready to flie out of the

fur-

furnace : and much of it sticketh to the rouse and uppermost part thereof, differing onely from soot in whiteneffe. That which is not so white as the rest, signifieth that the furnace was not quick ynough, and that it is not yet come to the full perfection and concoction: and this, some there be who call Pompholyx. But looke how much thereof is found of a redder colour, the same hath much acrimonie in it, and is of a more biting nature : yea, so fretting and corrosive it is, that in the washing, if it chauce to touch a mans eyes, it will put out their light and make him blind. There is a kind of Spodos besides that looketh yellowish like honey, wherein a man may perceive that it standeth very much upon brasse : but of what sort soever it is, washing mendeth it much. First, before it be washed, they use to cleanse it lightly with a wing or a bristle brush : and then afterwards to wash it in a grosser manner, untill the water be thick and muddie, rubbing it well with the fingers, untill it have lost all the roughnesse that it had. That which is washed in wine, is thought to be of a middle and indifferent operation. And when I say wine, you must thinke there is some difference therein also. For being washed in a small and mild wine, it is thought to be very good for those collyries which serve to comfort and fortifie the eyes that have beene wearied and weakened with long watching : the same also thus prepared, is more effectual to heale ulcers that be matterie and run: the sores likewise in the mouth that are moist and rheumaticke : and generally it serveth well to goe into those salves and plastres which are devised against gangrenes, tending to mortification. Another kind there is besides of Spodos called Lauriotis, found in the furnaces where silver is tried . But commonly it is held, and for certaine affirmed, That the best \*Spodos for the eyes, is that which commeth in the furnaces where gold is fined. Neither in any thing belonging to our life, is the wit and invention of man more admirable than in this. For, because we should not take the paines to search into mines and furnaces for such matters, they have devised meanes to helpe themselves withall in the same cases, even by the basest things that be in stead of Spodos, which thereupon they tearme by the name of Antispodos ; for so they call the ashes of the Figtree, whether it bee the gentle or the wild ; the ashes likewise of the Myrtle tree leaves, and the tenderest parts of the branches ; as also of the wild Olive, the Quince, & the Lentiske trees. They have a kind of Antispodos besides made of the unripe Mulberries, that is to say, whiles they be white, dried in the Sunne : like as, of the tops of the Box tree or the bastard Cyperus, of brier crops, the leaves of the Terebinth or the wild vine Oenanthe flowers. Finally, they use in steed of Spodos, the ashes of strong Bulls glew, or of linnen rags : which is found to be as effectually as the right Spodos. Now for to have the said ashes for this purpose, the manner is to burne and calcine all these matters abovenamed within some vessell of cley, and to set it into the oven or furnace, where they are to be torried untill the said vessell be thoroughly baked.

In the smithies where brasse is made and wrought, there commeth a certaine refuse or offall therof, called Psegma: to wit, when after the brasse ore is sufficiently melted and concocted, there benew coales put thereto, and the same set on fire and kept burning with the blast of bellows: for then of a suddaine (as it were by some extraordinarie strong puffed) there are rejected and cast forth from it certaine huls or chaffe (if I may so say) of brasse. Now the ground or floor to receive this refuse as it falleth, ought to be well paved.

There is another stuffe found in the said forges or bloome smithies, easily discerned from this Psegma, which the Greeks (for that it is, as it were, twice burnt or concocted) call Diphryges. And this is made three manner of waies : For first they say it commeth of the Marquesit stone burnt in a furnace untill it be calcined and reduced in the red chalke Rubrica. It is engendered also of the earth or cley within a certaine cave in Cyprus, first dried and soon after gently burnt in a fire round about it, maintained with small stickes put thereto by litle and litle. There is a third way of making it, to wit, of the grosse dregs or drosse of brasse settling downe to the bottome of the furnace : in which furnace a man shall perceive these different matters, to wit, the brasse it selfe, which being melted, runneth into pans and vessels readie for to receive it ; the refuse, called Scoria, which flieth out of the furnace ; the florey that floteth aloft ; & the Diphryges or drosse which remaineth behind. Some yeeld another reason and making of Diphryges in this manner, namely, That there be certaine round bals or pellets (as it were) of hard stones found within the mines of brasse, which together with the Marquesit or brasse ore doth not melt in the furnace, & a man shall see the brasse it selfe boile about the same : which round hard stones are united and soudered onely, one to another by this meanes ; but themselves resolve not nor melt perfectly, unlesse they be translated into other furnaces : for they be the very heart (as it were) of the whole matter.

But

\*Spodos is called Nil, whereof commeth the pretie ambiguous speech, Nil prodest oculis.

**A** But in the second triall and boiling, that which remaineth behind, is called Diphryges. Well, be it what it will, the same reason there is of it in Physicke, as of the rest of this kind found in furnaces: for by nature it is desiccative: it consumeth besides all excreffences, and doth cleanse mightily. The triall of it is by the tongue, for if it be good Diphryges, no sooner toucheth it the tongue, but it drieth it, and withall tasteth of brasse.

But before I depart from these brasse mines and furnaces, I cannot conceale from you one miraculous thing as touching this mettall. There is (you know) a noble familie in Rome of the *Servilij*, well renowned, as may appeare by the Romane kalender and acts of record: and these have among them a certaine peece of brasse coine called a Triens (i. the third part \* of a Romane

\* Which is called farthing.

**B** one and the other: from whence it came first, and what the reason in nature of this propertie is, I know not yet. But for my warrant, I will set downe as touching this matter the verie words of old *Messala*: The house (quoth he) of the *Servilij* hath a certaine sacred Trient, in the honour of which peece they doe sacrifice yearely with great devotion and solemnitie, omitting no magnificence nor ceremonies therto belonging. And this Trient the common speech is of them all, that it seemeth one while to grow bigger, and another while to deminish and bee smaller: according to which encrease or decrease, the said *Servilij* take presage, That their familie shall either rise to more honour, or decay in credit and reputation.

CHAP. XIII.

**C** *Of yron, and yron mines, and the different kinds of yron.*

**I** T remaineth now in the next place to discourse of the mines of yron, a mettall which wee may well say is both the best and the worst implement used now in the world: For with the helpe of yron we breake up and ear the ground, we plant and plot our groves, we set our hortyards and range our fruitfull trees in rewes: we prune our Vines, and by cutting off the superfluous branches and dead wood, we make them every yeare to looke fresh and young againe: by meanes of yron and steele we build houses, hew quarries, and cut in stone, yea and in one word, we use it to all other necessarie uses of this life. Contrariwise, the same yron serveth for warres, murders, and robberies, not onely to offend and strike therewith in hand, but also to reach and kill afarre off, with

**D** divers sorts of darts and shot; one while discharged and sent out of engines, another while launched and flung by force of the arme; yea and sometime let flie with wings: and this I take to bee the wickedst invention that ever was devised by the head of man: for to the end that death may speed away the faster to a man, and surprise him more sodainly, we make it to flie as a bird in the aire, and to the arrow headed at one end with deadly yron, we set feathers at the other: whereby it is evident, that the mischeefe proceeding from yron, is not to bee imputed to the nature of it, but to the unhappie wit of man. For good prooffe we had already by many experiments other-

\* O Plinie, what wouldst thou say, if thou didst see and heare the Pistols, Muskets, Culverines, & Cannons in these dayes.

**E** wise, that yron might be employed and occupied, without any hurt or harme at all to mankind. And verely in those capitulations of peace, which after the expulsion of the kings, *Porfena*, king of the Tuscans rendered unto the people of Rome, I find this expresse article & imposition, That they should not use yron, but onely about tillage of the ground. And as our Chronicles of greatest antiquitie have left recorded, it was not thought safe to permit writing and engraving letters with a style of yron. Certes, in the third Consulship of *Pompey* the great, by occasion of a tumult and commotion raised within the citie of Rome for the murder committed upon the person of *P. Clodius*, there was an edict came fourth (which now is extant upon record) after the manner of an inhibition in this forme: *Ne ullum telum in urbe esset*, i. That no man throughout all Rome should be seene to weare a weapon. Neverthelesse men did not forbear and give over to do some honour unto yron also in some other occasions of this life, tending to the entertaining of civilitie and humanitie: for *Aristonidas* the cunning artificer, minding to represent in an image the furious rage of *Athamas*, beginning now to coole and bee alliaied, together with his repentance

**F** for the cruell murdering of his owne sonne *Learchus*, whom he flung headlong against the hard stones, and thereby dasht out his braines; made a temperature of brasse and yron together, to the end, that the rustie yron appearing through the bright lustre of the brasse, might lively expresse a blushing red in the countenance, beseming a man confused and dismaied for so unnatural a fact. This statue is at this day to be seene at Thebes. Within the same cittie there is another

image

image of *Hercules* all of hard yron or steele, which *Alcon* the famous workman made of purpose to signifie the undaunted heart of that deified *Hercules*, who underwent and endured all labours and perils whatsoever. Here also in Rome wee may see certaine drinking cups of steele dedicated in the temple of *Mars* the Revenger. G

But to come unto the nature of yron, herein appeareth still the same goodnesse of Nature, that this mettall working such mischeefe as it dooth, should bee revenged of it selfe, and receive condigne punishment by the own rust. See also the wonderfull providence of Nature, who maketh nothing in the world more subject to death and corruption, than that which is most hurtfull and deadly to mankind.

As touching mines of yron ore, they are to be found almost in every cuntry, for there is not so much as the Island *Ilva* here within *Italie*, but it breedeth yron. And lightly wheresoever anie such be, they are easily found, for the very leere of the earth, resembling the colour of oare, bewrayeth where they lie. And when it is found out, they burne, trie, and fine it, as other veines of mettall. Onely in *Cappadocia* there is some question and doubt made, whether in the making of yron they be more beholden to the earth that yeeldeth the ore, or to the water for the preparing and ordering of it? For this is certaine, that unlesse the veine of ore be well drenched and foked with the water of one river there, it will never yeeld yron out of the furnace. As for the kinds of yron, many they are, and all distinct. The first difference ariseth from the diversitie of the soile and climats where the mines be found: For in some places, the ground & the position of the heavens doe yeeld onely a soft ore, and comming nearer to the substance of lead than yron: in another, the mettall is brittle and short, standing much upon a veine of brasse, such as will not serve one whit for stroke and naile to bind cart-wheeles withall, which tire indeed would be made of the other that is gentle and pliable. Moreover, some kind of yron there is that serveth onely, if it bee wrought in short and small works, as namely, for nailes, studs, and tacks employed about greeves and leg-harnes: another againe, that is more apt to take rust and canker than the rest. Howbeit, all the sorts of yron ore are termed in Latine *Stricturæ*, a word appropriat to this mettall and to no other, \*à *stringenda acie*, i. of dazeling the eyes, or drawing a naked sword. But the furnace it selfe, where the ore or yron stone is tried, maketh the greatest difference that is: for therein you shall have to arise by much burning and fining, the purest part thereof, which in Latine is called *Nucleus ferri*, i. the kernell or heart of the yron [and it is that which we call steele] and the same also of diverse sorts: for the best is it that hardeneth the edge of any weapon or toole: there is of it which serveth better for smithie or anvill heads, the faces of hammers, bits of mattocks, and yron-crowes. But the most varietie of yron commeth by the meanes of the water, wherein the yron red hot is sfoones dipped and quenched for to be hardened. And verely, water only which in some place is better, in other worse, is that which hath ennobled many places for the excellent yron that commeth from them, as namely, *Bibilis* in *Spaine*, and *Tarassio*, *Comus* also in *Italie*; for none of these places have any yron mines of their owne, and yet there is no talke but of the yron and steele that commeth from thence. Howbeit, as many kinds of yron as there bee, none shall match in goodnesse the steele that commeth from the *Seres*: for this commoditie also, as hard ware as it is, they send and sell with their soft silkes and fine furs: In a second degree of goodnesse, may be placed the *Parthian* yron. And setting aside these two countries, I know not where there be any bars or gads tempered of fine and pure steele indeed, for all the rest have a mixture of yron, more or lesse. And generally in this West part of the world wherein we live, all our steele is of a more soft and gentle temperature than that of the *Levant*. This goodnesse of steele in some countries ariseth from the nature of the mine, as in *Austrich*: in others from the handling and temperature thereof, like as by quenching, as I said before, and namely at *Sulmo*, where the water serveth especially for that purpose: and no marvaile, for wee see a great difference in whetting and sharpening the edge of any instrument, betweene oyle whetstones that barbarians use, and the common water grindstones: for surely the oyle giveth a more fine and delicat edge. Furthermore, this is straunge, that when the ore or veine is in the furnace, it yeeldeth yron liquid & clear as water: and afterwards, being reduced into bars and gads when it is red hot, it is spongeous and brittle, apt to breake or resolve into flakes. And considering the difference that is betweene the nature of oyle and water (as I have said) this is to be observed, that the finer any edge-tooles bee, the manner is to quench them in oyle for to harden the edge: for feare least the water should harden them overmuch, and make the edge more readie to breake out into nickes, than to bend and

\* *Nihil in rebus mortalibus faciente, quam quod infestissimum mortalitati*: the grace of this Latine cannot be so well expressed in English.

\* Which our smiths call Colfar yron.

\* Some read à *stringenda [oculorum acie]* i. of dazeling the eyes; which iron red hot, or the bright blade of sword & other weapons, doth burne neither any copies of the author have the word [oculorum] neither have I read *stringere*, but *perstringere*, to signifie, To dazle. Others understand it of drawing a naked sword: and yet it is not so proper in Latine to say in that sence, *stringere aciem*, as *stringere ferrum*, or *gladium*: howbeit, I incline rather to this, for that *Plinie* a little after calleth the best steele *Acies*, which word haply is the primitive, from whence *acies* also is used for an edge, &c. And yet it may be, that those *stringere*, i. sparkling skales flying from yron under the smiths hâmer, and from no other mettall, (which do *perstringere aciem oculorum*, if any thing els) may give occasion hereof. *Sed hæc viderint Critici.*

**A** and turne againe. But wonderfull it is above all, that mans blood should have such a vertue in it, as to be revenged of the yron blade that shed it; for being once embued therein, it is given ever after eftsoones to rust and canker.

Concerning the load-stone, and the great concord or amitie betweene yron and it, I meane to write more amplie in the due place. Howbeit, for the present thus much I must needs say, that yron is the onely mettall which receiveth strength from that stone, yea, and keepeth the same a long time, insomuch as by vertue thereof, if it bee once well touched and rubbed withall, it is able to take hold of other peeces of yron: and thus otherwhiles wee may see a number of rings hanging together in manner of a chaine, notwithstanding they bee not linked and enclosed one within another. The ignorant people seeing these rings thus rubbed with the load stone, & cleaving one to another, call it Quick-yron. Certes, any wound made by such a toole, are more eager and angrie than by another. This stone is to be found in Biskay, scattered here and there in small peeces by way of bubbatation (for that is the tearm they use,) but it is not that true Magnet or load-stone indeed, which groweth in one continued rock. And I wot not whether these be so good for glasse-makers, and serveth their turne so well in melting their glasse, as the other: for no man yet hath made any experiment thereof. But sure I am, that if one doe rub the edge, back, or blade, of a knife therewith, it doth impart an attractive vertue of yron therunto, as well as the right Magnet. And here I cannot chuse but acquaint you with the singular invention of that great architect and master deviser, of Alexandria in Ægypt *Dinocrates*, who began to make the arched rouse of the temple of *Arfinoe* all of Magnet or this Loadstone, to the end, that within that temple the statue of the said princeesse made of yron, might seeme to hang in the aire by nothing. But prevented he was by death before hee could finish his worke, like as king *Ptolomae* also, who ordained that temple to be built in the honour of the said *Arfinoe* his sister.

**B** ving one to another, call it Quick-yron. Certes, any wound made by such a toole, are more eager and angrie than by another. This stone is to be found in Biskay, scattered here and there in small peeces by way of bubbatation (for that is the tearm they use,) but it is not that true Magnet or load-stone indeed, which groweth in one continued rock. And I wot not whether these be so good for glasse-makers, and serveth their turne so well in melting their glasse, as the other: for no man yet hath made any experiment thereof. But sure I am, that if one doe rub the edge, back, or blade, of a knife therewith, it doth impart an attractive vertue of yron therunto, as well as the right Magnet. And here I cannot chuse but acquaint you with the singular invention of that great architect and master deviser, of Alexandria in Ægypt *Dinocrates*, who began to make the arched rouse of the temple of *Arfinoe* all of Magnet or this Loadstone, to the end, that within that temple the statue of the said princeesse made of yron, might seeme to hang in the aire by nothing. But prevented he was by death before hee could finish his worke, like as king *Ptolomae* also, who ordained that temple to be built in the honour of the said *Arfinoe* his sister.

**C** But to returne againe to our yron: of all mines that be, the veine of this mettall is largest, and spreadeth it selfe into most lengths every way: as we may see in that part of Biscay that coasteth along the sea, and upon which the Ocean beateth: where there is a craggie mountaine very steep and high, which standeth all upon a mine or veine of yron. A wonderfull thing, and in manner incredible, howbeit, most true, according as I have shewed already in my Cosmographie, as touching the circuit of the Ocean.

**D** CHAP. XV.

*The temper of yron. The medicinable vertues thereof, as also of the rust of brasse and yron. Of the skales that shed and flie from yron: and of the liquid emplastr, called by the Greekes Hygremplastrum.*

**I** Ron made once hot in the fire, unlesse it be hardened with the hammer, doth soone wast and corrupt. So long as it looketh but red, it is not readie for the hammer, neither would it bee beaten before it begin to looke white in the fire. Besineare it with vinegre and allum, it will looke like copper or brasse. If you be desirous to keepe any yron-worke from rust, give it a vernish with cerusse, plastre, and tarre, incorporat all together. And this is that composition, which is called

**E** by the Greekes \* Antipathia. And some say also, that there is a kind of hallowing yron that will preserve it from rust: As also that there is at this day to bee seene the chaine of yron within the citie called Zeugma, seated upon Euphrates, wherewith king *Alexander* the Great sometime bound and strengthened the bridge over the river there: the linkes whereof, as many as have ben repaired and made new since, doe gather rust, whereas the rest of the first making, bee all free therefrom. \* Vel in igne invaria.

As touching the use of yron and steele, in Physicke it serveth otherwise than for to launce cut and dismember withall: for take a knife or dagger and make an imaginarie circle two or three times with the point thereof, upon a young child, or an elder bodie, and then goe round withall about the partie as often, it is a singular preservative against all poysons, sorceries, or en-

**F** chauntments. Also to take any yron naile out of the coffin or sepulchre wherein man or woman lieth buried, and to sticke the same fast to the lintle or side post of a dore, leading either into the house or bed-chamber where any dooth lie who is haunted with spirits in the night, he or she shall be delivered and secured from such phantastickall illusions. Moreover, it is said, That if one be lightly pricked with the point of sword or dagger which hath been the death of a man, it

is an excellent remedie against the paines of sides or breast, which come with suddaine prickes **G** and stiches. An actuall cauterie of yron red hot, cureth many diseases, and especially the biting of a mad dog; in which case it is so effectually, that if the poyson inflicted by that wound, have prevailed so far, that the patient be fallen into an Hydrophobie thereby, and cannot abide drinke or water, let the sore be seared therewith, the partie shall find helpe presently. Gads of steele or other yron red hot quenched in water, so long untill the same water be hot, causeth it to be a wholesome drinke in many diseases, but principally in the bloudie flux.

The very rust of yron also is counted medicinable: for so *Achilles* is said to have healed *Telephus*: but whether the head of his speare were yron or brasse, of which he used the rust, I do not certainly know. Certes, hee is painted thus: with his sword scraping and shaking off the rust into the wound. But if you would fetch off the rust from any old nailes, scrape it with a knife wet before in water. As touching the vertues thereof, It is cleansing, exiccative, and astringent; it recovereth the haire in places despoiled thereof, if they be annointed therewith in the forme of a liniment: being reduced into a salve with wax and oyle of Myrtles incorporat together, many use it for the roughnesse about the eye-lids: the pimples also breaking forth over all the bodie. For shingles and *S. Antonies* fire, it is singular good to applie it in an unguent with vinegre: likewise it killeth scabs, and healeth whitflawes of the fingers, and the excrescence or turning up of the flesh about the roots of the nailes, if linnen rags wet therein be applied conveniently. The same conveyed up in wooll after the manner of a pessarie into the naturall parts of women, stayeth the immoderat flux both of whites and reds. The rust of yron tempered in wine, and wrought together with Myrrhe, is good for a greene wound: put thereto vinegre, and then it helpeth the piles and swelling biggs of the fundament. A liniment made with it, mitigateth the paine of the gour.

As touching the skales of yron that flie from the edge or point of any weapon, wrought in the smiths forge: they serve in the same cases, that the rust dooth, and have the like effects, save onely this, that they have greater acrimonie, and worke more eagerly: in which regard they are employed about repressing of the flux that falleth into watering eyes. But make this one thing: Yron beeing that which woundeth most and sheddeth bloud, yet the skales that come from it, staunch the same: a propertie they have besides to stop the flux in women: and being applied to the region of the spleene, they doe open the obstructions thereof, and ease other infirmities incident thereto: the running hæmorrhoids they repress, and such ulcers as are given to spread farther and corrode as they goe. Reduced into a fine powder, and gently strowed upon the eye-lids, they are good for the accidents thereto belonging. But the principall use of them, and for which they are most commended, is in a certaine liquid plaistre called *Hygremplastrum*; which serveth to mundifie wounds, ulcers, and fistulaes: to eat away all callosities, and to incarnat and engender new flesh about bones that are perished. And this is the receipt of that composition: Take of the scouring Tuckers earth the weight of two oboli, of brasse six drams, of the skales of yron as much, and no lesse of wax, incorporat all these according to art in one sextar of oile. But in case there be need to mundifie any sores, or to incarnat, there would be put thereto some plaine cerot besides.

CHAP. XVI.

¶ Of the mines of lead ore: of \*white lead and blacke.

\* Which some hold to be Tin-glasse.

\* Our ordinary lead.

**N**OW ensueth the discourse of lead, and the nature of it; of which there be two principall kinds, the blacke, and the white. The richest of all, and that which carrieth the greatest price, is that which we in Latine name *Plumbum candidum*, i. the white bright lead, and the Greekes *Cassiteron*. But I hold it a meere fable and vaine tale, that all of it is fetched as farre as from the Islands of the Atlanticke sea, and that the inhabitants of those parts doe convey it in little twiggen boats, covered all over with feathers. For the truth is, that there is found of it in these dayes within Portugall and Gallæcia, growing ebbe upon the upmost face of the earth, being among the sands, of a blacke colour, and by the weight onely is knowne from the rest of the soile: and here and there among, a man shall meet with small stones of the same stuffe, most of all within the brookes that bee drie sometimes of the yeare. This sandie and gravellie substance, the mine maisters and metall finers use to wash, and that which setleth downward, they burne and

**A** and melt in the furnace. There is found likewise in the gold mines, a kind of lead ore which they call Elutia; for that, the water that they let into those mines (as I said before) washeth and carrieth downe withall certaine little blacke stones, streaked and marked a little with a kind of white, and as heauey they be in hand as the verie ore of gold: and therefore gathered they bee with the same ore, and remaine in the paniers together therewith: and afterwards in the furnace when the fire hath made a separation between them and the gold, so soone as they are melted, doe resolve into the substance of the white lead or tinglasse aforesaid.

Moreover, this is strange, that throughout all Gallecia, you shall not find a mine of common blacke lead, and yet in Biskay (which confineth hard upon it) there is abundance of it, and no other; neither out of the veine of this white lead shall you trie any silver, whereas out of the blacke, it is an ordinarie thing to extract silver. Againe, this is certein, that two peeces of blacke lead, cannot possibly be sodered together without this tinglasse; neither can this be united to the other but by the meanes of oile: nay it is impossible to conioyne a peece of tin soder or white lead with another, but with a soder of the blacke. This white lead or tinglasse hath been of long time in estimation, even since the warre of Troy, as witnesseth the Poet *Homere*, who calleth it *Cassiteron*. As for blacke lead, engendred it is two manner of waies; for either it groweth in a veine of the owne without any other mettall with it, or else it doth participat with silver in the same mine, and beeing intermingled in one peece or lumpe of ore, it is separated from it at the melting and fining onely: for the first liquor that runneth forth from it in the furnace is tin, and the second silver. As for the third part of the veine which remaineth behind in the furnace, it is

**C** Galæna, that is to say, the verie mettall it selfe of lead; which beeing once againe melted and tried in the fire, after two parts thereof bee deducted, yeeldeth that blacke lead whereof wee now doe treat.

CHAP. XVII.

Of Tin: of Argentine-lead; and other points pertinent to these matters.

**T**in hath a proper use to enhuile vessels of brasse, partly to take away the evill tast that they have and to make them sweeter, and partly to preserve them from rust, or to qualifie the malicious nature of brasse: and yet woonderfull it is, that such vessels thus tinned are never a jot the heavier by that means. Also, in times past there were (as I have already said) excellent mirrors made of tin, and the same were tempered and wrought at Brundise: but those of silver have put them downe since, that everie chamber-maid and such like serving creature, would be at their looking-glasses of silver. But tin is found much counterfeit in these daies, by putting unto white lead above laid a third part of white brasse: yea and there is another devise to sophisticat tin, to wit, by mixing white and blacke lead one with another by even weight and portion: and this massen some call at this day, \*silver-lead or argentine. As for that mixed matter, wherein be

**E**der disposed pewterers have a cast to put unto this tin called Terriarium, an equall quantitie of white lead, and then they call it Argentarium; which mettall they employ in vessels for the kitchen to seeth meat or what they list in them: and this kind of pewter wanteth no price, for they set it at an hundred and thirtie the pound, whereas a pound of white lead or tinglasse pure and fine of it selfe, is sold for thirtie, and the blacke for sixteene. As touching the temperature and nature of the white lead; it standeth more upon a drie substance; contrariwise, that of blacke, is wholly moist and liquid: which is the reason that the said white lead or tinglasse will serve to no use or purpose unlesse it bee mixed with some other mettall: neither is it good to lead or soder silver with; for sooner will silver melt in the fire, than it. There is a devise to tin pots, pans, and other peeces of brasse so artificially with white lead or tinglasse, (an invention which came out

**F** of Fraunce) that hardly a man shall discern them from vessell of silver: and such leaded vessels are commonly called *Incoctilia*. After the same manner, they have taken up of late another custome, to silver the trappings especially and caparisons of their horses of service, yea and the harness of coach-horses and draught-jades, and namely in the towne *Alexia*: As for the former invention, those of Bourges have the honour of it. Neither rested they so, but have proceeded to

\* J. Pewter, as some take it.

\* This place seemeth to be corrupt.

adorne and garnish in that manner their charriots, waggons, and coaches. But our vaine and wastfull wantons not herewith contented, are come now to their stirrops and waggon seats, not of silver onely but also of gold. And that which in times past was condemned as monstrous prodigalitie, to be put into drinking vessels; the same to tread upon now with the feet, and to weare and consume about waggons and charriots, is commended for finenesse, neatnesse, and elegancie. But to returne againe unto our white lead, if you would know whether it be right and good or no, the prooffe is to be made in paper: for put it melted into a sheet of paper, if it be not falsified it will seeme to breake and rend the paper with the weight, and not with the scalding heat thereof.

Moreover, it is worth the observation, that the Indians have no mines among them either of brasse or lead, but they are content to part with their pearls and pretious stones unto merchants by way of counterchange for these mettals.

Blacke lead or common lead is much used with us for sheets to make conduit pipes; also it is driven with the hammer into thin plates and leaves. This mettall requireth much labour and toile in Spaine and Fraunce, before it bee gotten out of the mine, so deepe it lieth; whereas in Britaine it runneth ebb in the uppermost coat of the ground, and that in such abundance, that by an expresse act among the Islanders themselves, it is not lawfull to digg and gather ore above such a proportion, set downe by stint. Furthermore, all the blacke lead which now men have in request, is knowne by these names, to wit, Iovetanum, Caprariense, and Oleastrense. As for the drosse and refuse that is purged from it, there is no difference at all, so that it have the due cleansing by the fire as it ought. These mines alone of lead have one woonderfull and admirable gift above all others; That if they be forlet a time and suffered to rest, they will grow againe and be more fertile of ore by that means. And in truth, this seemeth to be the reason thereof, For that the aire hath good means and libertie to infuse it selfe, and to enter in at the pores and passages which it findeth enlarged and open: much like as we observe in certaine women, who upon their slips of abortive fruit, proove thereby more fruitful and apter to conceive. And that this is true that I say of lead mines, it was found of late by good experience in the mines of Santaria in the province of Boetia in Spaine: for whereas in times past for two hundred yeeres together it was wont to be set for a rent of ten pound weight, after it had taken repose and was opened againe, it yeelded for everie ten, five and fiftie. Likewise, the lead mine named Antonianum within the said province, which paid in old time but a cheife of ten pound weight, is come now to a yeerely renew of foure hundred pound. To conclude, one marveilous qualitie lead hath besides; That no vessell made thereof, will melt over the fire, if there bee water in it: and yet cast into the said water a little stone, or a small peece of brasse coine, although it be no more than a quadrant, you shall see it melt, and a hole burnt through it by and by.

#### CHAP. XVIII.

The medecines that wee have from Lead, and the refuse or drosse of Lead: of the veine of Lead called Molybdana or Galena: of Ceruse, white Lead, or Spanish white, called Psimmythium: and of Sandaracha.

Great use there is in Physicke of Lead applied by it selfe alone, and namely, to repress and keepe downe the skarres and cicatrices that rise above the other skin: also by the refrigerative qualitie that it hath, to coole the heat of fleshly lust, if there be bound unto the loines and region of the reines, a thin plate or leafe thereof. And verely Calvus the oratour (who by occasion of much dreaming in his sleepe of venereous sports, fell into mightie pollutions, and so farther into the grievous maladie of Gonorrhæa or running of the reins) with wearing ordinarily these leaden plates, staid (by report) all such vaine and wanton fantasies and imaginations: by which means hee preserved also his strength, and had a bodie able to endure the labour of much studie and sitting at his booke. And Nero the Emperour (since the gods would have it so) used ordinarily to weare a plate of lead to his breast, under which hee would chaunt out lustily with a wide throat and strong voice, his filthy sonnets and beastly ballads; but hee shewed thereby that lead was a singular meanes to maintaine a good voice. But to serve otherwise in Physicke,

- A** Physicke, lead ought to bee prepared and baked after this manner: Take an earthen pan of potters worke, and lay one bed therein of brimstone finely powdered; upon which, bestow another couch of thin leaves or plates of lead; and a third course over them of brimstone and yron filedust together, for to cover all: this beeing done, set the vessell in a furnace; but while these things are calcining, meet it is and necessarie that the vessell or pan aforesaid be well luted and stopped close, that there bee no venting or breathing hole at all; for otherwise the lead within the said pan, would send forth a noisome vapour and pestilent, most dangerous to all that bee within the sent thereof, but to doggs especially, whome it killeth out of hand: and verely, as this exhalation of lead is deadly unto them, so the aire of all mettals in generall, is adverse and contrarie unto flies and gnats: which is the reason, that a man shall never see any of these insects in mines, forges, and bloome-smithies, where mettals bee usually tried.
- B** Now in the calcining of lead, some there bee who chuse rather to take the dust of lead gotten off with a file, and to mix the same with brimstone: others thinke it better to use cerusse rather than brimstone. Furthermore, lead doth yeeld from it selfe a certaine substance by way of loture, which is of right great and manifold use in physicke: the making whereof is in this manner, They take a leaden mortar, they pun and stampe the same with a leaden pestill, casting in raine water estsoons; and thus they labour at it continually untill such time as the water grow to some consistence and be thicke againe: this they permit to rest and settle: the pure and cleare portion that is aloft, they sucke and soke away with sponges: the grossest part that is settled in the bottome, after it is dried, they reduce into trochisques. There be some who stampe in the same order, the filedust which cometh of lead: others put thereto some lead ore among: and as there bee many that use vinegre or wine in this operation, so there are some againe who take greace or roses in lieu thereof. You shall have those that for this purpose make choice of a stone mortar, especially of Thebaïcke marble, but they take a leaden pestill rather than any other, to bray and pun withall: and by this means the medicinable lead will be the whiter.
- C** Now as touching the lead calcined in manner aforesaid, it may bee washed also after the order of Antimonie and Cadmia: and in this manner prepared, it is of power astringent, good to stop any flux or rheume; proper also to skin and make a small skarte. Much use there is of lead thus burnt and washed, in collyriés or eyesalves, and principally if the eyes either stand out too farre, or be sunke in too deepe: also it is singular to repressse the excrescense of flesh in ulcers, to heale the chaps in the seat or fundament, to cure the running hæmorrhoids, and to discusse or keepe downe the blind and swolne piles: and for all these accidents in generall, the loture of lead aforesaid is most excellent. But the ashes of lead burnt and calcined, is more proper for the cure of corroding ulcers and filthie sores. And in one word, the same effects and operations it hath, that the ashes of paper. Also, the manner of burning and calcining lead, is to put into a pan certaine little plates thereof, together with brimstone, turning the same ever and anon either with some yron rod or stiffe stalke and stem of Ferula plants, untill such time as both the one and the other being liquefied, be converted and turned into ashes: the same, after that they be once cooled, ought to bee punned and beaten againe, and reduced into a most pure and exquisite fine powder. Some there bee who take file-dust of lead, put the same in an earthen pot of greene potters clay, set the same into an oven, and so let it calcine therein untill such time as the pot be well and througly baked: others againe there are, who mix with lead the like quantitie of cerusse, or else of barley, and pun the same like crude-lead uncalcined in manner aforesaid, for a loture; and when it is reduced thus into a powder, they make more reckoning of it than of the Cyprian Spodium.
- D** Over and besides, the droffe or refuse of lead is medicinable: and the best is that accounted, which cometh nearest unto a yellow colour, without any reliques at all of the lead among; or else enclining to the hew of brimstone, and cleansed from all earthly substance: this also being braied and broken into small parcels, may bee washed in manner aforesaid; and stamped with water in a mortar, untill such time as the water looke yellow; then must it be powred forth into a pure and cleane vessell; and this trans<sup>valuation</sup> ought so long to be continued out of one vessell into another, untill such time as it have done casting any residence downward; for the sediment that resteth in the bottome is the best, working the selfesame effects as lead doth, but with more acrimony. When I consider all this, me thinks I cannot sufficiently admire the diligence of men, who have made such experiments of all things in the world, sparing not so much as the verie

ordure, offall, and filthie excrements, but have tried conclusions therein so many wayes, and left G nothing unattempted.

There is a kind of Spodium also made of lead in the furnace, after the same manner as I shewed before, of copper or Cyprian brasse: the order of washing whereof, is this; To put it in a course linnen cloth, and to lay the same in raine water, that the terrene substance may bee separated from the rest that is transfused or passeth through the cloth with the water: and yet the same must be cribled or serced afterwards, and beaten to powder. Some thinke it better to wipe and scoure off the dust from the Calamine with wings, and then to beat it in a mortar with the most odoriferous wine they can get.

There is besides, a minerall named Molybdæna, which elsewhere I have called Galæna; by which I meane in this place, the ore or veine that containeth within it, both silver and lead: the better this is thought to be, the more that it enclineth to the colour of gold, and the lesse that it standeth upon lead: the same also is brittle, apt to crumble, and in proportion of the quantitie not verie weigtie in hand: the same, if it be boiled with oile, will in colour resemble liver. There is a kind of Galæna likewise that sticketh to the furnaces of gold and silver: but this (whereof I now speake) they call Metallica, that is to say, the Minerall: and verely the best of this kind, is that which is found in Zephyrium: the markes whereof are these; If it have little or no earth in it, nor be any waies stonie: the same is burnt, calcined, and washed, neither more nor lesse than the droffe Scoria. Much used this minerall is in those unctuous liniments or salves called Liparæ, devised as lenitive and refrigerant, for ulcers: also it entreteth into plastres which are \* not mordicant: but beeing applied to any sore in tender or delicat bodies, and in the softest parts, it doth H heale faire, and skin throughly. The composition of which plastres, is after this manner; Take three pound weight of this minerall lead Molybdæna, put thereto of wax one pound, and of oile three hemines; which done, incorporat all together (according to art) into the forme of an em- I plastre. Now if it so fall out that the patient be an elderly bodie, there would be an addition put thereto of the lees or mother of oile olive. This minerall may be tempered also to right good purpose, with litharge of silver, and the droffe of lead, and then it is a most excellent medecine (to be injected by a clystre) for the dysenterie or bloudie flux; for the tinesme also, which is an in- ordinat desire to the stoole without doing any thing; provided alwaies, that the belly be fomented besides with hot water.

\* *Que non alligantur*: it is thought that *Plinius* mistook in *Dioscorides*, and for *aiemdius*, read *aiemdius*, which he hath translated without any sense at all or congruie to the place.

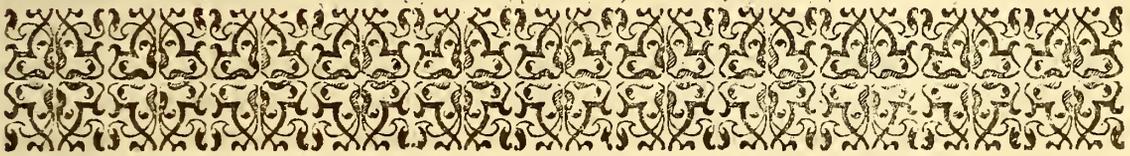
There is another minerall besides, called Psimmythium, which is all one with Ceruse: and this, the furnace and mine of lead ore doth yeeld: but the best of this kind is brought from the Island Rhodes. The manner of making it, is this: Take the finest peeces that are scraped from lead, let the same be hung over a vessell of the strongest and sharpest vinegre that possibly can be had, that they may distill thereinto: and looke what of it is falne into the said vinegre, must be dried afterwards, ground into powder, and searced; and then a second time it ought to bee tempered with vinegre, and so reduced into severall trochisques, to be dried in the Sun during Summer. There is another way of making Ceruse besides this; namely, to put lead into certaine pots or pitchers of vinegre well and throughly stopped, that no aire goe out, and therein to let it rest for ten daies space together: after which time, to take it forth, and scrape from it the mouldinesse or vinewing that doth surre or gather about it: which done, to cast it in againe into the said vessels, continuing so untill such time as the lead bee consumed to nothing. Now that which hath been thus scraped from it, they take and beat into powder, they serce it also verie fine, calcine it over the fire in a pan, stirring and mixing it together with little slices or pot-sticks, untill such time as it wax red, and be like unto Sandaracha. After all this, they wash it in fresh water so long untill that all the grossenesse be scoured off: which when it is drie, in like manner as before, they digest it into trochisques. This Ceruse serveth to the same purposes that the rest abovenamed, (onely of all the other it is lightest in operation) and besides serveth to make an excellent blanch for women, that desire a white complexion: but deadly it is, being taken inwardly in drinke; like as litharge also. This ceruse thus made, as white as it is, in case it be afterwards burnt againe, turneth to be reddish. M

As touching Sandaracha, I have already shewed in manner all that concerneth the nature of it: howbeit, this would be noted over and above, that it is found in the mines as well of silver as of gold: the redder it is, and of a more strong and violent smell, the better men take it to be; such also is pure, cleare, and brittle withall, or easie to crumble: mundificative it is and astringent, heating

**A** heating also and exceeding corrosive: and the principall vertue that it hath, is to fret and putrifie whatsoever it worketh upon: in a liniment with vinegre, it causeth the haire to come up thicke againe in places despoiled thereof by any disease. It entreth into collyries or eyesalves: reduced into a lohoch with honey, it cleanseth the throat, and maketh a cleare, shrill, and lowd voice: eaten by way of a bole with turpentine, it is a gentle and pleasant medecine for those that bee short-winded and troubled with the cough: a perfume also made with it and cedar together, is good in the same cases, so that the smoke bee received up at the mouth. As for \* Arsenicke, it is of the same stufte: that which is best of this kind, resembleth burnished gold in colour: the paler kind enclining to the colour of Sandaracha, is thought to be the worse. A third sort there is; of a middle and meddled colour, compounded as it were of gold and Sandaracha. These two later kinds be skalie aloft: as for the first, which is drie and pure, it is full of small veines running here and there, whereby it is apt to cleave as the veine goeth. Of the same operation is Arsenicke as the rest, but that it is more hot and biting; in which regard, it is used in potentiall cauteries, and depilatories: it taketh away the carnosities and apostemations about the nailes of the fingers: the superfluous flesh also within the nostrils: the biggs that hang foorth of the fundament: and in one word, it eateth away any excrecence whatsoever. To conclude, much better it is and more powerfull in operation, in case it bee calcined in a new earthen pan, where it must torrifie so long untill it change the colour.

<sup>4</sup> Yellow orpiment.

**C**



**D** THE XXXV. BOOKE OF  
THE HISTORIE OF NATURE,  
WRITTEN BY C. PLINIUS  
SECUNDVS.

*J* The Proëme.



*He discourse of Mines and Mettals, wherein principally consisteth the wealth of the world: of other minerals also growing to them, with the natures, operations; and effects of them all, is an argument so knit and annexed to Physicke, that the handling thereof (which I have alreadie well-neare perfourmed) not onely discovereth a world of holesome medicines profitable for the life and health of man, but also inferreth a number of hidden secrets, couched within the Apothecaries shops; yea and openeth the way unto the curious Art and subtile devises of Gravers, Painters, and Diers, inducing me withall to take them also before me, and to treat thereof accordingly: which when I have done, there remaineth yet for mee a new worke to take in hand; namely, to write of sundrie kinds of Earth and Stone, and those linked together and carrying with them a longer traine by farre, than the former minerals. Concerning which, other authors and the Greeke writers especially, have so particularized, that of each one of them they have written many volumes. For mine owne part, I meane not to follow their steps, but by way of compendious brevittie, to proceed as I have begun, and yet to omit nothing that is necessarie, profitable, and pertinent to nature.*

**F**

## CHAP. I.

## The honour of flat picture in old time.



O begin then with that which remaineth as touching Picture and Painting, this would be knowne, That in times past it was reputed a noble and excellent Art: in those daies I meane, when Kings and whole States made account thereof; and when those onely were thought ennobled and immortalized, whom painters vouchsafed to commend by their workmanship to posteritie. But now, the marble and porphyrit stones have put painting cleane downe: the gold also laid upon them hath woon all credit from painters colours: gold I say, wherewith not only plaine and entire walls are richly gilded all over, but also the polished works of marble engraven upon them after the manner of inlaid worke and marquetage of divers peeces, resembling men, beasts, floures, and all things else: for in these daies contented we are not with plaine squares and tables of marble, nor with the riches of mightie mountains, couched under covert and laid within our bed-chambers in that sort as they grew, but come wee are now to paint stones. Devised this was first in the daies of *Claudius Caesar*: but when *Nero* came to be Emperour, the invention was taken up, to give those colours to stones in their superficiall outside, which they had not of their owne; to make them spotted, which naturally were of one simple colour: that by the helpe of mans hand, the \* Numidian red porphyrit should be set out with white spots in \*eg-fashion: the \* Sinadian grey marble distinguished with marks and strakes of purple: as if our delicat wantons shewed thereby how they could have wished the stones to grow. Thus would they seeme to correct the works of Nature, to supply the want of mountaines and quarries, and to make amends for the hills cloven in sunder for gold, and hewed in peeces for marble. And what is the end of all this prodigious prodigalitie and wastfull superfluitie? but that the fire when it commeth, may consume in one houre a world of wealth.

\* Numidicus.  
\* Ovarus.  
\* Sinadicus.

## CHAP. II.

## The estimation and account that was made of Images in times past, represented by lively pictures.

THE manner was in auncient time, to continue and perpetuat the memoriall of men, by drawing their pourtraitures in lively colours, as like to their proportion and shape as possibly could be; but this custome is growne now altogether out of use: in stead thereof wee have shields and scutcheons set up of brasse: wee have faces of silver in them, without any lively distinction of one from another: and as for our statues, the heads upon them otherwhiles bee \* changed one for another; which hath given occasion long since of many a jest and libell spred abroad in rime and sung in everie street. In so much as all men now adaies are more desirous to have the rich matter seene that goeth to the making of images, than to be known by their owne personage and visage as it is: and yet everie man delighteth to have his cabinet and closet well furnished with antique painted tables: the statues and images of other men they think it enough to honour and adore; whiles they themselves, measuring worship by wealth, and thinking nothing honourable that is not sumptuous and costly, see not how by this means they give occasion to their heires for to breake open their counters and make spoile of all, or else before that day come, entice a theefe to be hooking or twitching them away with gins and snares. Considering then, that no man careth for a lively picture, all the monuments that they leave unto their heires, are images rather of their monies, than resemblances of themselves. Howbeit, these great men take pleasure to have their owne wrestling places and halls of exercise, yea and the rounes where they are annointed, beautified and adorned with the pourtraitures of noble champions: they delight also to have the face of *Epicurius* in everie chamber of the house, yea and to carrie the same about them upon their rings wheresoever they goe: in the remembrance and honour of his nativitie, they doe offer sacrifice everie twentieth day of the moon, and these month-minds they keepe as holy daies duly, which thereupon they call *Icades*: and none so much as they who will not abide to be knowne another day by any lively image drawne whiles they be alive. Thus it is come to passe, that whiles artificers play them and sit still for want of worke, noble arts by the means

\* For they wer  
so made that  
they mought  
be taken off &  
set on againe.

**A** means are decayed and perished. But I marvaile nothing hereat : for thus it is verely and no otherwise, when we have no respect or care in the world to leave good *workes* behind us, as the images of our minds, wee doe neglect the lively pourtraitures and similitudes also of our bodies: In our forefathers dayes ywis it was otherwise: their *halls* and stately courts were not set out with images and portraitures after this sort ; there were not in them to bee seene any statues or images wrought by artifice strangers, none of brasse they had, none of marble, their Oratories and Chappels were furnished with their own and their auncestors \*pourtraictures in wax, and those lively and expressely representing their visages ; these were set out and disposed in order, these were the images that attended the funerals of any that was to bee enterred out of that stocke and lineage. Thus alwaies as any Gentleman died, a man should see a goodly traine of all those which were living of that house, accompanying the corpes, causing also the images of their predecessours to march ranke by ranke in order, according to their severall descents : in which solemne shew, the whole generation that ever was of that familie, represented by these images, is there present, readie to performe that last dutie and honour to their kinsman. Moreover, wheresoever these images stood within the oratorie or chappell before said, there were lines drawn from them upon the wall, directing to the severall titles and inscriptions which contained their stile, their dignities, and honours, &c. As for their studies and counting houses, full they were of books, records, and rolls, testifying all acts done & executed by them both at home and abroad, during the time they were in place to beare office of state. Over & besides those images within house, resembling the bodily shape & countenance; there were others also without doores, & namely, about the portails and gates of the house, which were the testimonies of brave minds & valiant hearts : there hung fixed the spoiles conquered and taken from the enemies, which notwithstanding any sale or alienation, it was not lawfull for the purchaser to pluck downe; in such sort, as the house it selfe triumphed still and retained the former dignitie, notwithstanding it had a new lord and maister. And verely, this was to the maister and owner a great spur unto valour and vertue: considering, that if he were not in heart and courage answerable to his predecessour, he could never come in at the gates, but the house was readie to reproch and upbraid him daily for entering into the triumph of another. Extant there is upon record, an Oration or act of *Messala* (a great Oratour in his time) wherein upon a great indignation he expressely forbad that there should bee entermingled one image that came from another house of the *Levini*, among those of his owne name and lineage, for feare of confounding the race of his familie and auncestours. The like occasion moved and enforced old *Messala* to put foorth and publish those bookes which he had made of the descents and pedigrees of the Romane houses : for that upon a time as hee passed through the gallerie belonging to *Scipio Africanus* his house, hee beheld therein his stile, augmented by the addition of *Salutio*, (for that was one of his surnames) which fell wnto him by the last will and testament of a certaine rich man so called, who adopted him for his owne sonne : as being greatly discontented in his mind, that so base a name as that (to the shame and dishonor of the *Africans*) should creepe into the noble familie of the *Scipions*. But if I may speake without offence of these two *Messala*, it should in my conceit be some token of a noble spirit and good mind that loveth and embraceth vertue, to entitle his owne name, although untruly, to the armes and images of others, so long as they be noble and renowned : and I hold it a greater credit so to doe, than to demeane our selves so unworthily, as that no man should desire any of our armes or images. And seeing that I am so far entered into this theame, I must not passe over one new devise and invention come up of late, namely, to dedicat and set up in libraries the statues in gold or silver, or at leastwise in brasse, of those devine and heavenly men, whose immortall spirits doe speake still and ever shall, in those places where their bookes are. And although it bee unpossible to recover the true and lively pourtraits of many of them, yet we forbear not for all that to devise one image or other to represent their face and personage, though we are sure it bee nothing like them : and the want thereof dooth breed and kindle in us a great desire and longing, to know what visage that might be indeed which was never delivered unto us : as it appeareth by the statue of *Homer*. Certes, in my opinion there can be no greater argument of the felicitie and happineffe of any man, than to have all the world evermore desirous to know, What kind of person hee was while he lived? This invention of erecting libraries, especially here at Rome, came from *Asinius Pollio*, who by dedicating his Bibliotheque, containing all the books that ever were written, was the first that made the wits and workes of learned men, a publicke matter and a benefit to a Commonweale.

\*These images were no other than the visage and head as far as to the shoulders.

But

\* *Prolemus*  
 \* *Philadelphus*  
 \* *Attalus*.

But whether the kings of \**Alexandria* in *Ægypt*, or of \**Pergamus*, began this enterprife before (who upon a certain emulation and strife one with another, went in hand to make their stately and sumptuous libraries) I am not able to avouch for certaine. But to returne againe to our flat images and pictures; that men in old time delighted much therein, yea and were caried away with an ardent and extraordinarie affection unto them, may appeare by the testimonie, not onely of *Atticus* that great friend of *Ciceroes* (who set forth a booke entituled, *A Treatise of painted images*) but also of *M. Varro*, who in all his volumes, whereof hee wrate a great number, upon a most thankfull and bountifull mind that he caried, devised to insert not onely the names of seven hundred famous and notable persons, but also in some sort to set downe their physiognomie and resemblance of their visage: not willing as it might seeme that their remembrance should perish, but desirous to preserve the shapes and portraits of so worthe personages against the injurie of time, which weareth and consumeth all things; endeavouring by this meanes, & as it were in a kind of emulation striving to do as much for them in this behalfe, as the gods could doe, not onely in giving them immortalitie, but also by dispersing these pourtraits into all parts of the world, to shew them personally in every place to the eyes of men, as if they were present.

CHAP. III.

At what time scutcheons and shields, with images engraven in them, were first erected in publicke place. Where they began to be set up in privat houses. The originall of pictures. The first portrait that was of one single colour. Of the first painters. How ancient the art of painting was in Italy.

AND this verely which *Varro* did, namely, to insert the names and counterfeits of famous men in his bookes, was to gratifie strangers onely. But of those who were desirous in this kind, to honour Romanes, I find in the *Chronicles*, that *Appius Claudius* was the first (him I meane, who in the 259 yeare after the foundation of the citie of Rome, bare the Consulship with *Servilius*) and namely by dedicating in temples and publicke places of the citie, the shields of his predeceffours by themselves alone. For within the chappell of *Bellona*, he caused to bee set up the scutcheons and shields of his auncestours; taking great contentment to have the armes of his predeceffours seene on high, and the same accompanied with the titles of their honourable dignities to be read. A goodly shew, no doubt, and a magnificent, in case there could be shewed withall a long descent of petie images representing a number of children, as it were the neast of a faire brood and off-spring: for who would not take great joy and pleasure to see such a sight, who would not favourably behold the armes of such a race and lineage? After that *Appius Claudius* had given this precedent at Rome, there followed *M. Æmilius*, companion in the same Consulship with *Q. Luctatius*, who not contented to have the Armoires and coats of his progenitors, to be advanced aloft in the stately hall and pallace *Æmilia* onely, tooke order, that they should stand also at home in his owne house: and this also was a matter of right great consequence, being done according to the patterne and example of the martiall worthies in *Homer*: For within these shields and scutcheons, resembling those which were used in old time in the battailes before Troy, were represented the images of such as served with them, engraven therein: for thereupon such shields tooke the name \**Clypei*, chafed and engraven, not of the old word in Latine *Cluere*, which signifieth to fight, or to bee well reputed, as our thwarting Grammatians would with their subtile tophistrie seeme to etymologize and derive it. Certes, this originall of shields and coats of armours, emplied a brave mind and noble spirit full of vertue and valour, when every mans shield shewed the lively pourtrait of him that bare it in the wars. The Carthaginians were wont to make their targuets of beaten gold, and those likewise they caused to be engraven with their own pourtraits, and caried the same with them to the wars. And verely, *Q. Martius* that worthy warrior, and revenger of the two *Scipioes* in Spaine, having defeated the Carthaginians & taken many of them prisoners, found among other spoiles and pillage, the shield of *Asdrubal*, made in manner aforesaid: Which shield was erected & hung up over the porch of *Jupiters* temple upon Capitoll hill, and remained there unto the first fire that consumed the temple. And seeing I am fallen upon this point, namely, of erecting the armours woon from enemies, in publicke place; I may not passe over in silence the securitie and carelesse regard that our forefathers had in this behalfe:

\* *Quasi glypei.*  
 \* *Ἐπί τῷ γλύπῃ,*  
 \* *ἢ ἀεὶ καλάνδο.*

A behalfe: which was so great, that *M. Aufidius*, who farmed and undertooke the custodie or keeping of the Capitoll, the temple, and all therein, the same yeare wherein *L. Manlius* and *Q. Fulvius* were Consuls, and which was from the foundation of the citie of Rome 575 yeares, advertised the Senat, That those shields there, which for so long together were appointed and assigned thither by the Censors, were not of brasse, as they had beene taken for, but of silver.

Concerning pictures, and the first originall of painters art, I am not able to resolve and set downe any thing for certaine: neither is it a question pertinent to my designe and purpose, I am not ignorant, that the Egyptians doe vaunt thereof, avouching that it was devised among them, and practised sixe <sup>thousand</sup> ~~hundred~~ yeares, before there was any talke or knowledge thereof in Greece: a vaine brag and ostentation of theirs, as all the world may see. As for the Greeke writers, some ascribe the invention of painting to the Sicyonians, others, to the Corinthians. But they all doe jointly agree in this, That the first pourtrait was nothing els but the bare pouring and drawing onely the shaddow of a person unto his just proportion and lineaments. This first draught or ground, they began afterwards to lay with one simple colour, and no more: which kind of picture, after that they fell once to more curious workmanship, they called Monochromaton, that is to say, a pourtrait of one colour, for distinction sake from other pictures of sundrie colours: which notwithstanding, yet this plaine manner of painting continueth at this day, and is much used. As for the linearie portraying or drawing shapes and proportions by lines alone, it is said, That either *Philocles* the Egyptian, or else *Cleanthes* the Corinthian was the inventor thereof. But whosoever devised it, certes *Ardicus* the Corinthian, and *Telephanes* the Sicyonian, were the first that practised it. Howbeit colours they used none, yet they proceeded thus far as to disperse their lines within, as well as to draw the pourtraie, and all with a coale and nothing else. And therefore their manner and order was to write also the names of such as they thus painted, and alwaies to set them close to the pictures. But the first that tooke upon him to paint with colour, was *Cleophantus* the Corinthian, who (as they say) tooke no more but a peece of a red potsherd, which he ground into powder, and this was all the colour that he used. This *Cleophantus*, or some other of that name, was he, who by the testimonie of *Cornelius Nepos*, as I will anon shew more at large, accompanied *Demetrius* the father of *Tarquinius Priscus* king of Rome, when he fled from Corinth to avoid the wrongs of *Cypsellus* the tyrant, who persecuted and oppressed him. But it cannot bee so: for surely before this *Tarquines* time, the art of painting was growne to some perfection, even in Italie: for prooffe whereof, extant there be at this day to be seene at Ardea within the temples there, antique pictures, and indeed more ancient than the citie of Rome: and I assure you, no pictures came ever to my sight, which I wonder so much at, namely, that they should continue so long, fresh, and as if they were but newly made, considering the places where they be, so ruinate and uncovered over head. Semblably, at Lanuvium there remaine yet two pictures of ladie *Atalanta* and queene *Helena*, close one to the other, painted naked, by one and the same hand: both of them are for beautie incomparable, and yet a man may discern the \*one of them to be a mai-  
 \*i. Atalanta.

D but the plastré or porget of the wall whereupon they were painted, was of that temper that would not abide to be stirred. At Cære also there continue certaine pictures of greater antiquitie than those which I have named. And verely, whosoever shall well view & peruse the rare workmanship therein, will confesse, that no art in the world grew sooner to the height of absolute perfection than it, considering that during the state of Troy no man knew what painting was.

## CHAP. IIII.

F *Of Romanes that were excellent painters. When the art of painting came first into credit and estimation at Rome. What Romans they were that exhibited the pourtraits of their owne victories in pictures. And about what time painted tables made by strangers in sorrain parts, were accepted and in great request at Rome.*

A Mong the Romanes also this Art grew betimes into reputation; as may appeare by the *Fabij*, a most noble and honourable house in Rome, who of this science were surnamed *Pictores*.

*Pictores*, i. Painters. And the first who was entituled with that addition painted with his own hand the temple of *Salus*; and this was in the foure hundredth and fiftieth yeare after the foundation of our citie: which painting continued to our age, even unto the time of *Claudius Caesar* the Emperour, in whose daies the temple it selfe with the painting, was consumed with fire. Next after this, the workmanship of *Pacuvius* the Poët (who likewise painted the chappell of *Hercules* in the beast-market at Rome) was highly esteemed and gave much credit to the art. This *Pacuvius* was *Ennius* the Poëts sisters sonne: and being as hee was a famous Tragædian besides, and of great name upon the stage, the excellencie of his spirit that way, much commended at Rome his handyworke and painting aforesaid. After him, I doe not find that any person of worth and qualitie tooke pensill in hand and practised painting, unlesse haply a man would nominat *Turpilius* a gentleman of Rome in our time, and a Venetian borne, of whose workmanship there bee many faire parcels of painting extant at this day in Verona: and yet this *Turpilius* was altogether left handed, and painted therewith; a thing that I doe not heare any man did before him. As for *Aterius Labeo*, a noble man of Rome, late lord Pretour, and who otherwise had been vice-Consull in Gallia, *Narbonensis* or *Languedoc*, who lived to a very great age & died not long since, he practised painting; and all his delight and glorie that he tooke, was in fine and small workes of a little compasse: howbeit, hee was but laughed at and scorned for that qualitie, and in his time the handicraft grew to be base and contemptible. Yet I thinke it not amisse to put downe for the better credit of painters, a notable consultation held by certaine right honourable personages as touching the art, and their resolution in the end. And this was the case: *Q. Pædus*, the little nephew of *Q. Pædus* who had been Consull in his time and entred Rome in triumph, him I mean whom *C. Caesar* Dictatour, made co-heire with *Augustus*, happened to be borne dumbe: and *Messala* the great Oratour, out of whose house the grandmother of this child was descended, beeing carefull how the boy should be brought up; after mature advise and deliberation, thought good that he should by signes and imitation be trained up in the art of painting, which counsell of his was approoved also by *Augustus Caesar*. And in truth, this young gentlemen beeing apt thereto, profited marvellous much therein, and died in his youth. But the principall credit that painters attained unto at Rome, was, as I take it, by the meanes of *M. Valerius Maximus*, first surnamed *Messala*, who being one of the grand-seigneurs of Rome, was the first that proposed to the view of all the world, and set up at a side of the stately hall or court *Hostilia*, one picture in a table, wherein hee caused to be painted that battaile in Sicilie wherein himselfe had defeated the Carthaginians and king *Hiero*: which happened in the yeare from the foundation of Rome 490. The like also, I must needs say, did *L. Scipio*, and hung up a painted table in the Capitoll temple, containing his victorie and conquest of Asia, whereupon he was surnamed *Asiaticus*. But (as it is said) *Africanus* although he were his owne brother, was highly displeased therewith: and good cause he had to be angrie and offended, because in that battaile his owne sonne was taken prisoner by the enemy. The like offence was taken also by *Scipio Aemilianus*, against *Lucius Hostilius Mancinus*, who was the first that entered perforce the cittie of Carthage; for that hee had caused to be set up in the market place of Rome a faire painted table, wherein was lively drawne the strong situation of Carthage, and the warlicke meanes used to the assaulting and winning of it, together with all the particulars and circumstances thereof: which *Mancinus* himselfe in person sitting by the said picture, desciphered from point to point unto the people that came to behold it; by which courtesie of his hee woon the hearts of the people, insomuch, as at the next election of magistrates, his popularitie gained him a Consullship. In the publicke plaies which *Claudius Pulcher* exhibited at Rome, the painted clothes about the stage and Theatre (which represented building) brought this art into great admiration: for the workmanship was so artificiall and lively, that the very ravens in the air, deceived with the likenesse of houses, flew thither apace for to settie thereupon, supposing verely there had been tiles and crests indeed. And thus much concerning painters craft, exercised in Rome.

To come now unto forraine pictures, *Lu. Mummius*, surnamed *Achaicus* (for his conquest of Asia) was the first man at Rome, who made open shew of painted tables wrought by straungers, and caused them to be of price and estimation: for when as in the port sale of all the bootie and pillage gotten in that victorie, king *Attalus* had bought one of them, wrought by the hand of *Aristides*, containing the picture onely of god *Bacchus*, which was to cost him six thousand *Sesterces*, *Mummius* wondering at the price, and supposing that this table had some speciall and secret

- A** cret proprietie in it more than himselfe knew of, brake the bargaine, called for the picture againe, and would not suffer it to be caried away, notwithstanding *Attalus* complained much at the hard measure offered unto him; and so he brought it with him to Rome, and dedicated it in the chappell of *Ceres*. And verely, this I take to be the first painted table of a forrainers making, that ever was set up in publicke place at Rome. But after he had once begun, I see it was an ordinary thing to adorn and beautifie even the common place also with such like: for upon this occasion arose that pretie scoffe, which was given by *Craffus* the Oratour, as hee pleaded upon a time under the \*old *Rostrum*: for when there was a witness produced to depose against him, whom he would seeme to challenge and reprov'd, whereupon the partie replied again, and urged him instantly in these tearmes: Speake out *Craffus*, & in the face of all this court say, What kind of person you would make me to be? Marie (quoth hee) againe I take thee to bee such an one (pointing directly to a table hanging thereby, wherein was painted a certaine Frenchman yawning and lelling out his tongue full illfavouredly.) In the same Forum or Grand-place at Rome there stood sometime the picture of an old sheepeheard leaning upon his crooke, as touching which (for that as it should seeme, it was very workmanlike made) when a certaine Dutch Embassador who beheld it, was demaunded, At what price he esteemed it, answered short and quicke, What a question is that? I would not have such an one (were he alive, as I see he is but painted) though he were given mee for nothing. But if I should speake at once who it was that gave the greatest countenance unto such tables in open view, I must needs say it was *Cesar* Dictatour, who shrined the pictures of *Ajax* and *Medea*, in no meaner place than before the temple of *Venus Genetrix*. Next after him
- C** came *M. Agrippa*, a man by nature enclined rather to rusticitie than to delights, and more like a rude peasant than a civile gentleman: But surely there is extant a worthie Oration of his, and be-seeming the principall person of a whole cittie, as touching the open sale of all painted tables, statues, and images, that were in the hands of privat men, and the setting of them up in publicke places for to adorne the citie: which no doubt had ben farre better, than to have them banished (as it were) and sent as they be into the countrey, for to beautifie manors and retiring houses of pleasure: howbeit, as sterne and grim a sir as hee was, hee could find in his heart to bestow upon two tables with the pictures of *Venus* and *Ajax*, twelve thousand sesterces, which hee paid unto the *Cyzicenes* for them. Also he had caused to be set in marble stone enchased, within the hottest part of his bathes, many rich pictures of a small making, and couched in small tables, the which were taken away but a little before the said bathes were repaired: But above all that ever were,
- D** *Cesar Augustus* the Emperour of famous memorie, did set up in the most frequented or conspicuous place of his Forum or stately hall, two excellent painted tables: the one containing the lively portrait of *Warre*, the other of *Triumph*. Hee also dedicated the pictures of *Castor* and *Pollux*, besides others, whereof I will write in my catalogue of Painters: which hee hung up all within the temple of *Iulius Caesar* his father. The same *Augustus Caesar* enclosed within the wall of that *Curia*, which he erected and consecrated in the common place named *Comitium*, two tables painted; the one resembling the Forrest *Nemea*, in habit of a woman sitting upon a Lion, she carrieth in her hand a Date tree, and there standeth by her an old man resting upon his staffe, over whose head there was a prettie tablet hanging downe as a labell, from a charriot drawne by two horses, with this inscription; *Nicias me inussit*; i. *Nicias* enamelled or wrought me with fire: for that verbe [*inussit*] it pleased him to use. As for the other table, the admirable workmanship therein was this, An old grey-beard accompanied with his sonne, a youth exceeding like unto his father, save onely for the difference in age which appeared in the young downe that sprung upon his cheekes and chin. A devise there was besides, of an *Ægle* flying over their heads, clasping a dragon within her tallons. And as it appeared by the superscription, *Philochares* was the workeman. By which one table (if there were no more but it in the whole world) a man may make an estimate of the infinite power that is in this art, which could cause the Senat and people of Rome to take such pleasure so many yeares together to looke upon *Glaucon* and his sonne *Aristippus*, persons otherwise most base and contemptible; onely in respect of *Philochares*, who painted them. As for *Tiberius Caesar* the Emperour, albeit he was a prince, of all other least courteous and affable, yet he delighted to hang up those painted tables within the temple of *Augustus Caesar*, whereof I meane to write hereafter.

\* *Sub veteribus*, which some interpret *Tabernis*.

*Quintilianus* reporteth this otherwise.

## CHAP. V.

¶ *The art and manner of painting. The colours that painters use.*

**T**Hus farre forth may suffice to bee spoken of the auncient dignitie of that art, which beginneth already to decay and die. What were the colours also that the first painters used in old time, when they drew their portraicts with one simple colour, I have written already in my Treatise of Mines and Minerals, where I discoursed like wise of painters colours. Touching those that named certaine kinds of pictures Monochromateæ, as also who enriched them with more colours, who invented this or that for the bettering and perfecting of them, and at what time each of these additions accrewed thereto, I meane to reserve unto my catalogue of painters: for the order and consequence of my worke requireth, that I should first set downe the nature of every colour.

First and formost therefore this is to bee noted, That in processe of time the artificer who began with one bare colour, found out the difference himselfe betweene light and shaddow, and devised by this distinction, to set up and debase the one and the other alternatively, and the same more or lesse, according to his severall intentions. After these lights and shaddows, there was invented a kind of lustre or glosse, different from the light aforesaid; which because it is of a meane nature betweene the shade and the light, and doth participat of them both, they called by a Greek word Tonos. As for the apt coherence of one colour with another, the joint as it were betweene, and the passage from one to another, they named it Harmoge.

## CHAP. VI.

¶ *Of Painters colours, Naturall and Artificiall.*

**A**ll colours be either sad or lively; and those be so, either naturally, or by artificiall mixture. Lively or gay colours be such, as the maister delivereth unto the painter by weight and measure. As namely, <sup>1</sup> Vermillion, <sup>2</sup> Verd d'Azur, <sup>3</sup> Sang-dragon, <sup>4</sup> Verd-de terre or Borrax, <sup>5</sup> Indico, and <sup>6</sup> Roset. The rest be sad or duskish: and as well the one as the other, be all either naturall or artificiall. Among the naturall of this sort (to wit, the sad colours) I reckon the <sup>7</sup> common bole Armin, <sup>8</sup> Ruddell or red-stone, <sup>9</sup> Parætonium, <sup>10</sup> Melinum, <sup>11</sup> Eretria, and <sup>12</sup> Orpin. The rest of this kind be artificiall, and principally those which I have already spoken of in the treatise of Mines. Moreover, of the baser sort are burnt Ochre, and Ruddell, Cerusse or Spanish white, Sandix minerall, and Scyricum, Sandarach, Vitrioll or blacke. As for Sinopis or common bole Armin, found out first it was at Sinope, a maritime towne in the kingdome of Pontus, whereof it tooke that name: it groweth also in Ægypt, the Baleare Islands, and Affricke; but the best is found in the Island Lemnos, and in Cappadocia, digged out of certaine holes and caves. That which sticke fast unto the rockes, excelleth all the rest. The peeces of this earth, if a man doe breake, shew the own naturall colour which is not mixt: without-forth they be spotted. And this earth in old time was used for to give a lustre unto other colours. Of this Sinopis or bole Armin common, there be three kinds, the deepe red, the pale or weakē red, and the mean between both. The best Sinopis is esteemed worth <sup>13</sup> thirteene denarij Roman by the pound; this may serve the painters pensill, yea or in grosser worke, if a man list to colour posts, beames, or wood: as for that which commeth out of Affricke, it is worth eight Asses every pound; and this they call Cicerculum; that which is redder than the rest, serveth better for painting of Tablements: as for that which is most browne and duskish, called in Latine Pressior, it is of the same price that the other, and employed in the bases and feet of such Tablements. And thus much for the use in painting. Touching Physicke and the medicinable properties thereof, mild it is of nature, and in that regard of gentle operation, whether it enter into hard emplastres of a drie composition, or into emollitive plastres that are more liquid, and principally such as are devised for ulcers in any moist part, as the mouth or fundament. This earth, if it bee injected by a clystie, stoppeth a laske: and being given to women in drinke to the weight of one denarius, a dram, it staieth their immoderat fluxes of the matrice. The same burnt or calcied, drieth up the fretting roughnes of the eyes, principally if it be applied with vinegre. This kind of red earth some would have to bee counted in a second degree of Rubrica for goodnesse, for they alwaies reckoned that of Lemnos to be the cheefe

\* 1. White and blacke.

<sup>1</sup> Because they be rich and costly.

<sup>2</sup> Minium.

<sup>3</sup> Armenium.

<sup>4</sup> Cinnabaris.

<sup>5</sup> Chrysocolle.

<sup>6</sup> Judicum.

Lacca mixta

cum ceruleo.

<sup>7</sup> Purpurissum.

<sup>8</sup> Sinopis.

<sup>9</sup> Rubrica.

<sup>10</sup> A white kind

of fattie earth

like plastre.

<sup>11</sup> A white earth

like chalke.

<sup>12</sup> A whitish

earth or ash-

colour white.

<sup>13</sup> Auripigmen-

tum.

\* Or rather

three denarij,

for other wise

there were no

proportion be-

tweene it and

the other of

that kind.

**A** chiefe and simply best, as comming next in price to Minium, *i.* Vermillon. And in truth, this Terra Sigillata or Lemnia, was highly accounted of in old time, like as the Island Lemnos from whence it commeth: neither was it lawfull to sell any of it before it was \* marked or sealed, and thereupon they used to call it Sphragis. The painters ordinarily lay a ground of this under their vermillion, and sophisticat it many waies. In physicke it is holden to be a soveraigne thing: for if the eyes be annointed round about therewith in manner of a liniment, it repelleth the flux of rheumaticke humors and doth mitigat the paines incident unto them: the fistulous sores likewise about the angles or corners of the eyes, it drieth up that they shall not run as they use to doe. Inwardly also it is commonly given in vinegre, to such as cast up bloud at the mouth. It is taken also in drinke, for the opilations and other accidents as well of the spleene as kidnies: and besides, to stop the excessive fluxes that be incident unto women. Singular it is against any poison or venomous sting of serpents, either upon land or sea; and therefore is a familiar ingredient into all antidots or countrepoisons. Of all other sorts of red earth, the ruddle of Ægypt and Affricke is fittest for carpenters; for if they strike their line upon timber with it, they shall bee sure that it will take colour and be marked verie well. Moreover, another sort there is of this red earth mine-  
**B** rall, found with yron ore, and the same is good also for painters. There is a kind of ruddle also made of ochre burnt and calcined in new earthen pots well luted all over: and the greater fire that it meeteth withall in the furnace, the better it is. In generall, any ruddle whatsoever is exiccative, in which regard it agreeth well with salves and healing plastres, and is verie proper for to repress shingles & such cutanean wildfires that will stand in drops. Take of Sinopis or Bolearmin com-  
**C** mon that commeth out of Pontus\* halfe a pound, of bright Sil or ochre ten pound, of the Greek white earth Melinum two pound; pun them all together, and mix them well, so as they may ferment twelve daies together: and hereof is made Leucophorum, that is to say, a kind of gum or size to lay under goldfoile for to guild timber.

\* With the image of a goat, as Dioscoridius: or of Diana, according to Galen.

Thus Dalechampsius readeth this place, according to Philander, out of Dioscor. and Theophrast. \* Selibra, others read Sex librae.

Touching the white earth Parætonium, it carrieth the name of a place in Ægypt from whence it commeth: and many say, that it is nothing but the some of the sea, incorporat and hardned together with the slime and mud of the shore: and therefore there bee winkles and such shell-fishes found therewith. It is engendred also in the Island Candie, and the country of Cyrenæ. At Rome they have a devise to sophisticat it, namely by boiling fullers earth untill it be of a fast and massie consistence: the price of the best is after six deniers the pound. Of all white colours it is the fattiest, & for that it runneth out smooth in the working, it is the fastest parget to overcast wals withall.

**D** As for the earth Melinum, white it is likewise; but the best is that which the Isle Melos doth yeeld, whereupon it tooke that name. In Samos also it is to be found, but painters use it not, because it is over-clammie and unctuous. The Islanders are wont to creepe on all foure and to lie along at their worke when they dig it forth of the rocks, for search it they must among the veins that run therein. The same \* operation it hath in physicke that the earth Eretria: also, if a man touch it with the tongue, he shall find it astringent and drying: howbeit, a depilatorie it is in some  
**E** sort, and fetcheth away haire, or else causeth it to grow thin. A pound of it is worth a Sesterce.

\* *i.* To staunch bloud.

There is of white colours a third kind, and that is Cerussa or white lead, the reason and making whereof, I have shewed in my discourse of Minerals: and yet there was found of it in the nature  
**E** of a verie earth by it selfe at Smyrna, within the land belonging to one *Theodorus*, wherewith in old time they used to colour & paint ships. But in these daies we have no other cerusse or Spanish white but that which is artificiall, made of lead and vinegre, in manner aforesaid. As touching cerusse burnt, the invention thereof came by meere chaunce, upon occasion of a skare fire happening in the harbour of Piræum, which caught the pots and boxes wherein the Athenian dames that dwelt by the said harbor kept their blaunch of cerusse for complexion: and this cerusse thus calcined, the first that used in picture was *Nicias*, of whome I have already spoken. The best that we have in these daies commeth out of Asia, and for that it enclineth to a purple colour, they call it Purpurea: a pound of it is sold for 16 deniers Romane. This also is made in Rome, namely by calcining Sil or ochre minerall, which standeth much upon marble, and then quenching it with  
**F** vinegre. Such use the painters make therof thus burnt, that no shadows will doe well without it.

Concerning Eretria, another kind of white earth, it taketh the name of the place from whence it commeth. *Nicomachus* & *Parasius* used this colour much. In physick, it is found to be cooling and emollitive. Being burnt or calcined, it is an excellent incarnative: singular good for to drie any sore: proper also to be applied to the forehead for the headach: like as, to discover any festring

or rankling matter that lieth secret within: for if a place be anointed therewith, when it is reduced into a liniment with water, in case it wax not drie, be sure there is some suppuration underneath. G

As touching Sandaracha and Ochra, *K. Iuba* writeth, that they are to be found in Tapazus, an Island within the red sea; but that which we have, was never brought from thence. How Sandaracha is engendred, I have said already in the discourse of Mines. There is an artificiall and sophisticat Sandaracha, made of cerusse burnt in a furnace. The colour of Sandaracha ought to be fierie like a flame: a pound thereof is bought for five asses, *i.* halfe a denier. Calcine this and Ruddle together, and of both, being concorporat in equall quantitie, you shall have the colour called Sandyx. Howbeit, I doe observe in *Virgil* that he tooke Sandyx for an hearb, as may appear by this verse:

*Sponte sua Sandyx pascentes vestiet agros.*  
A ruddie fleece shall Sandyx yeeld,  
To lambs, as they doe graze in field.

H

This Sandyx to bee bought and sold, carrieth but halfe the price of Sandaracha: neither bee there any colours more weightie than these in the ballance.

Among the artificiall and made colours, I reckon Scyricum, which as I have already said, serveth for a good ground to take vermillon. The manner of making it, is to mix the best ruddle Sinopis and this Sandyx together.

Painters blacke [called in Latine *Atramentum*] I count an artificiall colour, although I know there is a vitrioll or coperose going under that name, which is minerall, and is engendred two manner of waies: for either it issueth and ooseth out of the mine in manner of a salt humor or liquor; or els there groweth an earth it selfe of a brimstone colour, which serveth for it, that it may be drawne out thereof. Some painters have been knowne, who for to get black, have searched into sepulchres for the coles there, among the reliques and ashes of the dead. But in mine opinion, all these be but new devises, and foolish irregular toies without any reason: for a man need seeke no farther but to soot, and that made many waies, by burning either of rosin or pitch: in which regard, many have built places and forges of purpose to burne them in; without any emissaries, tunnels, or holes, that the said smoke or soot may not get forth. But the best black in that manner made, commeth of the smoke of torchwood. This fine soot is sophisticat with the grosse soot that doth gather and engender in forges, furnaces, and stoups: and this is that inke wherewith we use to write our books. Some there be who take the lees or dregs of wine, and when it is dried, boile it throughly: and they affirme, that if the wine were good whereof those lees came, the said inke or black will make a colour like Indico. And in truth, *Polygnotus* and *Mycon* (two as renowned painters as ever were) used no other blacke at all, but that which they made of the marc or refuse of grapes after they be pressed, & this they call Tryginon. *Apelles* devised a way by himselfe, to make it of yvorie or the elephants tooth burnt, and this they named therupon Elephantinum. As touching the blacke called Indicum, it is brought out of India: but as yet I know not the manner either of the making or the engendring of it. A kind thereof I see the diers doe make, of that black florey which sticketh to their coppers. Also, there is a black made of torchwood burnt, and the coles that come of it punned to powder in a mortar. And heere commeth to my mind the wonderfull nature of the Cuttle fishes, which do yeeld a black humor from them like unto inke: howbeit, I do not find that painters or writers make any use thereof. But all blackes whatsoever take their perfection by sunning: if it bee writing inke, with gum (Arabick;) if to colour pargetting or walls, with glew among: and looke what blacke is dissolved and liquefied in vinegre, the same will hold well & hardly be washed off. And thus much of the ordinarie colours low prized. I

Of all the colours besides, which (as I said once before) for their high price the poore painters be served with from their masters hands who set them on worke, the rich roset or purple red that is made of Tripolie or goldsmiths earth, is simply the best: for this Tripolie is commonly died together with purples; and no silke, wooll, or cloth, will so soone take that tincture, as it. The principall is that, which having had the floure of a fatt, hath drunk the fill as it were, whiles the liquor is yet boiling, and the drugs within the caudron be in their verdure and have not lost the heart. K

When this first Tripolie thus deeply died, is cast up and taken forth, that which is put in next into the said liquor, is counted the second in goodnesse; and so consequently by degrees: for the former evermore taketh the higher die, and the oftener you dip therein, the weaker will the tincture be: which is the reason that the roset or purple red of Puteoli, is more commended, than either L

the M

- A** the Tyrian, Gætulian, or Lacedæmonian, notwithstanding from thence ther come the most rich and pretious purples. The reason is, because the Tripoli in Puteoli is died most with the juice of the Magaleb berries among, which yeeldeth the gallant red; and besides, is forced to drink the tincture of Madder. That roset which is made at Canusium, is the worst of all other, and carieth the lowest price: a pound of roset costeth ordinarily \* 30 deniers Roman. Painters or complexi-  
**B** oners, when they would counterfeit a lustre or glosse of vermillon, lay a ground first with Sandyx, and then charge roset upon it with the white of an egg: but if they be desirous to make a purple colour, the first course or ground is azur, and straightwaies they come upon it with \* roset and the white of an egg abovesaid. After this rich and lively roset or purple-red, Indico is a colour most esteemed: out of India it commeth; whereupon it tooke the name: and it is nothing els \* but a slimie mud cleaving to the foame that gathereth about canes and reeds: whiles it is punned or ground, it looketh blacke; but being dissolved, it yeeldeth a woonderfull lovely mixture of purple and azur. There is a second sort of it found swimming upon the coppers or vats in purple diers worke-houses; and in truth, nothing els but the verie fume or scum that the purple casteth up as it boileth, in manner of a florey. Some there be that doe counterfeit and sophisticat Indico, selling in stead thereof pigeons dung, Selinusian earth, or Tripoli, died and deeply coloured with the true Indico: but the prooffe thereof is by fire; for cast the right Indico upon live coles, it yeeldeth a flame of most excellent purple, and while it smoketh, the fume senteth of the sea; which is the reason that some doe imagine it is gathered out of the rocks standing in the sea. Indico is valued at 20 denarij the pound. In physicke there is use of this Indico; for it doth assuage swellings that doe stretch the skin: it represseth violent rheums and inflammations, and drieth ulcers.

\* In singulas libras ad denarios triginta.

\* our painters in stead ther of use Lac.

\* They say it is made of Oad: and in these countries frō whēce it commeth, Gali or Nil.

- C** The land of Armenia doth furnish us with the colour of Verd d'azur, and of that countrey it is named Armenicus: a stone it is that is likewise died before it can die, in manner of Borrás or verd de terre: the best is the greenest, & yet withall it doth participat the colour of azur; in which regard, it may properly be called verd d'azur. In times past a pound of it was held at 300 sesterces: but since time that there was found in Spaine a kind of sand that would take the like tincture and doe as well, the price hath been well abated, and is come downe to six deniers. All the difference betweene this colour & azur, is this, For that it standeth more upon the white, which causeth this colour to be lighter and and weaker. The only use that it hath in physicke, is to nourish hairs, and especially those of the eielids. Over and besides all these colours abovenamed, there be two more newly come up, and those beare but a verie low price; to wit, the green called Appianum, and oftentimes it is taken for Borrás or verd de terre, as if there were not other things enough that did counterfeit and resemble it: made it is of a certaine green chaulkie earth; and is worth but everie pound a sesterce. The second new colour is a white, called Anulare, & it is that which in womens pictures giveth a lightsome carnation white: this also is made of a kind of chaulk, & certain glasse gems or bugles which the common sort use to weare in rings, & therupon it is called Anulare.

CHAP. VII.

¶ *What colours refuse to be laid upon some grounds: with what colours they painted in old time: and when the sight of Sword-fencers were first proposed to be seen at Rome:*

**E**

**O** Fall colours, Roset, Indico, Azur, Tripoli or Melinum, Orpiment, white Lead or Cerusse, love not to be laid upon plastre-worke, or any ground, while it is moist: & yet wax will take any of these colours abovesaid, to be employed in those kind of workes which are wrought by fire (so it be not upon plastre, parget, and wals, for that is impossible) whether they be enameld or damaskd; yea and in their painting of ships at sea, as well hulks and hoies of burden, as gallies and ships of war: for now are we come (forsooth) to enamell & paint those things that are in danger to perish and be cast away everie houre; so as we need not marveile any longer, that the coffin going with a dead corps to a funerall fire, is richly painted: and we take a delight when we mind to fight at sea, to saile with our fleet gallantly dight & enriched with colours, which must cary us into

**F**

daungers, either to our owne death, or els to the carnage of others. And when I consider so many colours, and those so variable, as be now adaies in use, I must needs enter into the admiration of those artificers in old time; and namely, of *Apelles*, *Echion*, *Melanthius*, and *Nicomachus*, most excellent painters, and whose tables were sold for as much apeece, as a good town was worth; & yet none of these used above four colors in all those rich & durable works: And what might those be?

Of all whites, they had the white Tripoli of Melos: for yellow ochres, they tooke that of Athens: **G** for reds, they sought no farther than to the red ochre or Sinopie ruddle in Pontus: & their black was no other than ordinarie vitrioll or shoemakers blacke. And now adaies when wee have such plentie of purples that the very wals of our houses be painted all over therewith, when there cometh from India store enough not onely of Indico, which the mud of their rivers doth yeeld, but also of cinnambre, which is the mixed bloud of their fell dragons and mightie elephants, yet among all our moderne pictures we cannot shew one faire peece of worke: in so much as we may conclude, All things were done better then, notwithstanding the scarcitie that was of stufte and matter. But to say a truth, the reason is, Given we are now (as I have oftentimes said) to esteeme of things that be rich and costly, never regarding the art that is employed about them. And here I thinke it not amisse to set downe the outrageous excesse of this age, as touching pictures: **H** *Nero* the Emperour commaunded, that the pourtraict of himselfe should be painted in linnen cloth, after the manner of a gyantlike colosse, 120 foot high; a thing that never had been heard or seene before. But see what became of it? when this monstrous picture (which was drawne and made in the garden of *Marius*) was done and finished, the lightning and fire from heaven caught it, and not onely consumed it, but also burnt withall the best part of the building about the garden. A slave of his enfranchising (as it is well knowne) when he was to exhibit at Antium certain solemnities, and namely a spectacle of sword-fencers fighting at sharpe, caused all the scaffolds, publicke galleries, and walking-places of that citie, to be hung and tapissed with painted cloths, wherein were represented the lively pictures of the sword-plaiers themselves, together with all the wiffers and servitors to them belonging. But to conclude, the best men and most magnanimous **I** that for many a hundred yeers our countrey hath bred, have taken delight (I must needs say) in this art, and set their minds upon good pictures. But to pourtraie in imagerie tables, and painted cloth, the publicke shews of fencers and sword-players, and to set them up to be seen in open place to the view of the world, began by *C. Terentius* a Lucan: for this man, to doe honour unto his grandfather who had made him his owne sonne by adoption, exhibited a shew for three daies together of thirtie paire of such fencers fighting with unrebarbed swords: and a faire painted table which carried the lively resemblance of this spectacle, he set up and dedicated within the sacred grove of *Diana*.

## CHAP. VIII.

**¶** *The antiquitie of Painting, and the severall ages wherein the famous Painters lived. A survey of excellent Pictures, and the artificers that made them, together with the prices that their workmanship was valued at: and notable pictures to the number of 305.*

**N**ow will I after a curserie sort, run through all the famous professours and artizans in this kind, and that with as great brevity as possibly I can; for the scope that I have proposed to my selfe, tendeth rather another way: and therefore let not the reader thinke much if I doe but touch the names of some, as it were passing by, and by occasion of others whose catalogue I meane to deliver. Howbeit, in making this hast, my purpose is not to omit any excellent peece of worke which is worth the remembrance and relation, whether the same be extant at this day, or lost and perished. Where I must advertise the readers, that in this argument my meaning is not to stand much upon the authoritie of Greeke writers, who indeed deliver no certitude, nor agree in their records as touching this point (notwithstanding that they would seeme diligent in that behalfe) and namely, in that they have written, That the excellent painters flourished so many Olympiads after the famous Imageurs; and have nominated for the first & chiefe to have lived in name, about the time of the 90 Olympiad: whereas this is for certaine reported, that *Phidias* himselfe was a painter at the beginning, and that the noble shield of *Minerva* in Athens was by him painted: besides, this is confessed and resolved upon for a truth, that *Panaeus* his brother lived in the 83 Olympias, and painted the inside of the said shield; who also in another scutcheon of *Minerva*, which *Colores* the apprentice of *Phidias* had made; as also in making the statue of *Iupiter Olympius*, wrought with the said *Colores* and helped him. But what should I dwell long in this matter? Is there any doubt made, that *Candaules* K. of Lydia, the last of the race and familie

This argumēt  
or title reach-  
eth to many  
chapters fol-  
lowing.

- A** familie of the *Heraclide*, who also was commonly called *Myrsilus*, bought the painted table which contained the battaile of the *Magneres*, and paid for it unto *Bularchus* (the painter or workman thereof) as much gold as it came to in weight. See of what price and estimation pictures were even in those daies! And needs it must be that this happened about that age wherein *K. Romulus* lived: for the said *K. Candaules* died in the 18 Olympias; or as some write, in that verie yeere that *Romulus* departed this life: at what time this skill of painting (if I be not much deceived) was in great request everie where, and growne alreadie to an absolute perfection. Which being graunted, as of necessitie it cannot be denied, evident and apparent it is, that the originall and beginning of this art, was much more auncient: and that those painters who used one colour and no more in their plain draughts called *Monocromata*, (to wit, *Hygienon*, *Dinias* and *Charmas*) lived
- B** a good while before, although it be not recorded in any writer in what age precisely they flourished: as also that *Eumarus* the Athenian painter, who devised first to distinguish male & female in painting; and besides, undertooke to draw with his pencill the proportion and shape of any thing that he saw; together with *Cimon* the Cleonæan, who followed his steps, and practised his inventions, could not chuse but by all congruities and consequence bee of more antiquitie than *Bularchus* aforesaid, or the reigne of *Romulus* and *Candaules*. This *Cimon* devised the works called *Caragrapha*, that is to say, pourtraicts and images standing byas and sidelong: the sundrie habits also of the visage and cast of the eye, making them to looke, some backward over their shoulders, others aloft, and some againe downward: his cunning it was to shew in a picture, the knitting of the members in everie joynt: to make the veines appeare how they branched and spread: and besides, the first he was that counterfeited in flat pictures, the plaits, folds, wrinkles, and hollow lappets of a garment. As touching *Phaneus* the brother of *Phidias*, hee painted also the battaile betweene the Athenians and the Persians, upon the plains of Marathon: for now by this time were painters furnished in some sort with colours to their purpose; and the art was growne to such perfection, that in the picture resembling the said battaile, the full personages were pourtraied most lively, of the captains on both sides, to wit, *Milciades*, *Callimachus*, and *Cyngyrus*, for the Athenians; *Datis* also and *Artaphenes*, for the Barbarians or Persians.

## CHAP. IX.

- D** *The Painters that first entred into contention for to win the prize by their Art: and who devised to paint with the pencill.*

- M**oreover, during the time that the above-named *Paneus* flourished, there were prizes proposed at Corinth and Delphos, for those painters that could win them: and the first that strived for the best game, was the said *Paneus*, who challenged *Timagoras* the Chalcidian upon this occasion, That the same *Timagoras* had given him the foil before at the Pythian games: which also doth appeare by certain verses composed by *Timagoras* himselfe as touching that argument, which savour of great antiquitie. Whereby the error of Chroniclers before said is manifestly convinced, who have failed much in the calculation of the times. Furthermore, besides these painters above rehearsed, others there were of great name, and yet all of them before that ninth Olympiad whereof they write; as namely, *Polygnotus* the Thasian, who was the first that painted women in gay and light apparell, with their hoods and other head attire of sundrie colours: and in one word, passed all others before him in devises, for the bettering of this art. His invention it was to paint images with their mouths open, to make them shew their teeth; and in one word, represented much varietie of countenance, farre different from the rigorous and heaive looke of the visage beforetime. Of this *Polygnotus* workmanship, is that picture in a table which now standeth in the stately gallerie of *Pompeius*, and hung sometime before the *Curia* or Hall that beareth his name, in which table he painted one upon a scaling ladder, with a targuer in his hand; but so artificially it is done and with such dexteritie, that whosoever looketh upon him, cannot tell whether he is climbing up or coming downe. All the painting of *Apollo* his temple at Delphos, was of this mans doing: who also beautified with pictures, the great gallerie or walking place at Athens, which thereupon was called *Pœcile*: and this he did gratis, & would not take one penie for it: whereas *Mycon* afore him, painted one part thereof, and was well paid for his workmanship: which liberall mind of his, wan him the greater credit and honour besides: for by a decree from the *Amphyctions* (who are the lords of the publicke counsell of state

in Greece) it was granted, that in all cities and towns of Greece wherefoever he came, he should be lodged and entertained of free cost. Besides that *Mycon* before mentioned, there was another of the name, distinguished onely by this, That the former was called *Mycon* the elder, and this, *Mycon* the younger, who had a daughter named *Timarete*, and shee could paint likewise excellently. But to come now unto that ninth Olympias, there flourished in that time *Aglaophon*, *Cephisodorus*, *Phrylius*, and *Euenor* who was both father and master unto *Parasius* that most renowned painter, of whome I purpose to speake in his ranke when the time comes; all these were reputed verie good artizans in their time, howbeit not so excellent that I should need stand long upon them or their workmanship, making hast as I doe unto those glorious and glittering painters indeed, who shine as bright stars above all their fellows: among whome, *Apollodorus* the Athenian was the first that gave light, and hee lived in the 93 Olympias: This man led the way to others, and taught them to expresse the favour and beautie of any thing, which he observed especially: of whome I may well and truly say, that he and none before him brought the pencill into a glorious name and especiall credit. Of his making there is one picture, of a priest at his devotions, praying and worshipping: as also another representing *Ajax*, all on a flaming fire with a flash of lightning, which at this day is to be seene at Pergamus, as an excellent peece of worke. And verely before his daies there cannot be shewed a table of any ones painting worth the sight, and which a man would take pleasure to behold and looke upon any long time.

When this man had opened the dore once, and shewed the way to this art, *Zeuxis* of *Heraclaea* entred in, and that was in the fourth yeere of the 95 \* Olympias: and now that the pencill was taken in hand (for now I speake thereof) hee seeing that it made good worke, followed on therewith, and by continuall practise brought the same to great perfection, wherby he wan much credit to the art, and reputation to himselfe. Some writers there be, who raunge him wrong in the 89 Olympias; at which time it must needs be, that *Demophilus* the Himeræan and *Neseas* the Thracian lived; for to one of them apprentice hee was, but whether of the two was his master, there is some doubt made: and verely so excellent hee proved in his art, that the abovenamed *Apollodorus* made verses of him: in which he signifieth, that *Zeuxes* had stolne the cunning from them all, and he alone went away with the art. He grew in processe of time to such wealth by the means onely of his excellent hand, that for to make shew how rich he was, when hee went to the solemnitie of the games at Olympia, he caused his owne name to be embrodered in golden letters, within the lozenge-worke of his clokes, whereof hee had change, and which hee brought thither to be seene. In the end, hee resolved with himselfe to worke no longer for money, but to give away all his pictures, saying, That he valued them above any price. Thus he bestowed upon the Agrigentines, one picture of queene *Alcmena*: and to king *Archelaus* hee gave another of the rusticall god *Pan*: there was also the pourtraict of ladie *Penelope*, which he drew in colours; wherein hee seemeth not onely to have depainted the outward personage and feature of the bodie, but also to have expresse most lively the inward affections and qualities of her mind: and much speech there is of a wrestler or champion of his peinting, in which picture he pleased himselfe so well, that hee subscribed this verse under it, \* *Invisurus aliquis facilius quam imitatus*: i. Sooner will a man envie me, than set such another by me. Which thereupon grew to be a by-word in everie mans mouth. One stately picture there is of his workmanship, *Jupiter* sitting upon a throne in his majestie, with all the other gods standing by and making court unto him. Hee pourtraied *Hercules* also as a babeling in the cradle, and strangling two fell serpents with his hand; together with his mother *Alcmena*, and her husband *K. Amphytrion* in place, affrighted both at the sight thereof. Howbeit, this *Zeuxis* as excellent a painter as he was, is noted for one fault and imperfection; namely, that the head and joynts of his pourtraicts, were in proportion to the rest somewhat with the biggest: for otherwise so curious and exquisit he was, that when hee should make a table with a picture for the Agrigentines, to be set up in the temple of *Iuno Latina*, at the charges of the citie, according to a vow that they had made, hee would needs see all the maidens of the citie, naked; and from all that companie hee chose five of the fairest to take out as from severall patterns, whatsoever hee liked best in any of them; and of all the lovely parts of those five, to make one bodie of incomparable beautie. Many draughts he made of one colour, in white. There lived in his time *Timanthes*, *Androcydes*, *Enpompus*, and *Parasius*, who were his concurrents and thought as well of themselves as he did.

\* For Olympias was counted the space of five yeers.

\* *Græcè melius, μωριονταί πε μείνον, ή μιμησται*; which I imbrick verse some attribute to *Apollodorus*.

A *CHAP. X.*  
 Of birds deceived by pictures. What is the hardest point in the art of painting?

**O**F those foure beforenamed, *Parasius* by report was so bold as to challenge *Zeuxis* openly and to enter the lists with him for the victorie: in which contention and trial, *Zeuxis* for prooffe of his cunning, brought upon the scaffold a table, wherein were clustres of grapes so lively painted, that the very birds of the aire flew flocking thither for to bee pecking at the grapes. *Parasius* againe for his part to shew his workmanship, came with another picture, wherein he had painted a linnen sheet, so like unto a sheet indeed, that *Zeuxis* in a glorious bravery and pride of his heart, because the birds had approoved of his handywoike, came unto *Parasius* with these words by way of a scorne and frumpe, Come on sir, away with your sheet once; that we may see your goodly picture: But taking himselfe with the manner, and perceiving his owne error, hee was mightily abashed, & like an honest minded man yeilded the victory unto his adversary, saying withall, *Zeuxis* hath beguiled poore birds, but *Parrhasius* hath deceived *Zeuxis*, a professed artifice. This *Zeuxis*, as it is reported, painted afterwards another table, wherein hee had made a boy carying certaine bunches of grapes in a flasket, and seeing againe that the birds flew to the grapes, he shooke the head, and comming to his picture, with the like ingenuous mind as before, brake out into these words, and sayd, Ah, I see well ynough where I have failed, I have painted the grapes better than the boy, for if I had done him as naturally, the birds would have beene afraid and never approched the grapes. Hee pourtraied also diverse peeces of earthen vessels in porterie, which onely were left behind in *Ambracia*, at what time as *Fulvius* surnamed *Nobilior*, remooved the *Muses* from thence of his pourtraying, and brought them to *Rome*: Moreover, there remaineth yet at *Rome* within the galleries of *Philippus*, the picture of *Helena*, wrought by the hand of *Zeuxis*: and in the temple of *Concord* another, resembling *Marsyas* the Musician bound to a tree.

**A**s for *Parasius* beforenamed, borne he was at *Ephesus*, and invented also diverse things of himselfe to the advancement of this art: for the first he was that gave the true symmetric to a portraiture, and observed the just proportions: hee first exactly kept the sundrie habits and gestures of the countenance: hee it was, that first stood upon the curious workmanship of couching and laying the haire of the head in order: the lovely grace and beautie about the mouth and lips, he first exactly expressed: and by the confession of all painters that saw his worke, hee wooed the praise and praife from them all in making up the pourfills and extenuities of his lineaments, which is the principall point and hardest matter belonging to the whole art: For to draw forth the bodily proportion of things, to hatch also, yea and to fill within, requireth (I confesse) much labour and good workmanship; but many have been excellent in that behalfe: marie to pourfill well, that is to say, to make the extremitie of any part, to marke duly the divisions of parcels, and to give every one their just compasse and measure, is exceeding difficult, and few when they come to the doing of it, have beene found to attaine unto that felicitie. For the utmost edge of a worke must fall round upon it selfe, and so knit up in the end, as if it shadowed somewhat behind, and yet shewed that which it seemeth to hide. In this so curious and inexplicable a point, *Anisognus* and *Xenocrates* both, who wrote as touching this art, have given him the honour of the best: not onely confessing his singular gift herein, but also commending him for it. Many other plots and projects there doe remaine of his drawing, pourtraied as well in tables as upon parchment, which serve as patternes (they say) for painters to learne much cunning by. And yet for inward workes, and to expresse the middle parts of a portraiture, hee seemeth not so perfect, nor answerable to himselfe otherwise. There is a notable picture of his making, which hee called *Demon Atheniensium*, that is to say, the common people of the Athenians: the devise whereof was passing full of wit and very inventive: for his intention was in one and the same portraiture, and under one object of the eye to expresse the nature of the people, variable, wrathfull, unjust, and unconstant; the same also he would have to appeare exorable, mild, and pitifull; haughtie, glorious & proud, and yet humble, lowly, and submisle; fierce and furious, and the same coward, and ready to runne away: all these properties, I say, hee represented under one cast of the eye. This workman painted also *Theseus*, which stood sometimes in the Capitoll of *Rome*: a certaine Admirall likewise of a navie,

navie, armed with a corselet. In one table also which is at Rhodes, he depainted *Meleager*, *Hercules*, and *Perseus*. This table was thrice blasted with lightening; howbeit, the pictures were not defaced, but remained whole and entire as at the first: a miraculous thing, and that which maketh much for the credit of the picture. *Archigallus* was of his painting; a picture that *Tiberius* the Emperour tooke great pleasure in; and as *Eculeo* mine author doth testifie, he esteemed it worth sixtie thousand sesterces, and enclosed it within his bed-chamber. Moreover, hee counterfeited one *Cressa* a nourse, with her infant in her armes: he pourtraied *Phibiscus*, and god *Bacchus*, with the goddesse *Vertue* standing by him: also two boyes; on whom a man might see most lively resembled, the carelesnesse and simplicitie of that age: likewise, a priest, attended upon with a puerile boy, holding a censar in his hand, and a coronet. Over and besides, two pictures there be of his handiwork, going under the name of *Hoplites*, & armed: the one running in his armour, in battaile-wise, so as hee seemeth all in a sweat: the other disarming himselfe, all weatied, so as a man would thinke his wind were gone, or that hee drew it very short. Great praise there is of one table of his, wherein are painted, *Aeneas*, *Gastor*, and *Pollux*: also of another, which contained *Telephus*, *Achilles*, *Agamemnon*, and *Plysses*. An artifane full of worke, and who evermore would bee doing one thing or other; but so arrogant withall, as no man ever shewed more insolencie than he, in regard that he was cunning and well thought of: which hee knew well ynough, and no man needed to tell him. In this proud spirit of his, hee would take upon him divers titles and additions to his name: among others, he would call himselfe\* *Abrodiatus*: and other words he used, whereby he would make himselfe knowne that he was the prince of Painters, and the art by him made perfect and accomplished. But it exceedeth how vaine-glorious he shewed himselfe, in that he gave out, he was in right line descended from *Apollo*: also that the pourtrait of *Hercules*, which is in a table at *Lindos*, he drew from the very person of *Hercules* himselfe, answerable in all points to the proportion and lineaments of his bodie: who (by his saying) had appeared unto him oftentimes in his sleepe of purpose, that he might paint him lively as he was. In this veine of vanitie, beeing upon a time put downe by *Timanthes* the painter at *Samos*, where, by the judgement of all that were present, his picture representing *Ajax*, and the awarding of the armor of *Achilles* from him to *Vlyxer*, was not thought comparable to another of *Timanthes* his making: I am ill apaid (quoth he) and sorie at the heart, for this noble knight and brave warrior *Ajax*, whose evill hap it is thus to be foiled once againe by so unworthie a wight, and a farre meaner person than himselfe. Hee delighted also to paint small pictures in pretie tables, and those representing wantonnesse & detcherie: and this he did (as he was wont to say) for his recreation, and as it were to breath himselfe when he had laboured hard at greater workes.

As for *Timanthes*, an excellent fine wit he had of his own, & full he was of rare inventions. He it was that made the famous picture of *Sphigenia*, so highly commended by eloquent Orators. And to say a truth, his conceit therein was admirable: for when he had devised that the poor innocent ladie should stand hard at the altar readie to be slain for sacrifice, and had painted those that were present about her, with heavie and sad countenance, weeping and wailing all for the instant death of this young princeesse, and her unckle *Menelaus* above the rest, full of sorrow and lamentation, and shewing the same as much as possibly might bee: having by this time spent in them all the signes that might testifie the hearts greefe, and that he was come to pourtray her own father *Agamemnon*, hee represented his visage covered with a vaile, for that hee was not able to expresse sufficiently the extraordinarie sorrow above the rest which he had to see his owne daughter sacrificed, and her guiltlesse bloud spilt. Other peeces of worke there be, patternes all of singular wit: among the rest, he devised within a very small table, a Cyclops lying asleepe: and yet because hee would seeme even in that little coinpasse to shew his giant-like bignesse, hee devised withall to paint little elvish Satyres hard by, and those taking measure of one of his thumbs with long peches. In summe, so inventive he was, that in the works which passed through his hands, a man shall ever conceive & understand some hidden thing within more than is painted without: for albeit a man shall see in his pictures as much art as may be; yet his wit went alwaies beyond his art. Moreover, his picture of a prince was thought to bee most absolute; the majestie whereof is such, that all the art of painting a man, seemeth to be comprised in that one pourtrait. This peece of worke remaineth at this day within the temple of *Peace* in *Rome*.

In this age flourished *Euxenidas*, and taught *Aristides* his cunning, who proved afterwards a singular workman. *Eupompus* also trained up *Pamphilus* the painter under him, whose apprentice

\*was

\*That is to say, fine, delicat, & sumptuous; for he would be in his purple, or his goldē chaplers, his staffe tipt with gold, and his shoe-buckles of the same.

**A** was *Apelles*. There is a fine picture of *Eupompus* his making, to wit, one who had obtained the victorie at the publicke Gymnicke exercises of activitie, painted naked as hee performed his devoire, holding in his hand the branch of a Date tree. This *Eupompus* was of such authority, that whereas before his time there were but two kinds of Pictures, to wit, Helladicum, *i.* the Greekish; and Asiaticum, *i.* Asiaticke, he brought in a new devision, and made three distinct members thereof: for in love of him, because he was a Sicyonian born, the foresaid Helladicum being parted in twaine, there arose these three severall sorts, the Ionicke, Sicyonian, and the Atticke.

As for *Pamphilus*, renowned he was for painting a confraternitie or kindred: the battell fought before Phlius, and the victorie of the Athenians: semblably, of his making is the picture of *Vlixes* in a punt or small bottome. Himselfe was a Macedonian borne, but of all painters, the first that gave his mind to other good literature, and especially to Arithmetick and Geometrie: without the insight of which two Sciences, hee was of opinion, that unpossible it was to bee a perfect painter. He taught none his cunning under a \*talent of silver for tenne yeares together: and thus much paied *Apelles* and *Melanthus* unto him, for to learn his art. His authority brought to passe, that ordained it was first at Sicyone, and so consequently throughout all Greece, that gentlemens sonnes and free borne should goe to painting schoole, and there bee taught first above all other things the art Diagraphice, that is to say, the skill to draw and paint in box tables: and for the credit of painters, he brought to passe, that the art should be raunged in the first degree of liberall Sciences. And verely, this craft of painting hath been alwaies of that good respect and so honoured, that none but gentlemen and free borne at the first beginning medled therewith, yea, and afterwards honourable personages gave themselves to the practise therof, with this charge, from time to time, To teach no slave the mysterie of painting, who by a strict and perpetuall edict were excluded from the benefit thereof. Neither shall you ever heare of any peece either of picture or graverie and embossing that came out of a servile hand,

\* Minoris talenti  
to annis decem:  
yet Budens reade  
deth, annis talentis  
decem, *i.* ten  
talents by the  
yeare.

Furthermore, about the hundred and seventh Olympias, there flourished *Echion* and *Therimachus*, two renowned painters: As for *Echion*, ennobled he is for these pictures, god *Bacchus*, a Tragœdie & a Comœdie, represented by painting; also *Semiramis*, who of a bond-maiden came to be a queene; an auncient woman carrying a torch or lampe going before a yong wife new wedded, and leading her to the bride bed, who followeth with a modest, shamefast, and bashfull countenance, most apparent to the eye.

**D** But what should I speake of these painters, when as *Apelles* surmounted all that either were before or came after. This *Apelles* flourished about the hundred and twelfth Olympias, by which time hee became so consummat and accomplished in the art, that hee alone did illustrat and enrich it as much, if not more, than all his predecessours besides: who compiled also divers books, wherein the rules and principles, yea, and the very secrets of the art are comprised. The speciall gift that he had, was this, that he was able to give his pictures a certaine lovely grace inimitable: and yet there were in his time most famous and worthie painters whome hee advanced, whose workes when he beheld, hee would praise them all, howbeit, not without a but: for his ordinariè phrase was this: Here is an excellent picture, but that it wanteth one thing, and that is the *Venus* which it should have: which *Venus* the Greekes call *Charis*, as one would say, the grace: And in

**E** truth, hee would confesse, that other mens pictures had all things els that they should have, this onely excepted; wherein he was persuaded, that he had not his peere or second. Moreover, he attributed unto himselfe another propertie, wherein hee gloried not a little, and that was this, that hee could see to make an end when a thing was well done. For beholding wistly upon a time a peece of worke of *Protogenes* his doing, wherein hee saw there was infinit paines taken, admiring also the exceeding curiositie of the man in each point beyond all measure, hee confessed & said, That *Protogenes* in every thing els had done as well as himselfe could have done, yea, and better too. But in one thing he surpassed *Protogenes*, for that he could not skill of laying worke out of his hand, when it was finished well ynough: a memorable admonition, teaching us all, That double diligence and overmuch curiositie, doth hurt otherwhiles. This painter was not more renowned

**F** for his skill and excellencie in art, than he was commended for his simplicitie and singlenesse of heart: for as he gave place to *Amphion* in disposition, so he yeilded to *Asclepiodorus* in measures and proportion, that is to say, in the just knowledge how farre distant one thing ought to be from another. And to this purpose, impertinent it is not to report a pretie occurrent that fell between *Protogenes* and him: for being very desirous to be acquainted with *Protogenes*, a man whom hee had

had never seene, and of his workes, whereof there went so great a name, he embarked and sailed **G** to Rhodes, where *Protogenes* dwelt: and no sooner was he landed, but he enquired where his shop was, and forthwith went directly thither: *Protogenes* himselfe was not at home, onely there was an old woman in the house who had the keeping of a mightie large table set in a frame, and fitted readie for a picture. And when hee enquired for *Protogenes*, shee made answer, that hee was not within; and seeing him therupon readie to depart, demaunded what his name was, and who she should tell her maister asked for him. *Apelles* then, seeing the foresaid table standing before him, tooke a pensill in hand and drew in colour a passing fine and small line through the said table, saying to the woman, Tell thy maister, that he who made this line, enquired for him, and so he went his waies. Now when *Protogenes* was returned home, the old woman made relation unto him of this that happened in his absence. And, as it is reported, the artificer had no sooner seene and beheld the draught of this small line, but he knew who had beene there, and said withall, Surely *Apelles* is come to towne: for impossible it is, that any but hee should make in colour so fine workmanship. With that he takes me the pensill, and with another colour drew within the same line a smaller than it: willing the woman when he went forth of doores, that if the parrie came againe, she should shew him what he had done, and say withall, that there was the man whom hee enquired after. And so it fell out indeed, for *Apelles* made an errand againe to the shop, and seeing the second line, was dismaied at first and blushed withall to see himselfe thus overcome: but taking his pensill, cut the foresaid lines throughout the length, with a third colour distinct from the rest, and left no rume at all for a fourth to be drawne within it: Which when *Protogenes* saw, hee confessed that he had met with his match and his maister both, and made all the hast he could to the haven to seeke for *Apelles* to bid him welcome and give him friendly entertainment. In memoriall whereof it was thought good both by the one and the other, to leave unto posteritie this table thus naked, without any more worke in it, to the wonder of all men that ever saw it, but of cunning artifices and painters especially: for this table was kept a long time, and as it is well known, consumed to ashes in that first fire that caught *Casars* house within the Palatine hill. And verely, wee tooke great pleasure before that, to see it many times, containing in that large and extraordinary capacitie which it had, nothing in the world than certaine lines, which were so fine and small, that unneath or hardly they could be discerned by the eye. And in truth, when it stood among the excellent painted tables of many other workemen, it seemed a verie blanke, having nothing in it: howbeit, as void and naked as it was, it drew many a one unto it even in that respect, **K** being more looked upon and esteemed better than any other rich and curious work whatsoever. But to come againe unto *Apelles*, this was his manner and custome besides, which he perpetually observed, that no day went over his head, but what businesse soever hee had otherwise to call him away, hee would make one draught or other, (and never misse) for to exercise his hand and keepe it in ure, insomuch, as from him grew the proverb, *Nulla dies sine Linea*, i. Be alwaies doing somewhat, though you doe but draw a line. His order was when he had finished a peece of worke or painted table, and laid it out of his hand, to set it forth in some open gallerie or thorow-fare to be seene of folke that passed by, and himselfe would lie close behind it to hearken what faults were found therewith; preferring the judgement of the common people before his owne, and imagining they would spie more narrowly and censure his doings sooner than himselfe: and as the tale is told, it fell out upon a time, that a shoemaker as he went by seemed to controule his workmanship about the shoe or pantophle that he had made to a picture, and namely, that there was one latchet fewer than there should bee: *Apelles* acknowledging that the man said true indeed, mended that fault by the next morning, and set forth his table as his manner was. The same shoemaker comming againe the morrow after, and finding the want supplied which he noted the day before, tooke some pride unto himselfe, that his former admonition had sped so well, and was so bold as to cavill at somewhat about the leg: *Apelles* could not endure that, but putting forth his head from behind the painted table, and scorning thus to be checked & reprooved, *Sirra* (quoth he) remember you are but a shoemaker, and therefore meddle no higher I advise you, than with shoes: which word also of his came afterwards to bee a common proverbe, *Ne sutor supra crepidam*. **M** Over and besides, very courteous he was and faire spoken, in which regard king *Alexander* the Great accepted the better of him, and much frequented his shop in his owne person: for, as I have before said, he gave streight commaundement, That no painter should be so hardie as to make his picture but onely *Apelles*. Now when the king beeing in his shop, would seeme to talke much

- A** much and reason about his art, and many times let fall some words to little purpose, bewraying his ignorance; *Apelles* after his mild manner, would desire his grace to hold his peace, and say, Sir, no more words, for feare the prentise boies there that are grinding of colours, doe laugh you to scorne: So reverently thought the king of him, that being otherwise a chollericke prince, yet hee would take any word at his hands in that familiar sort spoken in the best part, and bee never offended. And verely, what good reckoning *Alexander* made of him, he shewed by one notable argument; for having among his concubines <sup>with his</sup> one named *Campaspe*, whom hee fancied especially above the rest, in regard as well of that affection of his as her incomparable beautie, he gave commaundement to *Apelles* for to draw her picture all naked: but perceiving *Apelles* at the same time to be wounded with the like dart of love as well as himself, he bestowed her upon him most frankly:
- B** By which example hee shewed moreover, that how great a commauder and high minded a prince he was otherwise, yet in this maistering and commaunding of his affections, his magnanimitie was more seene: and in this act of his he wan as much honour and glorie as by any victory over his enemies, for now hee had conquered himselfe, and not onely made *Apelles* partner with him of his love, but also gave his affection cleane away from her unto him, nothing moved with the respect of her whom before he so dearly loved, that being the concubine of a king, she should now become the bedfellow of a painter. Some are of opinion, That by the patterne of this *Campaspe*, *Apelles* made the picture of *Venus*\* *Anadyomene*. Moreover, *Apelles* was of a kind bountifull disposition even to other painters of his time, who commonly as concurrents, do envie one another. And the first hee was that brought *Protogenes* into credit and estimation at Rhodes; for at the first, his owne countreyman made no account at all of him (a thing ordinarily seen, that in our owne countrey we are least regarded) but *Apelles*, for to countenance and credit the man, demanded of him what price he would set of all the pictures that he had readie made; *Protogenes* asked some small matter and trifle to speake of: howbeit, *Apelles* esteemed them at fittie talents, & promised to give so much for them: raising a bruit by this meanes abroad in the world, that hee bought them for to sell againe as his owne. The Rhodians hereat were moved and stirred up to take better knowledge of *Protogenes*, what an excellent workman they had of him: neither would *Protogenes* part with any of his pictures unto them, unlesse they would come off roundly and rise to a better price than beforetime. As for *Apelles*, he had such a dexteritie in drawing pourtraits so lively, and so neare resembling those for whom they were made, that hardly one could be knowne from the other; insomuch, as *Appion* the Grammarian hath left in writing (a thing incredible to be spoken) that a certaine Physiognomist or teller of Fortune, by looking onely upon the face of men and women, such as the Greekes call *Metoposcopos*, judged truly by the pourtraits that *Apelles* had drawne, how many yeares they either had lived or were to live, for whom those pictures were made. But as gracious as he was otherwise with *Alexander* and his traine, yet he could never win the love and favor of prince *Ptolomeus*, who at that time followed the court of K. *Alexander*, and was afterwards king of *Ægypt*. It fortun'd, that after the decease of *Alexander*, and during the reigne of king *Ptolome* aforesaid, this *Apelles* was by a tempest at sea cast upon the coast of *Ægypt*, and forced to land at Alexandria: where, other painters that were no wellwillers of his, practised with a jugler or jester of the kings, and suborned him in the kings name to traine *Apelles* to take his supper with the king. To the court came *Apelles* accordingly, and shewed himselfe in the presence. *Ptolome* having espied him, with a sterne and angrie countenance demanded of him what he made there, and who had sent for him? and with that shewed unto him all his servants who ordinarily had the inviting of guests to the kings table, commanding him to say which of all them had bidden him: whereat *Apelles*, not knowing the name of the partie who had brought him thither, and beeing thus put to his shifts, caught up a dead coale of fire from the hearth there by, and began therewith to delineat and draw upon the wall the proportion of that couziner before said. Hee had no sooner pourfiled a little about the visage, but the king presently tooke knowledge thereby of the partie that had played this pranke by him and wrought him this displeasure. This *Apelles* drew the face of king *Antiochus* also, who had but one eye to see withall: for to hide which deformitie and imperfection, hee devised to paint him, turning his visage a little away, and so he shewed but the one side of his face, to the end, that whatsoever was wanting in the picture, might be imputed rather to the painter, than to the person whom he portraied. And in truth, from him came this invention first to conceale the defects and blemishes of the visage, and to make one halfe face onely, when it might bee represented full and whole, if it

\* *i. Ortam maci,*  
*i. rising out of*  
*the sea.*

pleased the painter. Among other principall peeces of worke, some pictures there be of his making, resembling men and women lying at the point of death, and even readie to gaspe and yeeld up the ghost. But of all the pictures and pourtraitures that he made, to say precisely which be the most excellent, it were a very hard matter. As for the painted table of *Venus*, arising out of the sea (which is commonly knowne by the name of *Anadyomene*) *Augustus Caesar*, late Emperour of famous memorie, dedicated it in the temple of *Iulius Caesar*, his father; which he enriched with an Epigram of certaine Greeke verses, in commendation as well of the picture, as the painter. And albeit the artificall contriving of the said verses went beyond the worke, which they seemed to praise, yet they beautified and set out the table not a little. The nether part of this picture had caught some hurt by a mischance: but there never could bee found that painter yet, who would take in hand to repaire the same and make it up againe as it was at first: so as, this wrong & harm done unto the worke, and continuing still upon the same, turned to the glorie of the workeman. This table remained a long time to be seene, untill in the end for age it was worm-eaten and rotten: in such sort, as *Nero* beeing Emperour was faine to set another in the place, wrought by the hand of *Dorathens*. But to come againe unto *Apelles*: he had begun another picture of *Venus Anadyomene*, for the inhabitants of the Island Cofor Lango, which he minded should have surpassed the former: howbeit, before hee could finish it, surpris'd he was with death, which seemed to envie so perfect workmanship: and never was that painter knowne to this day, who would turne his hand to that piece of worke, and seeme to goe forward where *Apelles* left, or to follow on in those traicts and lineaments, which he had pourfiled and begun. One picture he drew of \* king *Alexander* the Great, holding a \*thunderbolt and lightening in his hand, which cost twentie talents of gold, and was hung in the temple of *Diana* at Ephesus. And verely, this devise was so finely contrived, that as *Alexanders* fingers seemed to beare out higher than the rest of the worke, so the lightening appeared to be cleane without the ground of the table, and not once to touch it. [But before I proceed any farther, let the readers take this with them, and alwaies remember, that these rich and costly pictures were wrought with foure colours and no more.] And for the workmanship of this picture, the price thereof was paied him in good gold coine by weight and measure, and never told and counted by tale. Of his handy worke was the picture of a Megabyzus or guelded priest of *Diana* in Ephesus, sacrificing in his pontificall habits and vestiments accordingly. Also the counterfeit of prince *Clytus*, armed at all peeces save his head, mounted on horsebacke and hasting to a battell, calling unto his squire or henxman for his helmet, who was pourtraied also reaching it unto him. To reckon how many pictures *Apelles* made of king *Alexander* and his father *Philip*, were but losse of time, and a needlesse discourse: But I cannot omit the painted table, containing the pourtrait of *Abron* that wanton and effeminate person; which peece of worke the Samians so highly extoll and magnifie: ne yet another picture of *Menander* the king of Caria, that he made for the Rhodians, and which they so much admire. Neither must I forget the counterfeit of *Ancaus*: of *Gorgosthenes* the Tragœdian, which he made at Alexandria: or while he was at Rome, one table containing *Cæstor* and *Pollux*, with the image of *Victorie*, and *Alexander* the Great: Likewise, another representing the counterfeit of *Warre* in person, bound with his hands behind at the backe, and *Alexander* the king mounted in a charriot triumphant: both which tables, *Augustus* late Emperour of immortall memorie, had dedicated modestly, and in simplicitie of heart caused them to be hung up in the most conspicuous places of his Forum or hall that hee built: but when *Claudius Caesar* came to weare the diademe, hee thought it more for the honour of *Augustus*, to scrape out the face of *Alexander*, as well in the one as in the other, and to set in the place the lively image of the said *Augustus* to be seene. It is thought likewise, that the full pourtrait of *Hercules*, painted in a table, standing now in the temple of *Antonia*, was of his doing: an exquisit peece of worke no doubt, for notwithstanding that the backe part stand toward them that look upon it, yet it sheweth the entier visage, which is an exceeding hard matter: A man that beholdeth this *Hercules*, would thinke that the picture it selfe turned the face to be seene, which the painter seemed by the rest of the worke to hide from the eye. Of his painting, there is a \*prince or worthie knight all naked, in which picture he seemed to challenge Nature: and to have pourtraied every part so well, as shee her selfe could not have framed the same better. There is or was at leastwise, a horse of his painting: which hee pourtraied, to set against other horses painted by diverse workemen, with whom he was entred into contention for the victorie: in which triall, he appealed from the sentence of men to the judgement of fourfooted beasts, even

\* Of this picture *Apelles* was wot to say, That there were two *Alexanders*: the one begotten by *Philip*, who was *ἀνίκτος*: & the other painted by *Apelles*, & he was *ἀπίκτος*, i. inimitable.  
\* The manner was to expresse lightening, by three snats bound together in the middlest.

\* Some thinke he meaneth *Hero* & *Leander*: and they read, *Hero* & *Leander* pinxit, i. he painted *Hero* and *Leander*.

**A** even living horses indeed: for perceiving that his concurrents were in favor too mightie for him, and that they were like to carrie away the prize by corrupting the judges and umpiers, he cauled living horses to be brought into the place; and when he had presented before them the pictures of his concurrents horses one by one, they seemed not to joy nor make toward them: but no sooner had he shewed \* that of his owne pourtraying, but they fell all to neigh, as taking it for one of their fellows; which experiment served ever after for a rule, to know indeed a good peece of workmanship in that kind. Moreover, hee made a picture representing *Neoptolemus* the sonne of *Achilles*, in habit of a man of armes, sitting on horsebacke and riding against the Persians: likewise another, resembling *Archelaus* with his wife and little daughter: also king *Antigenus* armed before with a cuirace, and marching on foot with his horse of service led by him. Howbeit those painters that are counted more skilfull and cunning than others, preferre before all other peeces of his workmanship, one picture of the same king sitting upon his horse; and another which doth represent the goddesse *Diana*, among a consort or companie of other virgins at sacrifice; whome he depainted so artificially in this table, that he seemeth to have surmounted *Homer* the Poët, who estloons in his poems describeth the said maiden *Diana* with her traine of young damosels. What would you have more? hee would seeme to pourtray those things which indeed cannot bee pourtraied, cracks of thunder, leames or flashes of lightning, and thunderbolts; all which pictures goe under the name of *Brontes*, *Astrape*, and *Ceraunoboius*: his inventions served as precedents and patterns for others in that art to follow. One secret hee had himselfe, which no man was ever able to attaine and reach unto, and that was a certaine blacke vernish which he used to lay upon his painted tables when he had finished them; which was so finely tempered, and withall driven upon the worke so thin, that by the repercussion thereof it gave an excellent gloss and pleasant lustre to the colours: the same also preserved the picture from dust and filthinesse: and yet a man could not perceive any such thing at all, unlesse hee held the table close at hand, and looked verie neare. And great reason hee had besides to use this vernish, namely, least the brightnesse of the colours without it, might offend and dazle the eyes, which now beheld them as it were asfarre off through a glasse-stone; and withall, the same gave a secret deeping and sadnesse to those colours which were too gay and gallant. And thus much may suffice for *Apelles*.

\* *Valer. Max.* reporteth, that he painted a mare.

**D** In his time lived *Aristides* the Thebane, a famous painter. This *Aristides* was the first that would seeme to paint the conceptions of the mind, and to expresse all the inward dispositions and actions thereof, which the Greeks call *Eihe*: yea the verie perturbations and passions of the soule he represented in picture: howbeit, his colours were unpleasant and somewhat too harsh. He represented in a table the winning of a towne by force, wherein was pourtraied most lively a little infant winding it selfe and making prettie means to ereepe unto the mothers pap, who lay a dying upon a mortall wound received in her breast: but it passed, how naturally the poore womans affection was expressed in this picture; for a man might perceive in her, verie sensibly, a certaine sympathie and tender affection yet, unto her babe, albeit shee were now in her deadly pangs and going out of the world, fearing even then, least the child should meet with no milke when shee was dead, but in stead of sucking it fall to lick her bloud, and doe it selfe hurt and injurie: This painted table **E** *Alexander* the Great translated from Thebes to Pella, the cittie where himselfe was borne. The same *Aristides* painted the counterfeit of a battaile betweene the Greeks and the Persians: in which table, hee comprised an hundred fighting men: his bargaine was to have of *Mnason* the tyrant or K. of Elate, for everie personage that he made \* ten pounds of silver. Hee pourtraied the running in a race of charriots drawne with foure steeds, so lively, that a man would have thought he saw the wheels turning about. And as for an humble suter or suppliant, hee depainted him so naturally, making his petition and following it with such earnestnesse, that he seemed in maner to crie with an audible voice from the verie picture. He counterfeited in a painted table, hunters with their venison that they had taken: *Leontion* also the painter: and a woman under the name of *Anapaumene*, dying for kind heart and the love of her brother: likewise prince **F** *Bacchus*, and ladie *Ariadne* his wife, which be pictures much looked upon at Rome in these daies within the temple of *Ceres*: a plaiet besides, in a tragœdie, accompanied with a boy (and these are to be seen in the chappell of *Apollo*) howbeit, this table hath lost all the beautie which it first had, through the follie of an unskilfull painter, unto whom it was put forth to be scoured and refreshed, by *Mulinus* the Pretor, against the solemnitie of the Apollinar games. Moreover, there was

\* *Mnas.*

to be seen in the chappell of *Faith* within the Capitoll, the picture of an old man with an harpe, teaching a boy to play; which was of *Aristides* his making: but there is a man lying sicke in his bed, of his painting, that cannot be praised sufficiently. And verely to conclude with this owne word, so accomplished he was in this art, that K. *Attalus* (by report) gave unto him for one table with the picture, one hundred talents of silver.

About the same time, there flourished (as I have said before) *Protogenes*: borne hee was at Caunos a citie in Cilicia, and subject to the Rhodians: hee was so exceeding poore at the beginning, and withall so studious; intentive, and curious in his worke without all end, that fewer pictures by that means came out of his hands, and himselfe never rise to any great wealth. Who it was that taught him his art, it is not known for certain: but some say that he painted ships untill he was fiftie yeers of age: which they collect by this argument, That when at Athens in the most conspicuous and frequented place of the cittie, he was to adorne with pictures the porch before the temple of *Minerva*; wherein he depainted that famous \* *Paralus* and \* *Hemionis*, which some call *Naufraca*, he devised certaine borders without: wherein hee painted among those by-works (which painters call *Parerga*) certaine small gallies and little long barkes, to shew thereby the small beginnings of his art, and to what heighth of perfection hee was come to in the end, when his workmanship was thought worthie to be seene in the most eminent place of that citie.

But of all the painted tables that ever he wrought, that of \* *Ialysus* is accounted the principall, which is now dedicated at Rome within the temple of *Peace*: whiles he was in painting this *Ialysus*, it is said, that he lived onely upon steeped lupines, which might serve him in stead of meate and drinke both, to satisfie his hunger and quench his thirst: and this hee did, for feare least too much sweetnesse of other viands should cause him to feed over-liberally, & so dull his spirit and senses. And to the end that this picture should bee lesse subject to outward injuries, and last the longer, he charged it with foure grounds of colours, which he laid one upon another; that ever as the upper coat went, that underneath might succeed in the place and shew fresh againe. In this table, the portraiture of a dog is admirable and miraculous; for not onely art, but fortune also met together in the painting thereof: for when hee had done the dog in all parts to the contentment of his owne mind (and that ywis was a verie hard and rare matter with him) hee could not satisfie and please himselfe in expressing the froth which fell from his mouth as hee panted and blowed almost windlesse with running; displeas'd he was with the very art it selfe: and albeit he thought that hee had been long enough alreadie about the said froth, and spent therein but too much art and curiositie, yet somewhat (he wist not what) was to be diminished or altered therein: the more workmanship and skill that went thereto, the farther off it was from the truth indeed and the nature of froth, (the onely marke that he shot at:) for when hee had done all that he could, it seemed still but painted froth, and not that which came out of the doggs mouth; whereas it should have been the verie same and no other, which had ben there before. Hereat he was troubled and vexed in his mind, as one who would not have any thing seene in a picture of his, that might be said like, but the very same indeed. Many a time he had changed his pensill and colours; as often, he had wiped out that which was done, and all to see if he could hit upon it: but it would not be, for yet it was not to his fansie. At the last, falling cleane out with his own workmanship, because the art might be perceived in it, in a pelting chafe he flings me the sponge-full of colors that he had wiped out, full against that unhappie place of the table which had put him to all this trouble: But see what came of it! The sponge left the colours behind, in better order than hee could have laid them, and in truth, as well as his heart could wish. Thus was the froth made to his full mind, and naturally indeed by meere chaunce, which all the wit and cunning in his head could not reach unto. [After whose example, *Nealces* another painter did the like, and sped as well, in making the froth falling naturally from a horses mouth; namely, by throwing his sponge against the table before him, at what time as he painted a horse-rider cheering and chirking up his horse, yet reining him hard as he champed upon his bit.] Thus (I say) Fortune taught *Protogenes* to finish his dog. This picture of *Ialysus* and his dog, was of such name and so highly esteemed, that K. *Demetrius* when he might have forced the cittie of Rhodes, on that side onely where *Protogenes* dwelt, forbare to set it on fire, because he would not burne it among other painted tables: and thus for to spare a picture, he lost the opportunitie of winning a towne. During this streight siege and hot assault of Rhodes, it chanced that *Protogenes* himselfe was at worke in a little garden that hee had by the townes side, even as a man would say within the compasse of

*Demetrius*

\* Names of gallies.

\* A worthie knight, soane of *Ochimus*.

**A** *Demetrius* his campe. And for all the furie of warre and the daily skirmishes within his sight and hearing, yet hee went on still with his workes that hee had in hand, and never discontinued one houre. But being sent for by the king, and demaunded, How he durst so confidently abide without the walls of the citie in that dangerous time? he answered, That he knew full well that *Demetrius* warred against the Rhodians, and had no quarrell to good arts and sciences. The king then (glad in his heart that it lay now in his hand to save those things, which hee had spared before, and whereof he had so good respect) bestowed a verie strong guard about *Protogenes* for his better safetie and securitie: and as great an enemy as he was to the Rhodians, yet he used otherwhiles to visit *Proeogenes* of his owne accord in proper person, because hee would not estsoons call him out of his shop from worke: and setting aside the maine point and occasion of lying before Rhodes, which was the winning thereof, the thing that hee so much desired; even amid the assaults, skirmishes, and battailes, hee would find times to come unto *Protogenes*, and tooke great pleasure to see his worke. By occasion of this siege and hostilitie, arose this tale moreover of one table of his making, That all the whiles he painted it, the dagger (forsooth) was set to his heart, and a sword readie to cut his throat: and it was the picture of a Satyre playing upon a paire of bagpipes, which he called \* *Anapaomenos*: by which name, as well as by the thing it selfe, he would seeme to signifie, that hee tooke but little thought and care during those dangerous troubles. Moreover, he made the picture of ladie *Cydippe*, and of \* *Tlepolcimus*: he painted also *Phileiscus* a writer of Tragœdies, sitting close at his studie meditating and musing. Also, there be of his making, a wrestler or champion, *Antigonus* the king, and the \* mother of *Aristotle* the Philosopher, who also was in hand with *Protogenes*, perswading him to busie himselfe in painting all the noble acts, victories, and whole life of king *Alexander* the Great, for everlasting memoriall and perpetuitie: but the vehement affection and inclination of his mind stood another way, and a certaine itching desire to search into the secrets of the art, tickled him and drew him rather to these kinds of curious works whereof I have already spoken. Yet in the latter end of his daies, he painted king *Alexander* himselfe, and god *Pan*. Over and besides this flat painting, he gave himselfe greatly to the practise of founderie, and to cast certaine images in brasse; according as I have already said.

\* One at rest, or reposing himselfe.  
\* Some read, *Troilemus*.  
\* *Phaestias*.

At the verie same time lived *Asclepiodorus*, whome for his singular skill in observing symmetties and just proportions, *Apelles* himselfe was wont to admire. This painter pourtraied for *Mnason* the foresaid king of the Elateans, the twelve principall gods, and received for everie one of them three hundred pound of silver. The said *Mnason* gave unto *Theomnastus* for painting certaine Princes or Worthies, one hundred pounds apeece.

In this ranke is to bee ranged *Nicomachus*, sonne and apprentice both unto *Aristodemus*. This *Nicomachus* pourtraied the ravishing of *Proserpina* by *Dis* or *Pluto*: which picture standeth in a table within the chappell of *Minerva* in the Capitoll, above the little cell or shrine of *Juventus*. In the same Capitoll, another table there is likewise of his making, which *Plancus* (lord Generall of an armie for the time beeing) had there dedicated and set up: the same doth represent *Victorie* catching up a triumphant charriot drawn with foure horses aloft into heaven. Hee was the first that pourtraied prince *Vlixes* in a picture, with a \* cap upon his head. Hee painted also *Apello* and *Diana*: *Cybele* likewise the mother of the gods; sitting upon a lyon: of his workmanship is the table, representing the religious priestesses of *Bacchus* in their habit, together with the wanton Satyres creeping and making toward them. Semblably, the monstrous meermaid *Scylla*, which at this day is to bee seene at Rome within the temple of *Peace*. A readie workeman hee was, and you shall not heare of a painter that had a quicker hand than hee, at his worke: for prooffe whereof, this voice goeth of him, That having undertaken for a certaine sum of money unto *Aristraus* the tyrant of Sicyone, to paint a monument or tombe which he caused to be made for *Telestes* the Poët, and to finish it by such a day appointed and set downe in the covenants of the bargaine, hee made no great hast to goe about it, but came some few daies before the expiation of the prescript terme, for to begin the same worke: whereat the tyrant was wroth, and menaced to punish him for example: howbeit, hee quit himselfe so well, and followed his worke with such woonderfull celeritie, that in few daies space hee brought it to an end: and yet the art and workmanship thereof was admirable. Under him were brought up as apprentices, his brother *Aristides*, his owne sonne *Aristocles*, and *Philoxenus* the Eretrian.

\* In token of nobilitie, as *Pierius* noteth in his Hieroglyphicks, lib. 11.

This *Philoxenus* made one painted table for *Cassander* the king, containing the battell between

*Alexander* the Great and *K. Darius*, which for exquisite art commeth not behind any other whatsoever. One picture there is of his doing, wherein he would seeme to depaint Lascivious wantonnesse, which he pourtraied by three drunken Sylenes making merrie and banketting together. He gave himselfe also to the speedie workmanship of his master before him, and for that purpose invented other compendious means of greater brevitic to make riddance and quicke dispatch with his pencill.

With these may be sorted *Nicophanes* also, a proper, feat, and fine workeman, whose manner was to take out old pictures and paint them new againe, thereby as it were to immortalize the memorie of things: a running hand he had of his owne, and besides was by nature hastie and furious: howbeit, for skill and cunning there were but few comparable unto him. In all his workes he aimed at loftinesse and gravitic: so that a man may attribute the stately port that is in this art, unto him and no other.

As touching *Perseus* (apprentice to *Apelles*, & <sup>who</sup> wrote a book unto him of the very Art) he came far short both of his master & also of *Zeuxis*. As for *Aristides* the Theban, who also lived in this age, he brought up under him his two sonnes, *Niceros* and *Aristippus*. This *Aristippus* pourtraied a Satyre crowned with a chaplet, and carying a goblet or drinking cup: he taught *Antonides* and *Euphranor* his cunning; of whome I will write anon: for meet it is to annex unto the rest, such as have been famous with the pencill in smaller works and lesser pictures: among whome I may reckon *Pyreicus*, who for art and skill had not many that went before him: and verely of this man, I wot not well, whether hee debased himselfe and bare a low faile, of purpose or no? for surely his mind was wholly set upon painting of simple and base things: howbeit, in that humble and lowly carriage of himselfe, hee attained to a name of glorie in the highest degree: his delight was to paint shops, of barbers, shomakers, coblers, taylers, and semsters: hee had a good hand in pourtraying of poore asses, with the victuals that they bring to market, and such homely stuffe: whereby hee gat himselfe a by-name, and was called *Rhyparographus*. Howbeit, such rude and simple toies as these were so artificially wrought, that they pleased & contented the beholders, no thing so much. Many chapmen he had for these trifling peeces, and a greater price they yeilded unto him, than the fairest and largest tables of many others. Whereas contrariwise, *Scrapion* used to make such great and goodly pictures, that (as *M. Varro* writeth) they were able to take up and fill all the stalls, bulks, and shops, jutting forth into the street under the old market-place *Rostra*. This *Scrapion* had an excellent grace in pourtraying tents, booths, stages, and theatres; but to paint a man or a woman, he knew not which way to begin. On the other side, *Dionysius* was good at nothing else, and therefore hee was commonly called *Anthropographus*. Moreover, *Calicles* also occupied himselfe in small works: and *Calaces* set his mind especially upon little tables & pictures which were to set out comedies and enterludes: but *Antiphilus* practised both the one and the other; for hee pictured the noble ladie *Hesione*, *K. Alexander* the Great, and *Philip* the king his father, with the goddesse *Minerva*: which tables hang in the Philosophers schoole or walking-place within the stately galleries of *Octavia*, where the learned clerks and gentlemen favourers of learning, were wont to meet and converse. Within the galleries also of *Philippus* there are to be seen, the picture of prince *Bacchus*, the pourtrait of *Alexander* in his childhood, and of *Hypopolitus* the young gentleman, affrighted and astonied at the sight of a monstrous bull let loose and readie to encounter him. Likewise in the gallerie of *Pompey*, the counterfeits of *Cadmus* and *Europa*; all pictures of *Antiphilus* his making. Of his handyworke, there is a foole, with his bell, cockscombe, bable, and in other ridiculous habit, going under the name of *Gryllus*, devised for the nones to make sport and pastime: wherupon all such foolish pictures be called *Grylly*. Himselfe was borne in *Ægypt*, howbeit hee learned all his cunning of *Ctesidemus*. In this bedroll of painters, I should not doe well to passe over in silence, the workeman that painted the temple of *Iuno* at *Ardea*, especially seeing that he was enfranchised free burgeois of that cittie, and honoured besides with an Epigram or Tetrastichon, remaining yet to be read in the mids of his pictures in these foure Hexameter verses following:

*Dignis digna loca picturis conc<sup>decoravit</sup>olebravit,*  
*Reginae Iunonis supremi conjugis templum*  
*Marcus Ludius Elotas Ætoia oriundus;*  
*Quem nunc, & post semper ob artem hanc Ardea laudat.*

This

A This stately Church of *Iuno* queene, with pictures richly dight;  
Whome wife to mightie *Iupiter*, and sister, men doe call;  
Commends the hand of *Marke Ludie*, *Eloas* also hight,  
Ætolian borne: whome *Ardea* doth praise, and ever shall.

These verses are written in antique Latine letters. By occasion of whose name, I must not defraud another *Ludius* of his due praise and commendation, who lived in the daies of *Augustus Caesar* Emperour of happie memorie: for this *Ludius* was hee who first devised to beautifie the walls of an house with the pleasantest painting that is in all varietie; to wit, with the resemblance of manours, farms, and houses of pleasure in the countrey; havens, vinets, floure-worke in knots, groves, woods, forrests, hills, fishpools, conduits, and drains, rivers, riverets, with their banks, and whatsoever a man would wish for to see: wherein also hee would represent sundrie other shews of people, some walking and going too and fro on foot; others, sailing and rowing up and downe the stream upon the water; or els riding by land to their farms, either mounted upon their mules and asses, or els in waggons and coaches: there a man should see folke, in this place fishing and angling, in that place hawking and fouling: some hunting here, the hare, the fox, or deere both red and fallow; others, busie there, in harvest or vintage. In this manner of painting a man should behold of his workmanship, faire houses standing among marishes, unto which all the wayes that lead, be ticklish and full of bogs; where you should see the paths so slipperie, that women as they goe are afraid to set one foot afore another; some at everie step readie to slide, others bending forward with their heads, as though they carried some burdens upon their neck and shoulders, and all for feare least (their feet failing under them) they should catch a fall: and a thousand more devises and prettie conceits as these, full of pleasure and delight. The same *Ludius* devised walls without-doors & abroad in the open aire, to paint cities standing by the sea side. All which kind of painting pleaseth the eye exceeding well, and is besides of little or no cost. Howbeit, neither he nor any artificers in this kind (howsoever otherwise respected) grew ever to be famous and of great name; that felicitie attained they only unto, who used to paint in tables: and therefore in this regard, venerable antiquitie we have in greater admiration: for painters in old time loved not to garnish walls for to pleasure the master only of the house, ne yet to bedeck houses in that manner, which cannot stir out of the place nor shift and save themselves when fire commeth; as painted tables may, that are to be remooved with ease. *Protogenes*, as excellent a painter as hee was, contented himselfe to live within a little garden in a small cottage, and I warrant you no part thereof was painted. *Apelles* himselfe might well have the walls of his house rough-cast or finely plastered, but never a patch thereof had any painting. They tooke no pleasure, nay they had no lust at all to paint upon the whole walls; and to work upon them from one end to another: all their skill and cunning attended upon the publick service of states and cities: and a painter was not for this or that place only, but employed for the good & benefit indifferently of all countries & nations.

But to returne again to our particular painters: there flourished at Rome a little before *Augustus Caesars* daies, one *Arellius*, a renowned painter, but that he had one notable foule fault which marred all and discredited his art; given he was exceedingly to wenching, and sure hee would be to have one woman or other all times in chace: which was the reason that hee loved a life to bee painting of goddeses, and those were ever drawne by the patterne of his sweet-hearts whom he courted: A man might know by his pictures how many queenes he kept, and which were the mistresses or goddeses rather, whom hee served. Of late daies we had among us here at Rome, one *Amulius* a painter: hee caried with him in his countenance and habit, gravitie and severitie; howbeit, he loved to make gay & gallant pictures, neither scorned he to paint the most trifling toies and meanest things that were: The picture of *Minerva* was of his making, which seemeth to have her eye full directly upon you, looke which way soever you will upon her. Hee wrought but some few hours of the day, and then would he seeme verie grave & ancient; for you should never find him out of his gowne and long robe, but verie formall, though he were close set at worke & even locked as it were to his frame. The golden house or pallace of *Nero* caught up all the workes that he could make, where they remained as it were in prison & never came abroad: which is the reason that none of his pictures els be extant. After him, succeeded *Cornelius Pinus*, & *Aelius Priscus*, two painters of good reputation; who painted the temples of *Honour* and *Vertue* for *Vespasianus Augustus* the Emperour, when he caused them to be reedified: but of the twaine, *Priscus* in his workmanship came nearer to the painters in auncient time.

¶ The manner how to make birds silent, and to leave their chattering and singing. Who first devised with fire and pencill to enamell and paint the arched rouses and embowed feelings of houses. The admirable prices of pictures, inserted here and there among other masters.

Since I have proceeded so farre in the discourse of Painters and their Art, I must not forget to set downe a pretie jest, which hath been reported by many as touching *Lepidus*: It happened during the time of his Triumvirat, that in a certaine place where he was, the magistrats attended him to his lodging, environed as it were with woods on everie side: the next morrow *Lepidus* took them up for it, and in bitter tearms and minatorie words chid them, for that they had laid him where hee could not sleepe a wincke all night long, for the noise and singing that the birds made about him. They being thus checked and rebuked, devised against the next night, to paint in a peece of parchment of exceeding length, a long dragon or serpent, wherewith they compassed the place where *Lepidus* should take his repose: the sight of which serpent thus painted, so terrified the birds, that they had no mind to sing, but were altogether silent: by which experiment at that time, it was knowne afterwards that birds by this means might be stilled.

As touching the feat of setting colours with wax, and \* enamelling with fire, who first began and devised the same, it is not known. Some are of opinion, that the invention therof came from *Aristides*: and that *Praxiteles* practised the same, and brought the art of it to an absolute perfection. But surely there were pictures wrought by fire a good while before *Aristides* daies; and namely, by *Polygnotus*, *Nicanor*, and *Arcefilaus* of Paros. *Lysippus* also in his painted tables that he made at *Ægina*, used to entitle them with this inscription, *Δύοι πικτὲς ἐν ἐκαύσσει*, i. *Lysippus* painted this with fire: which verely he would never have done, if the art of painting so with fire (called *Encaustice*) had not been before devised. Moreover, *Pamphilus*, master to *Apelles*, is reported not onely to have himselfe practised this painting with vernish, and to enamell by the means of fire, but also to have taught it unto *Pausias* the Sicyonian, who was the first that excelled in this kind, and caried away the name from all others in his time. This *Pausias* was the sonne of *Brietes*, & apprentice also to his father at the beginning: he used also the plaine pencill, wherewith he wrought upon the walls at *Thespie*; which having been in times past painted by *Polygnotus*, were now to be refreshed and painted new againe by his hand: howbeit, in comparison of the former worke, he was thought to come a great way short of *Polygnotus*: and the reason was, because he dealt in that kind of worke which was not indeed his proper profession. He it was that brought up first the devile of painting vaulted rous; for never was it the manner to adorne and garnish embowed feeling over head with colours, before his time. His delight naturally was to be painting of little tables, and therein he loved to pourtray little boies. Other painters his concurrents, and no well-willers of his, gave it out, That he made choice of this kind of worke, because such painting went but slowly away, and required no quicke and nimble hand. Whereupon *Pausias*, to disprove his adversaries, and withall to get himselfe a name as well for celeritie and expedition, as for his art and skill otherwise in these small peeces; began and finished in a table the picture of a boy, within one day; and thereupon it was called *Hemeresios*. In his youthfull daies he fell in fancie with a woman in the same towne where he dwelt, named *Glycera*: a fine wit shee had of her owne; and especially in making chaplets and guirlands of flours, shee was full of invention. *Pausias* by his acquaintance with her, and striving to imitat with his pencill her handy-worke, and to expresse that varietie of flours which she gathered and couched together full artificially in her coronets, enriched his owne pictures also with a number of colours, and brought the art to wonderfull perfection in that point. In the end, he painted *Glycera* also his love sitting, with a chaplet of floures in her hand: and certes, this is the most excellent peece of worke that ever went out of his shop: this table with the picture was thereupon called by some, *Stephanoploros*, i. [A woman] plaiting and twisting a guirland: by others, *Stephanopolis*, i. Selling guirlands: for that this *Glycera* got a poore living by making chaplets, and had no other good means to maintaine her selfe. The counterfeit taken from this table and made by it (which kind of patterne the Greeks call *Apographon*) *L. Lucullus* bought of *Dionysius* a painter of Athens, and it cost him \* two talents of silver. Furthermore, this *Pausias* made faire and great pictures also; and namely,

\* *Encaustice*.

\* 781 lib. 5 sb.

**A** namely, one of his making, which doth represent a solemne sacrifice of oxen, is to be seen at this day within the stately galleries of *Pompeius*: and verely, this manner of painting the solemnitie of a sacrifice, hee first invented: but no man ever after could attaine to his dexteritie in that kind: and notwithstanding many gave the attempt, and seemed to imitate him, yet they came all short of him. Above all, he had a singular gift to work by perspective: for when he was minded to paint a boeufe or ox, to shew the full length, he would not portray him sidelong or a flanke, but afront: by which meanes the beast is best represented, not onely how long, but also how large and big he is every way. Againe, whereas all other painters, whensoever they would raise their worke, and make any thing seeme eminent and high, use to colour the same white and bright, and the better to make them perspective, doe shadow or deepe the same with blacke; this man in lieu thereof,

**B** would paint the ox all of a blacke colour, and cause the bodie as it were of the shadow to arise out of it selfe. And verely, so excellent he was in this perspective, that a man would say, his even, plaine, and flat picture, were embossed and raised worke, yea and imagine where fractures were, that all was sound and entire. This man lived also at Sicyone: and verely, for a long time this citie was reputed the native countrey that bred painters, and the onely place stored with excellent pictures. But during that time wherein *Scavrus* was *Aedile* at Rome, all the rich tables which were in the publicke places of that cittie, whether in the market steads, temples, or common hals, were seized upon and brought to Rome, for to satisfie great summes of mony wherein the Sicyonians stood endebted.

After *Pausias*, there arose one *Euphranor* the Isthmian, who flourished about the hundred and fourth Olympias, far surpassing all other painters of his time. This *Euphranor* is he whom I have named among the famous imageurs and founders. Of his workmanship there bee coloffes of brasse, statues of marble stone, yea, and faire drinking cups chased and engraven. Of an excellent capacitie he was, and apt to learne any thing, studious withall, and painefull above all others: and whatsoever he gave his mind unto, therein he excelled: and in one word, a generall man he was, like himselfe still, that is to say, his craft-maister in all, and as good in one thing as another. This is he who seemeth to have expressed first the port and majestie that is in princes and great states, and to have observed symmetrie and proportion: and yet he was not without his imperfection, for commonly, as he made the bulke of the bodie too slender, so the joints and heads were somewhat with the biggest: howbeit, he wrote bookes as touching symmetrie and proportion, as also of colours. Among other workes of his, there are reckoned these, to wit, the pourtraiture of a battaile or skirmish of horsemen, the twelve cheefe gods and goddesses, also the lively picture of *Theseus*, of whom he was wont to say, That the *Theseus* of *Parasius* his painting was fed with roses, but this *Theseus* of his with good flesh. There be excellent tables of his making at Ephesus, to wit, *Plyxes* faining himselfe mad, and in that fit coupling an ox and a horse in one and the same yoke: also divers personages in their clokes and mantles, after the Greekish fashion, musing, and in their deepe studie: likewise, a captaine, putting up his sword into his scabbard.

**D**

At the same time lived *Cydias*, hee who in a table represented the \* Argonautes, for which *Hortensius* the Oratour, was content to pay 144000 sesterces. This picture hee shrined in an Oratorie or Chappell, built of purpose for it, in a house of pleasure that he had at *Thusculum*.

**E** As for *Antidotus*, apprentice he was unto *Euphranor*: of his handyworke there is a picture at Athens, resembling one with a shield readie to enter into combat and fight, also a wrestler, and a player upon the fife or haut-bois (which is a peece of worke highly commended, and few comparable unto it) more curious and precise he was in the secrets of the art, than observant of symmetrie and proportion; beeing otherwise given to use sad and dusky colours. The greatest name that he had, was for bringing up *Nicias* the Athenian, who of all others painted women most excellently. For lights and shadows in perspective, he was exquisit: also a passing great care and regard he had so to raise his worke, as that it seemed to bee embossed and higher than the board of his table: The pictures of *Nemea*, which out of Asia was transported to Rome by *Syllanus*, and hung up in the Senate-house, as I have shewed heretofore; of prince *Bacchus* within the temple of *Concord*; of *Hyacinthus*, which *Augustus Caesar* upon a speciall liking to it, brought with him to Rome, after he had forced and sacked Alexandria, in which regard, *Tiberius Caesar* his successour, (seeing what affection *Augustus Caesar* had to it in his life time) dedicated it in the temple of the said *Augustus*; and lastly, of the goddess *Diana*; were all proofes of his skill and workmanship. Moreover, at Ephesus, the sepulchre of a *Megabyzus*, one of the priests of the order

\*i. Divers valiant knights, who accompanied prince *Iason* in his voyage to Colchos for the golden fleece.

der of *Diana* of Ephesus, was of his painting: like as at Athens, the Necromancie of the Poët *Ho-* G  
*mer*. This picture *Nicias* held at so high a price, that he would not let it goe unto *K. Attalus* for 60  
talents, but chose rather to bestow it freely upon his native countrey, being otherwise a man for  
his owne privat estate very wealthie. Over and above these before rehearsed, he made others of a  
larger size, among which are reckoned *Calypso*, *Io*, and the lady *Andromeda*. The excellent picture  
also of king *Alexander*, which is in the gallerie of *Pompeius*, together with *Calypso* painted sitting,  
came out of his shop. The perfect pourtraying of foure-footed beasts, is ascribed unto him; and  
in truth, a singular grace he had and felicitie in painting dogs. This is that *Nicias*, of whom *Praxi-* H  
*teles* gave so good testimonie: for being asked the question upon a time, What peeces hee esteem-  
ed best of all those which himselfe had cut in marble? he answered, Even those, wherein *Nicias*  
hath had a hand: so much did he attribute unto his\* vernish and polishing. Another *Nicias* there H  
was, who lived in the 112 Olympias: but whether this man were hee or no, it is not for certaine  
knowne: howbeit, some there be that would have him to bee the same. Certes, *Atheman* of Ma-  
rona, was taken for as good a workeman every way as *Nicias*, and in some respects better. He lear-  
ned the art of *Glacion* the Corinthian: In choise of his colours, he stood not so much upon gal-  
lantnesse, but used those that were with the saddest: howbeit, those darke and shaddowed works of  
his, shewed more pleasant & delectable than his maisters: whereby appeared his profound know-  
ledge and deepe skill, in the very laying and couching of his colours. The picture of *Philarchus*  
hee drew, which is in the temple of *Ceres Eleusine*: the frequent assemblie also of the dames of  
Athens, which they called *Polygynacon*, was of his pourtraying: likewise, he represented *Achilles*  
in his youth, hidden under the habit of a young damosell, and how the craftie fox *Vlixes* discove- I  
red and found him out, notwithstanding he was so disguised. But one table above the rest woon  
him the greatest credit, and that was, wherein hee painted a horsekeeper, training and nurturing  
his palfrey. Certes, but that hee died in his youth, there had not been a painter in all the world  
comparable unto him.

As touching *Heraclides* the Macedonian, he also may run in the raunge of famous painters.  
At the beginning, he employed himselfe in painting ships: after that king *Perseus* was taken pri-  
soner, he left his native countrey and went to Athens, where lived at that time *Metrodorus*, a  
Painter and Philosopher both, a man of great name and authoritie as well in the one profession  
as the other: and therefore, when *L. Paulus*, after the defeature of the said *Perseus*, sent unto the  
Athenians, and requested them to send unto him an excellent Philosopher to teach & instruct K  
his children, together with a singular painter for to set out his triumph with curious pictures, the  
Athenians made choice of *Metrodorus* onely, and commended him alone unto *Lucius Pau-*  
*lus*, for the best approoved and most consummat to serve his turne and satisfie both his desires:  
which by good prooffe and experience, *Paulus* found true, and gave judgement of him accor-  
dingly.

*Timomachus* the Bizantine flourished in the dayes of *Cesar* Dictatour, for whom hee painted  
*Ajax* and *Medea*: which pictures when he bought of him for eightie talents, he caused to be  
hung up in the temple of *Venus* \**Genetrix*. Now when I speake of a talent, you must understand  
the Atticke talent, which *M. Varro* dooth value at sixe thousand deniers Romane. There goeth as  
great praise and commendation likewise of other peeces that passed from under the hands of L  
*Timomachus*, to wit, the pictures of *Orestes*; of *Iphigenia* in Tauris; and of one *Lecythion*, who  
taught youths dauncing, vaulting, and other feats of activitie: hee pourtraied also in a table, a  
goodly race, descent, and kinred of gentlemen: two persons besides in thir clokes or mantles, af-  
ter the Greekish fashion, readie to make a speech unto the people; the one set, the other standing  
upon the feet: but it seemed that art favoured and graced him most; in painting *Minervaes* shield,  
where he pourtraied *Gorgon* or *Medusaes* head most lively.

*Aristelaus* was the sonne of *Pausias*, and under his father he learned the mysterie of painting:  
who is counted one of the gravest painters that ever were: Of his workmanship are the tables con-  
taining the pictures of *Epaminondas*, *Pericles*, *Medea*, *Vertue*, & *Theseus*: He drew also with his pen-  
fill in colours, the common people of Athens, and a solemne sacrifice of oxen. M

There was also one *Mechopanes*, apprentise likewise unto the same *Pausias*, who is highly com-  
mended by some for his curious and exquisit workmanship: but such it is, as none but cunning  
artificers can conceive, for otherwise I assure you, his colours are unpleasent, and he loved to lay  
on too much of one thing, and that was Sil.

As

\*Circumlitioni:  
others read  
circumductioni,  
i. the first  
draught or  
pourfiling.

\*This Saint Lu-  
lius Caesar ho-  
noured most:  
for that hee  
would seeme  
to be descen-  
ded from *Filius*  
or *Ascanion*, son  
of *Aeneas*, and  
nephew to *Ve-*  
*nus* by *Anchises*

**A** As for *Socrates* the painter, his pictures were liked very well of all that saw them, and in truth, they deserved no lesse: for of his doing are these and such like, to wit, *Aesculapius*, with his daughters, *Hygia*, *Aegle*, *Panacea*, and *Iaso*: and an idle lazie lubber, knowne by a devised name *Ocnos*, whom he pourtraied twisting a cord of Sparr, and ever as he did it, an asse behind him gnawed it afunder. Thus much may serve, concerning the principall painters that have been known to excell in both kinds, to wit, with the pensill, and with fire: it remaineth now that I should discourse of those who were next unto the principall, and so reputed.

In this second course of Painters I must raunge *Aristochides*, who beautified with his pictures the temple of *Apollo* in Delphos. As for *Antiphilus*, he is much praised for painting a boy blowing hard at the coales; in which table, it is a pretie sight to see how all the house (which was faire ynough besides) thincth by the fire that he maketh, as also what a mouth the boy makes: likewise for the picture of a companie of Spinlters, so lively, that one would imagine he saw every woman making hast to spin off her distaffe, striving avie who shall have done her taske first. He devised also to pourtray *Ptolome* hunting, and this they call *Aposcopon*; for which he is much commended: but principally for a brave Satyr of his workemanship, clad in a Panthers skin. *Aristophon* woon much credit by painting *Arceus* wounded to death by a wild Bore, and his wife *Astypale* standing hard by, who seemeth to lament for his sake, and (as it were) to feele part of his paine: Hee made likewise one faire table, enriched with a number of personages, to wit, king *Priamus*, faire *Helena*, dame *Credulitie*, *Vlixes*, *Deiphobus*, and *Dolori*. *Androbios* got himselfe a great name by a picture, representing one *Scyllis* [a cunning dyver] cutting in twaine the anker cables of the Persian fleet, riding at sea.

**C** *Artemon* likewise was renowned for the counterfeit of ladie *Danaë*, found floting in the sea by rovers or men of warre, who seemed to wonder at her beautie, and to behold her with much contentment: also for picturing queene *Statonice*: *Hercules* and *Deiantra* his wife: But the most excellent peeces of his workmanship, be those which are to be seene in the galleries of *Ostavia*, among other of her stately buildings; to wit, *Hercules* ascending up into heaven from the mountaine *Oeta* within the region of *Doris*, where he changed this mortall life, and by the generall consent of all the gods, was received into their societie: the whole bystorie also of *Laomedon*, as touching his falthood to *Hercules* and *Neptune*. *Alcimachus* the painter was renowned for the picture of hardie *Dioxippus*, who<sup>1</sup> carried away the prise in all feats of activitie, at the solemne games of *Olympia*, and never sweat nor touched<sup>2</sup> dust for it; which easie victory the Greeks call *Aconiti*.

**D** As for *Cenis*, he was excellent at painting Coronets & Guirlands: also at drawing coats of armes in scutcheons, of gentlemen and noble persons, with the stile of their titles & dignities. *Ctesibochus*, an apprenticé to *Apelles*, became very famous for one picture above the rest, although it were but a wanton one and offensive to chaste eyes; wherein forsooth he depainted *Jupiter*, attired in a caule or coife about his head like a woman, groning and crying out also (as women do in travell of childbirth) among the goddesses for their helping hand, who plaid the midwives about him, untill hee was delivered of god *Bacchus*, and brought to bed. *Cleon* was much spoken of, for the picture which he made of king *Admetus*: *Ctesidamus* for pourtraying the winning of *Oechalia* by *Hercules*. And for drawing the picture of ladie *Laodamia*, the wife of *Protesilaus*. *Ctesides* was notorious for one picture which he made in despight of queene *Stratonice*, wife

**E** to king *Antiochus*, and to be revenged of her for a disgrace that he had received at her hands: For being in the court, and perceiving that the queene did him no honour at all, nor gave him any countenance, he made no more adoe, but painted her in her colours, tumbling and wallowing along full unseemely with an odde base fisherman, whome as the voice went, shee was enamoured upon; and when he had done, set it up in the very haven of *Ephesus*, recovered a baike presently, and away he went under saile as fast as wind and tide would carie him. When the queene heard of it, she made but a jeaft and mocke of it; neither would shee suffer the picture to bee taken away, in regard of the wonderfull workmanship, which expressed both her and him so like and lively. *Craterus* was a Comcedian and plaier in Enterludes; howbeit, a fine painter, as may appeare by his handyworke at *Athens*, within the publicke place *Pompeium*. *Eutychides* pourtraied a charriot drawne with two horses, and *Victorie* to guide and drive the same. *Eudoxus* had the name for his pictures which are seene at stage plaies, to beautifie the place: who also was a good imageur and cast many faire peeces in brasse. *Iphis* was well thought of for *Neptune* and *Victorie* of his painting: and *Abron* was no lesse esteemed for the pictures resembling *Amitie* and *Concord*, as also for the pourtraitures of the gods. *Leontiscus* pictured *Aratus* the Generall of the *Achæans*, re-

**F** turning

<sup>1</sup> I am not of *Dalechampsus* his opinion, who taketh *Iaso* here for the valiant knight *Jason*.

For the termination of the word is meere feminine, as *Isis*, *Ina*, *Sappho*, and such like: besides, who sees not, that *Jaso* is respective unto *Physick*, for that *Isis* in Greeke signifieth curing or healing, and it sorreth well with the names of her other sisters, which are likewise significant.

<sup>2</sup> That is to say, [levelling his shot at the Deere or wild beast] as *Dalechampsus* doth interpret it: or els according to *Scoliger* [holding his hand over his eyes to spie his game, and take his make the better.]

<sup>3</sup> of *Scyllias*, according to *Herod*.

<sup>4</sup> *Prædonibus*, otherwise *Piscatoribus*, i. Fishermen.

<sup>5</sup> For he was the challenger, & none would come forth against him.

<sup>6</sup> For at wrestling especially, they caught up dust in their hands, to take hold the better of one anothers bodie, which were glib with oyle.

turning with victorie, and triumphing with his Trophee. Hee painted also a minstrell wench a playing upon a Psaltrie, and seeming to sing to it; which was thought to bee a daintie peece of worke. As for *Leon*, he painted *Sappho* the Poëtesse. And *Nicearchus* was much bruited abroad for a picture, shewing *Venus* accompanied with the Graces and the prettie *Cupids*. And of his workmanship is *Hercules*, sad and pensive: penitent also and repentant for that which hee had done in his furious madnesse. *Nealces* made one picture of *Venus* most curiously: for passing wittie he was, full of invention, and exquisit in his art. When he painted the navall battaile between the *Ægyptians* and the *Persians*, which was fought upon the river *Nilus*, the water whereof is rough and like the sea; because hee would have it knowne, that the fight was upon the said river, he devised another by-worke to expresse the same, which all the art of painting otherwise could not performe: for he painted an *Asse* upon the banke, drinking at the river, and a *Crocodile* lying in wait to catch him: whereby any man might soone know it was the river *Nilus*, and no other water. *Oenias* the painter made one picture above the rest, which he called *Syngenicus*. *Phibiscus* became renowned by a painters shop of his painting, where hee devised a prentice boy blowing the coales to kindle a fire. *Phalerion* pourtraied *Scylla*, transformed into a monstrous Meremaid. *Simonides* got credit by the picture of *Agatharrhus*, who wooon the best game at running: and of the goddesse of Memorie, named *Mnemofyne*. *Simus* took pleasure in painting a yong man lying asleepe in a waulke-mill or Fullers worke-houise: another sacrificing unto *Minerva* at the least *Quinquatrus*: & of the same mans doing, there is an excellent picture of *Nemesis*, representing Iustice and Revenge. *Theodorus* drew one smecting his nose: and the same painter represented in a table, how *Orestes* murdered his owne mother *Clytemnestra*, and *Aegylthus* the adulterer that kept her. The warre of Troy hee depainted in many severall tables: and these hang in the galleries of *Philip* at Rome. Of his handyworke is ladie *Cassandra* the Prophetesse, which is to bee seene in the chappell of *Concord*. Also, *Leontium* the courtesane belonging to *Epicurus* and his followers, was of his painting; like asking *Demetrius* musing and standing in a deepe studie. As for *Theon* the painter, hee described with his pensill the madnesse of *Orestes*, and pourtraied *Tamyras* the Harper or Musician. *Tauriscus* made one table, representing a man flinging a coit: and another resembling queene *Clytemnestra*. Hee pictured also a little *Pan*, whom hee called *Panniscus*, in manner of an Anticke: *Polynices* also making claime to his kingdom, and marching in warlike manner to recover the possession thereof againe: and last of all, signieur *Capaneus*, who lost his life in skaling the walls of Thebes. And here commeth to my mind one notable example as touching *Erigonus*, which I cannot passe with silence: This *Erigonus*, servant sometime to *Nealces* the Painter, and employed onely in grinding colours, profited so much by seeing his maister worke, that hee became a painter himselfe, and left behind him an excellent workeman of his owne teaching, *Pausias*, brother to *Aegineta* the Imageur. But one thing more there is, of rare admiration and worthie to bee remembred, That the last peeces of excellent Painters, and namely such tables as bee left unperfect, are commonly better esteemed than those that bee fully finished: as wee may see by the Raine-bow or *Iris* which *Aristides* was entered into; the two brethren *Castor* and *Pollux*, begun by *Nicomachus*; the picture of *Medea*, killing the children that shee had by *Iason*, which *Timomachus* was in hand with; and the *Venus*, that as I said before, *Apelles* lived not to make an end of: for in these and such like imperfect tables, a man may (as it were) see what traicts and lineaments remaine to bee done, as also the very desseignes and cogitations of the artificers: and as these beginnings are attractive allurements to moove us for to commend those hands that began such draughts: so the conceit, that they bee now dead and missing, is no small greefe unto us, when wee behold them so raw and fore-let. But to come againe unto our Painters: there bee more yet behind, and those of very good regard in their time, howbeit, I will run them over slightly, and as it were passing and glauncing by them, namely, *Aristonides*, *Anaxander*, *Aristobulus* the Syrian, *Arcefilas* the sonne of *Tisicrates*, *Corybas* apprentice to *Nicomachus*, *Carmanides* to *Euphranor*, *Dionysodorus* the Colophonian, *Diogenes* who followed the court of king *Demetrius*, *Euthymedes*, *Heraclides* the Macedonian, *Mydon* of Solæ brought up under *Pyromachus* the Imageur, *Mnasitheus* of Sicyone, *Mnasibemus* the sonne of *Aristonides*, who was apprentice likewise unto him, and *Nessus* the sonne of *Abron*, *Polemon* of Alexandria, *Theodorus* of Samos, and *Stodius* (all three trained under *Nicosthenes*) and *Xenon* of Sicyone, who learned his craft of *Neocles*.

**A** Moreover, women there were also excellent\* Paintresses, to wit, *Timarete*, the daughter of *Nicon*, who made that excellent pourtraiture of *Diana* at Ephesus, a most antique picture: *Irene* the daughter of *Cratinus* the painter, who learned under her father, & drew the picture of a yong damosell, which is at Eleusine: *Calypso*, of whose workemanship there is the picture of an old man, and of *Theodorus* the juglar: *Alcisthene* painted a dauncer: and *Aristarete*, both daughter and apprentice to *Nearchus*, made prooffe how well she had profited by the picture of *Aesculapius*. And *Marcus Varro* saith, That when hee was a young man, there was at Rome one *Lela*, a Cyzecen borne, who passed her whole life in virginity; and she was skilfull both in painting with the penfill, and also in enamelling with hote Steele in yvorie: her delight was principally in drawing women; and yet there is a Neapolitane of her pourtraying in a faire long table: last of all, she tooke out her own counterfeite at a mirroir or looking glasse. This one thing is reported of her, That no painter had a quicker hand or went faster away with his worke than shee: and looke what pictures toever came out of her hands, they were so artificially done, that they did out-sell a great deale the workes of *Sopylos* and *Dionysius* (the most famous painters in that age) notwithstanding their pictures and tables were so faire, as that they take up whole cabinets; and well was hee (before that her pictures came abroad) who could be furnished out of their two shops. There was yet one paintresse more, to wit, *Olympias*: howbeit I heare no great matter of her, but this onely, that shee taught *Autobulus* the art of painting.

\*that knew how to handle the penfill.

**B** To come now unto painting by the meanes of fire: I find this agreed upon by all, that practised it was in old time but two waies onely, that is to say, with wax, and in yvorie with a little Steele or punching yron; untill such time as they fell to painting ships also with wax and fire: and in this third sort the manner is to use great pensils or brushes dipt in wax molten over the fire. And this kind of painting ships is so fast and sure, that neither sunne will resolve, nor salt water eat and fret, ne yet wind and weather pierce and chinke it.

**C** Moreover, in *Ægypt* they have a devise to staine cloths after a strange and wonderfull maner: They take white clothes, as sailes or curtaines when they have beene worne, which they besmeare not with colours but with certaine drougs that are apt to drinke and take colour: when they have so done, there is no appareance in them at all of any die or tincture. These clothes they cast into a lead or cauldron of some colour that is seething and scalding hote: where, after they have remained a pretie while, they take them forth againe, all stained and painted in sundrie colours. An admirable thing, that there being in the said cauldron but onely one kind of tincture, yet out of it the cloth should be stained with this and that colour, and the foresaid boiling liquor change so as it doth, according to the qualitie and nature of the drougs which were laid upon the white at first. And verely, these stains or colours are set so sure, as they can never be washed off afterwards. Thus the scalding liquor, which no doubt if it had diverse tinctures and colours in it, would have confounded them all into one: now out of one doth disparte and digest them accordingly, and in boiling the drougs of the cloths, setteth the colour and staineth surely. And verely, this good moreover have the clothes by this scalding, that they be alwaies more firme and durable, than if they had not come into the boiling cauldron.

**E**

#### CHAP. XII.

¶ *The first devisers of the art of Potterie, and in working in cley. Of Images made of earth. Of earthen vessels, and their value in old time.*

**N**OW that I have discoursed of painting ynough, if not too much, it were good to annex and joine thereto the craft of Potterie, and working out of cley. And to begin with the originall and invention of making the image or likenesse of any thing in cley, it is said, That *Dibutades*, a Sicyonian borne and a Potter, was the first that devised at Corinth to form an image in the same cley whereof he made his pots, by the occasion and meanes of a daughter which hee had: who being in love with a certaine young man, whensoever hee was to take a long journey far from home, used ordinarily to marke upon the wall the shadow of her lovers face by candle light and to pourfill the same afterwards deeper, that so shee might enjoy his visage yet in his absence. This her father perceiving, followed those tracts, and by clapping cley thereupon, perceived that it tooke a print, and made a sensible forme of a face: which when hee saw, hee put it into the furnace to bake among other vessels, and when it was hardened, shewed it abroad. And it is said, that

this

this very peece remained in the baines of Corinth safe, untill *Mummius* destroyed the citie. Howbeit, writers there bee who affirme, That *Rhæcus* and *Theodorus*, both of the Isle Samos, were the first inventors of this feat of forming shapes in cley, long before the expulsion of the *Bacchiada* out of Corinth. And by their saying, when *Demaratus* was faine to flie out of that cittie, and to retire himselfe into Tuscan (where he begat *Tarquinius*, afterwards surnamed *Priscus*, and king of Rome) there accompanied him from Corinth *Eucheir* and *Eugrammus*, two Imageurs in cley, and they taught in Italie the art of Potterie and imagerie in that kind. As for *Dibutades* before-said, the inventor he was not of this craft, but indeed he devised to use with other cley and earth, a ruddle, or else to colour the white cley with madder: His invention it was to set up Gargils or Antiques at the top of a Gavill end, as a finiall to the crest tiles, which in the beginning he called *Protypa*. The same man afterwards devised other counterfeits, and those he tearmed *Ectypa*: And hence came the louvers and lanternes reared over the roofes of temples, which are so curiously wrought in earth. In summe, this man gave the originall name *Plastica* to the craft, and *Plaste* to the craft-men in this kind. But *Lysistratus* of Sicyone, and brother to *Lysippus*, of whom I have written before, was the first that in plastre or Alabaster represented the shape of a mans visage in a mould from the lively face indeed; and when he had taken the image in wax, which the foresaid mould of plastre had given, used to forme and fashion the same more exactly. This man staid not there, but began to make images to the likenesse and resemblance of the person: for before him every man studied onely to make the fairest faces, and never regarded whether they were like or no. *Lysistratus* also invented to make counterfeits in cley, according to the images and statues in brasse, already made. And in the end, this feat of working in cley grew to such height, that no images or statues were made without moulds of cley: Whereby it may appeare, that the skill and knowledge of Potterie is more auncient than founderie or casting brasse. To come now to Imageurs in cley, *Damophilus* and *Gorgasus* were counted most excellent & principall of all others, and they were good painters besides: as may appear by the temple of *Ceres* in Rome, which standeth at the greatest shew-place, called *Circus Maximus*, which these two workemen enriched both with pictures, and also with earthen images: for in the said temple there be certain Greeke verses set up, which testifie, That all the worke on the right hand was wrought by *Damophilus*, and on the left hand by *Gorgasus*. Before this temple was built, *M. Varro* saith, That all Rome was furnished with images of Tuscan worke, and no other: but out of this church, when it was reedified, the pictures upon the walls were esteemed so rich, that people thought them worthie to be cut out in great crusts and flakes out of the said walls; and for to save them, they bestowed cost to set them in frames faire cretted about the edges: also (by his report) the images wherewith the festeries and lovers of the said church stood adorned, were dispersed into diverse parts of the citie, as singular peeces of worke, and well was he that could have one of them. Moreover, I read, that *Chalcosthenes* made diverse peeces of worke in raw cley at Athens, and the place called *Ceramicos* tooke the name of his worke-house. And *M. Varro* doth write, That himselfe knew at Rome a certaine man named *Pofis*, who was wont to make of cley, clustres of grapes, and fishes, so lively, that whosoever looked upon them, could hardly have discerned them by the eye from grapes and fishes indeed. The same author doth highly extoll and magnifie one *Arcefilaus*, a very familiar friend of *Lu. Lucullus*, and whome hee loved very well, whose \*moulds were commonly sold dearer even to workemen themselves, than the workes of others after they were finished. And he saith, That the image of *Venus Genetrix*, which standeth in the Forum of *Caesar*, was of his making: but before he had fully finished the same, for hast of dedication, it was set up unperfect. After which time (as he affirmeth) *Lu. Lucullus* bargained with him to make the image of *Felicitie*, for which hee was to have threescore thousand lesterces, howbeit, the death both of the one and the other, was the cause that the worke was never finished. As for *Octavius*, a knight of Rome being minded to make a fair standing cup, he paid unto him for the mould in plastre one whole talent. The same *Varro* praiseth also *Praxiteles*, who was wont to say, that the craft of Potterie and working in cley, was the mother of Founderie, and of all workes that are cut, engraven, chased, and embossed: who, albeit he were an excellent founder and imageur in brasse, and knew how to carve, grave, and chafe passing well, yet would hee never goe in hand to make any peece of worke, but he would forme it first in cley, in a mould of his owne making. Moreover, this art (by his saying) was much practised in times past, in Italie and Tuscan especially: from whence, and namely out of the citie *Fregellæ*, king *Tarquinius Priscus* sent for one *Turianus*, to no other purpose in the

\* i. The race of *Bacchis*, who for a time reigned at Corinth.

\* i. Moulds or patternes.

\* Hee meant those whereby images of brasse were cast.

G  
H  
I  
K  
L  
M

- A** the world, but to agree with him for to make the image of *Jupiter* in earth to be set up in the Capitoll: for surely, no better hee was than made of clay, and that by the hand of a potter; which was the reason, that they used to colour him over with vermillon: yea and the charriots with foure horses which stood upon the lanterne of the said temple, were of no other stuffe; concerning which, I have spoken in many places. The same *Turianus* also made the image of *Hercules*, which at this day retaineth still in the citie that name, which testifieth what matter he is made of. Loe, what kind of images there were in those daies made in the honour of the gods by our ancestors, for the most excellent! neither have we cause to bee ashamed of those our noble progenitours, who worshipped such and no other. As for silver and gold, they made no reckning thereof, either about themselves or the verie gods whome they worshipped. And verely, even at this
- B** day there continue still in most places, such images of earth. As for the festiers and lanterns of temples, there bee many of them both within the cittie of Rome, and also in divers burrough towns under the Empire, which for curious workmanship (as it were chased and engraven) are admirable; and for continuance of time more lasting and durable, than our louers of gold; and for any harme they doe, lesse subject I am sure to injurie. Certes in these daies, notwithstanding the infinit wealth and riches that wee are growne unto, yet in all our divine service and solemne sacrifices, there is no assay given or tast made to the gods out of Cassidoine or cristall bolles, but onely in earthen cups. If a man consider these things aright, and weigh them duly in particular, he shall find the bounty and goodnesse of the Earth to be incenarrable, though he should not reckon her benefits that shee hath bestowed upon mankind, in yeelding us so many sorts of corne,
- C** wine, apples, and such like fruits, hearbs, shrubs, bushes, trees, medicinable drugs, mettals; and minerals, which I have already treated of: for even in these works of earth and potterie, which we are gluttred with (they be so usuall and ordinarie) how beneficiall is the Earth unto us, in yeelding us conduit-pipes for to conveigh water into our baines, tyles flat yet hooked and made with crochets at one end to hang upon the sides of the rooffe, chamfered for to lie in gutters to shoot off water, curbed for crests to claspe the ridge on both sides; bricks to lie in walls afront for building, and those otherwhiles to serve as binders in parpine-worke with a face on both sides; to say nothing of the vessels that be turned with the wheele and wrought round; yea and great tuns and pipes of earth devised to containe wine and water also? In regard of which stone and earthen vessels, *K. Numa* ordained at Rome a seventh confraternitie of potters. Over and besides, many
- D** men there have been of good works and reputation, who would not bee burnt to ashes in a funerrall fire after they were dead, but chose rather to have their bodies bestowed entire within coffins of earth, lying among leaves of myrtle, olive, and blacke poplar, after the Pythagorean fashion: in which manner, *M. Varro* tooke order for to be interred. And if we looke abroad into the world, most nations under heaven doe use these earthen vessels: and even still, those that bee made of Samian earth and come from that Isle, are much commended for to eat our meats out of, and to be served to the board: and Eretum here in Italie, retaineth yet the name for such vessell: but for drinking-cups onely, Surrentum, Asia, and Pollentia, within Italie; Saguntum in Spaine, and Pergamus in Asia, be in credit: at Tralleis also a citie in Sclavonia, and Modenna (to go no farther than Lombardie in Italie) there is made much faire vessell of earth; appropriat unto those
- E** places: for even in this respect, some nations are ennobled and growne into name. This earthen ware is of that price besides, that it is thought a commoditie worth the transporting too and fro over land and sea, by way of merchandise. But if we speake of that kind that is wrought by turners craft with the wheele, the daintiest vessels come from Erythrae. And in verie truth, such may the earth be, that much art and fine workmanship is shewed therein: in testimonie whereof, there be two stone vessels or earthen (call them whether you will) within the principall temple of that citie to be seene at this day, thought worthie to be consecrated there, in regard of their cleane worke and their thinnesse besides; which a master and his prentice wrought in a strife and contention, whether of them could drive his earth thinnest: however it bee, they of the Island Cos are most commended for the fairest vessels of earth; and yet those of Hadria beare the name to be more durable, and of a more fast and firme constitution. And since I am entred thus far, I will observe
- F** unto you some examples of severitie not impertinent to this discourse: I find upon record, that *Q. Ceponius* was condemned and fined for an ambitious man, onely for this, because hee had sent an earthen \* amphor [of wine] as a present unto one who was to give him his voice when hee stood for an office. And that you may certainly know that vessels of earth have in some sort

\* *Vini amphoram*: I suppose that he meant the vessel it selfe for wine, and not full of wine.

been in request among roiotous gluttons and wassfull spendthrifts, listen what *Fenestella* saith as touching this point, The greatest exceeding (quoth hee) and gaudiest fare at a feast, was served up in three platters, and was called Tripatinum: the one was of Lampreys, the second of Pikes, the third of the fish Myxon: whereby it may appeare, that even in those daies men began at Rome to grow out of order, and to give themselves to roiot and superfluitie: yet were not they so bad, but wee may preferre them even before the Philosophers of Greece: for it is written, that in the sale of *Aristotles* goods, which his heirs made after his decease, there were sold three-score platters, which were wont ordinarily to goe about the house. As for that one platter of *Æsop* the plaier in tragœdies, which cost six hundred thousand sesterces, I doubt not but their stomackes rise thereat when they read thereof in my treatise as touching birds. But this is nothing (I assure you) to that charger of *Vitellius*, who whiles hee was Emperour caused one to be made and finished that cost a \* million of sesterces, for the \* making whereof there was a furnace built of purpose in the field: the which I rather note, because you should see the monstrous excesse in these daies, that vessels of earth should be more costly than of Cassidonic. Alluding to this monstrous platter, *Mutianus* in his second Consulship (when hee ripped up in a publicke speech, the whole life of *Vitellius*, now dead) upbraided the verie memoriall of him in these very tearms, calling his excesse that way, Patinarum paludes, i. Platters as broad as pools. And verely (saith hee) that platter of *Vitellius* came nothing behind another, which *Cassius Severus* reproched *Asprenis* withall, whome hee accused bitterly and said, that the poison of that one platter, had killed a hundred and thirtie persons who had tasted thereof.

Furthermore, there be certaine townes that are in good account by reason onely of this vessel made therein, and namely Rhegium and Cumæ.

The priests of *Cybele* the mother of the gods, who are called Galli, use to gueld themselves with a sheard of Samian earth; and they be of opinion, that if it be done with any thing else, they shall die thereof, if wee may beleeeve *M. Cælius*, who whetted that tongue of his (which shortly after was in that sort to bee cut out) against *Vitellius*: which turned to his great reproach and infamie, for that himselfe even then railed upon *Vitellius* in so bad tearms, and lost his tongue for hislabour.

But to conclude, what is it, that Art and the wit of man hath not devised? for there is means found to make a strong kind of mortar or cement by the broken sheards of potters vessell, if the same bee ground into powder and tempered with lime; and the ordering of it in this manner, causeth it to be more firme and last the longer; and such they call Signina. And hereby also men have found out certaine durable pavements of that kind.

#### CHAP. XIII.

¶ The varietie of sundrie kinds of earth: of the dust or sand of Puteoli: and of other sorts of earth which will harden as a stone.

Over and besides the cement above-named, there bee other parcels that the earth it selfe doth affourd, fit to be laid in paving-worke: for who can sufficiently wonder at this, namely, That the woorst part of it (which thereupon is called dust and sand, as it were the verie excrement thereof) should be of that nature upon the side of the hills of Puteoli, as being opposed against the waves of the sea, and continually drenched and drowned therewith, should become a stone so compact and united together as it were into a <sup>ROCK</sup> ~~stone~~, that it scorneth all the violence of the surging billows; which are not able to undermine and pearce the same, but hardeneth every day more than other; even as if it were tempered with the strong cement of Cumes. Of the same propertie is the earth within the countrey about Cyzicum: onely this is the difference, that not the dust or sand there, but the earth it selfe cut out into what parcels you will, in case it be drenched in the sea water a certaine time, is taken forth againe a verie hard stone. The same (by report) happeneth about the cittie Cassandria: as also about Gnidus in a fountaine of fresh water, wherein if earth doe lye, within the space of eight moneths it will turne to be a stone. Certes; all the way as a man goeth from Oropus as farre as to Aulis, what ground soever is beaten upon by the water, chaungeth into rocks and stones. There is found also in Nilus a certaine sand, whereof the finest part differeth not much from that of Puteoli before said; not in regard that

\* *Decies sester-tium*, according to *Bu-deus*: but if you read according to *Horatius*, *ducenties*, it is twentie times as much more.  
\* This platter he called, the targuet of *Minevus*, and hee gat himselfe therby a name to be called *Patnarius*.  
See *Sueton*.

**A** that it is so strong as to breake the force of the sea water and to beat backe the waves, but to subdue and crush the bodies of our young gentlemen, and therefore serveth well in the publicke place of wrestling for those that bee given to such exercises: And for this purpose verely was it brought from thence by sea unto *Patrobius*, a slave lately enfranchised by *Nero* the Emperour. I read also, that *Leonatus*, *Cratus*, & *Meleager*, who were great captains under *Alexander* the Great and followed his court, were wont to have this sand carried with them, with other baggage belonging to the campe. But I meane not to write any more of this argument, no more verely than of the use of earth in those places where our youth annoint their bodies against they should wrestle; wherein our youths addict themselves so much to the exercise of the bodie, that they have spoiled themselves otherwise, and lost the vigor of the mind.

**B**

CHAP. XIII.

Of mud walls: of Bricke walls, and the order and manner of making them.

**W**hat shall wee say? See wee not in Affricke and Spaine both, certaine walls of earth, which they call \* *Fornacei*, of the forme and frame that is made of planks and boards of each side, betweene which a man may say they are rather infarced and stuffed up, than otherwise laid and reared orderly: but I assure you, the earth thus infarced, continueth a world of yeers and perisheth not, checking the violence of raine, wind, and fire, no mortar and cement so stiffe and strong. There are yet to be seene in divers parts of Spaine, the watch-towers of *Anniball*, the high turrets and skonces also reared upon the tops of hills, made all of earth: and hereof wee have our turfs, which naturally are so proper not onely for the rampiers and fortifications of a campe, but also for wharfs, bankes, and buttresses, to breake the violence and inundation of rivers. As for the manner of making walls, by dawbing windings and hurdles with mud and clay, also of rearing them otherwhiles with unbaked bricke; who is so ignorant that he knoweth it not? Howbeit, for to make good bricks, they ought not to be made of any soile that is full of sand and gravell, much lesse then of that which standeth much upon grit and stones, but of a greyish marle or whitish chalkie clay, or at leastwise a reddish earth: but in case wee be forced to use that which is given to bee sandie, yet wee must chuse that kind of sand which is tough and strong. The best season to make these bricke or tyles, is in the Spring time; for in the mids of Summer they will cleave and be full of chinks: but if you would have good bricks for building, they ought to bee two yeers old at the least. Now the batter or lome that goeth to the making of them, ought to bee well steeped and soked in water, before it bee fashioned into bricke or tyle. Bricks are made of three sizes: The ordinarie bricke that wee use, is called *Didoron*, which carrieth in length one foot and a halfe, and in breadth a foot: a second sort is named *Tetradoron*, *id est*; three foot long: and the third, *Pentadoron*, of three foot and nine inches in length: for the Greeks in old time, called the span or space of the hand from the thumbe to the little fingers end stretched out, *Doron*; which is the reason that gifts and rewards be called in their language, *Dora*, for that they were presented by the hand. You see therefore, how according to the length that they carrie, either of foure or five spans, they have their denomination of *Tetradora*, or *Pentadora*; for the breadth is one and the same in them all, to wit, one foot over. Now there being this difference in the size, in Greece the manner is to employ the smaller sort in their privat buildings, but the bigger serveth for greater publicke workes. At *Pitana* in Asia, and in *Maissa* and *Calentum*, citties of low Spaine, the bricks that be made, after they are once dried, will not sinke in the water, but flore aloft; for of a spongeous and hollow earth they be made, resembling the nature of the pumish stone, which is very good for this purpose, when it may be wrought. The Greeks have alwaies preferred the walls of bricke, before any others, unlesse it be in those places where they had flint at hand to build withall: for surely such bricke walls, (if they be made plumbe upright & wrought by line and levell, so as they neither hang nor be battred) be everlasting: and therefore such bricks serve for walls of cities & publick works; their roiall pallaces likewise be built therewith. After this sort, was that part of the wall at Athens laid and reared, which regardeth the mount *Hymettus*: so they built also at *Patræ*, the temples of *Iupiter* and *Hercules*, although all the columns, pillars, and architraves round about them, were of ashler stone: thus was the pallace of *K. Attalus* built at *Tralleis*; likewise that of *K. Cræsus* at *Sardis*, which afterward was converted

\*Some read *fornacei*, i attached walls:

to their Senate-house, named Gerusia: likewise the sumptuous and stately house of K. *Mausolus* at Halicarnassus: which goodly ædifices continue at this day. Wee read in the Chronicles, that *Murana* and *Varro* when they were the high *Ædiles* at Rome, caused the outmost coat which was overcast of the brick-walls of Lacedæmon, to be cut out whole and entire, and to be set and enclosed within certaine frames or cases of wood, and so to be translated from thence to Rome, for to adorne and beautifie the publicke hall for elections of magistrates, called *Comitium*; and all for the excellent painting upon that parget. The workmanship therein although it were excellent & wonderfull in it selfe, yet being thus removed and brought so far safe, it was esteemed more admirable. Moreouer, here within Italie the walls of Aretine and Mevania be made all of bricke: marie at Rome they dare not build their houses with this kind of brick, because a wall bearing in thicknesse but one foot and an halfe, will not sustain above one \* single storie: for the order of the citie permitted not the common wals and those which were outmost, to be thicker than a foot and an halfe: neither will the partition wals within abide that thicknesse, but are made after another sort.

\* For by reas<sup>s</sup> that Rome was so populous, they made many lofts over head, so that the building was raised to 60 and 70 foot in upright walls: & these served as tenements, & were called *Canacula*, & one paire of staires leading into the street, served them all: whereas the lord and master of the house kept beneath with his household, and was not troubled with these tenants or in-mates.

## CHAP. XV.

Of Brimstone and Alume, with their severall kinds: also their medicinable properties.

**H**AVING spoken sufficiently of Bricks, it remaineth that I should proceed to other kinds of earth: wherein the nature of sulphur or brimstone is most woonderfull, beeing able as it is to tame and consume the most things that be in the world. It is ingendred within the Islands *Æoliæ*, which lie betweene Italie and Sicilie; those I meane which (as I have said before) doe alwaies burne by reason thereof. Howbeit, the best sulphur is that which cometh from the Isle *Melos*. There is found thereof likewise in Italie, within the territorie about Naples and Capua, and namely in the hills called *Leucogæi*: that which is digged out of the mines, is fined and brought to perfection by fire. Of brimstone there be foure kinds: to wit, Sulphur-vif or Quick-brimstone, which the Greeks call *Apyron*, because it never came into the fire: the same is found solid of it selfe, that is to say, by whole pieces and in masse, which their Physicians doe use, and none but it: for all the other kinds consist of a certaine liquid substance, and being boyled in oyle are made up and conected to their consistence: whereas the sulphur-vif is digged out of the mine such as we see, that is to say, transparent cleere, and greenish. The second kind is named *Gleba*, good onely for Tuckers and Fullers. The third sort also yeeldeth but one use and no more, and that is, for tincture of wooll, by reason that the smoke and perfume thereof will bring it to be white and soft; and this brimstone they call *Egula*. As for the fourth kind, it serveth most of all for matches and wicks.

As touching the nature of Brimstone, so forcible it is, that if it bee cast into the fire, the verie smell and steeme thereof will drive those in the place into a fit of the falling sicknesse, if they bee subject thereunto. As for *Anaxilaus*, he would commonly make sport withall at a feast, and set all the guests into a merriment: for his manner was to set it a burning within a cup of new earth over a chafing-dish of coales, and to carrie it about the table where they were at supper: and in verie truth the reverberation of the flame would make all that were neere it to looke pale and wan after a most feartull manner, like as if there were as many grisly ghosts or dead mens faces. And to come more neere to the properties that it hath respective unto Physicke, It heateth mightily, and is a maturative: it doth resolve withall and discusse any gathering of impostumes; in which regard it entreth ordinarily into such plaistres that be discussive and emollitive. A cataplasme made with it incorporat with grease or sewet, and so applied unto the loynes and region of the kidneies, doth woonderfully assuage the paine and grieve in those places: beeing tempered with turpentine, it riddeth away the foule terrors called *Lichenes* that arise in the face; yea and cleanseth the leprosie. The Greekes have a prettie name for it and call it *Harpacticon*, for the speedie remooving and snatching it from the place where it is applied; for estsoons it ought to be taken away. The same reduced into a lohoch or liquid electuarie, is good to be licked and let downe softly towards the lungs, in case of shortnesse and difficultie of wind: in which sort it serveth for them that spit and reach out of the breast by coughing, filthie matter: and soveraigne it is for those that be stung with scorpions. Take sulphur-vif,  
mix

**A** mix it with sal-nitre, grind the same together with vinegre, it maketh a singular good liniment for to scoure the foule morphew: let the same be tempered and prepared with vinegre of Sandarach, it killeth the nitts that breed in the eye lids. Moreover, brimstone is employed ceremoniously in hallowing of houses; for many are of opinion, that the perfume and burning thereof; will keepe out all enchauntments, yea and drive away foule fiends and evill sprites that do haunt a place. The strength of sulphur is evidently perceived and felt in the springs of hot waters, that boile from a veine of it: neither is there in all the world, a thing that sooner catcheth fire; whereby it is apparent, that it doth participat much of that element. Thunderbolts and lightnings in like manner doe sent strongly of brimstone: the verie flashes and leams thereof stand much upon the nature of sulphur, and yeeld the like light. Thus much shall suffice as touching the nature of sulphur.

**B** The nature of Bitumen approcheth neare unto brimstone: where it is to be noted in the first place, that the bitumen whereof I speake, is in some places in manner of a muddie slime; in others, a verie earth or minerall. The slimie bitumen ariseth (as I have said before) out of a lake in Iurie: as for the minerall bitumen, it is found in Syria, about a maritime town upon the seacoast, called Sidon: but both the one and the other are of a compact and massie substance, growing together fast and unite. And yet there is a kind of Bitumen liquid, and namely that of Zacynthus, and the Bitumen which is brought from Babylon, where verely it is white naturally as it groweth. The Bitumen also which commeth from Apollonia is liquid: and all these the Greeks doe comprehend under one name Pissalphaltion, a word derived of Pitch and Bitumen. There is

**C** a fattie kind of Bitumen likewise resembling an unctuous or oleous liquor, within the territorie of Agrigentum in Sicilie, arising out of a fountaine, and it floteth aloft: The Inhabitants of the countrey use to skum and fleete it off by the meanes of certaine chats or catkins which grow upon many reeds and canes, for quickly will it hang and cleave to the downe of such. Great use they have of this Bitumen, for it serveth their turns to maintaine lamp-light, instead of oile: and therewith also they kill the sarcins, scabs, and mange in their jades and labouring garrons. Some writers there be who reckon Naphtha (whereof I have written in my second booke) to be a kind of Bitumen; but so ardent it is, and holdeth so much of the fire, that we know not which way to make any use thereof. Concerning the markes of good Bitumen, the best is knowne by the glosse that it carrieth, if it shine exceeding much: the same also is ponderous and weightie:

**D** whereas the lighter sort is but indifferent heavie, and argueth some sophistication with pitch. In operation it hath the qualities of brimstone; astringent it is, and yet resolutive: it draweth together and foldereth withall. A perfume thereof while it burneth, chafeth away serpents. The Babylonian Bitumen is thought to be verie effectuall for the cataracts, pearles, and filmes that overspred the eies: soveraine likewise for the leprie, the filthie tetter of the face called Lichenes, and the itch in any part of the bodie: it serveth in a liniment for the gout: and there is no kind thereof, but it causeth the haire of the eye lids, which grow untowardly and fall into the eyes, for to turne up againe. If the teeth bee well rubbed with Bitumen and sal-nitre together, it doth ease and assuage their paine: and being given in wine, it helpeth an old cough, and the shortnesse of wind. In case also of the dissenterie, it is taken in that manner, for it staeth a blou-

**E** die flux: but if it bee drunke with vinegre, it doth discusse and dissolve \* cluttered bloud which is within the bodie, and expelleth the same downward by seage: it dooth likewise assuage the paine of the loines or small of the backe, and generally mittigateth any greefe of the joints, if it bee laid too in manner of a cataplasme with Barley meale. There is a speciall plastre, or cataplasme made of Bitumen, which carrieth the name thereof; it stauncheth bloud, it bindeth and draweth together the edges of a wound, also it knitte and uniteth againe sinewes which bee cut in twaine. There is an ordinarie medicine also for the quartane ague, made in this wise: Take of Bitumen one dram, of Mints the like weight, of Myrthe the quantitie of one Obolus, mix and incorporat all these together: A perfume or sinoake thereof will bewray the falling sicknesse. The very smell of Bitumen also discusseth the fitts of the mother when it riseth and stoppeth the womans breath: A suffumigation thereof, doth likewise reduce the matrice and rivill into the right place, if they bee slipped and fallen downe too low, and readie to hang foorth of the bodie: Being drunke with wine and Castoreum, it bringeth the ordinarie courte of the monethly tearmes in women. It serveth also for diverte and sundrie other uses than in Physicke: for if any brasen pots, chaufers, pans or kettels, and such like vessels, bee enhuiled

\* Hereupon it is an ordinarie medicine, to give *Mintia* (which is *Pissalphaltio*) unto those that are high and be inwardly bruised.

**F** there-

therewith, it hardeneth them against the violence of fire. I have said alreadie, that they were wont in old time to vernish their images with bitumen: it hath ben used in mortar also in stead of lime, and with that kind of cement were the walls of Babylon laid, and the stones sodered together. Iron-smiths also have much use of bitumen, and namely, in fanguining or colouring their iron-work; and nailers especially about their naile heads; many other wayes likewise it serveth their turne.

As touching Alume, which we take to be a certaine salt substance or liquor issuing out of the earth, there is no lesse use thereof than of bitumen, and the employment is not much unlike. Of alume there be many kinds: in the Island Cypresse there is found alume which they call White, and another named Blacke: and albeit the distinction in the colour bee but small, yet it is occupied to farre different uses; for the cleare alume which they name the white, is proper for to colour wooll with any bright tincture; contrariwise, the blacke serveth for sad, darke, and browne colours. The foresaid blacke alume is occupied much by goldsmiths, to purge and purifie their gold: and yet all these alumes the one as well as the other, be engendred of water & slimie mud, that is to say, of a certaine sweat that the earth naturally doth yeeld: it is suffered to run and gather together into a place, during winter; and in the heat of the summer, it fermenteth and taketh the perfection: that which commeth soonest to concoction and ripeness, the same is alwaies the whitest and purest. As touching the mines of alume, they grow naturally in Spaine, Ægypt, Armenia, Macedonie, Pontus; and Affricke, which be all countries of the continent: in the Islands likewise it is found, namely in Sardinia, Melos, Lipara, and Strongyle. The best simply is that which commeth out of Ægypt, and in the next place is that accounted of Melos. In sum, alume may be reduced into two principall kinds; for either it is pure and cleare, or els thicke and grosse: As for the former kind, it may be knowne whether it be good and naturall, if it be bright like water, and white as milke, not offensive to their hands that rub it, & yet participating in some sort of a fierie heat; this they call Phormion: but in case it be sophisticat, you may soon find it by the juice of a pomegranat; for that which is true and in the right kind, is no sooner mixed therewith, but it waxeth blacke. The second sort is of a pale colour, and besides naturally rugged in the hand, and lightly it will staine like gall nuts; which is the reason that the Greeks call it Paraphoron. The vertues of the cleare alume, be astringent, hardning, and fretting: if it be tempered with honey, it healeth the cankers or sores in the mouth: wheals and itch it likewise cureth in any part of the bodie: but this inunction must be used in a baine; and regard ought to be had of it in the proportion, namely, that there be two third parts of honey to one of alume. The ranke smell of the arme-holes it doth allay, and repreffeth sweat and the stinke thereof: it is taken in pills, for the obstructions and schirrhosities of the spleene: and in that sort, it driveth away an itch & sendeth forth corrupt bloud by urine: made into an unguent with Sal-nitre and Nigella Romana, it healeth the bleach or scabs. Of alume that is thicke, hard, and massive, there is one kind which the Greeks call \* Schistos, and the nature thereof is to cleave along into certaine filaments or threads like haire, of a greyish colour; which is the reason that some have given it rather the name of Trichitis: howsoever it be named, it commeth of a certaine marquesit stone, wherupon also they call it Chalcitis; so as it may be counted a verie sweat of the said stone, gathered together or congealed into a some. This kind of alume is exiccative; howbeit, not so good as the other to repreffe any offensive humors in the bodie: but surely it is singular for the ears, either infused, or applied as a liniment: it helpeth also the sores of the mouth, if a man let it melt together with the spittle or moisture of the mouth: for eyesalves likewise it serveth fitly among other ingredients; and is verie appropriat for the accidents befalling to the secret parts of either sex, as well men as women: but before it bee used, it would be boiled upon a pan over the fire, untill it give over to melt. There is another sort of alume, that is weaker in operation, which the Greeks call Strongyle: and this likewise is found of two sorts; the one is hollow and light in maner of mushrooms, easie to be melted in any kind of liquor; and this is altogither rejected as good for nothing: the other is hollow also and light in manner of a pumish stone, full of holes too, but resembling the pipes rather of sponges; the same is round in forme, and enclining to a white colour; a certaine unctuositie or fattiness it carrieth with it, apt to breake and crumble, and yet without sand, neither will it colour and staine the fingers blacke in the handling: this must be calcined by it selfe upon cleare burning coles, untill such time as it bee reduced into ashes. But would you know the best and principall alume of all the sorts that are? It is that (no doubt) which

\* Some take this for alume de plume: others, for the stone Amian-  
313.

- A** which (as I have said before) is brought out of the Island Melos, and therefore called Melinum. Certes, there is not an Alume more astringent, nor more proper to harden: none more firm and thicke than it. It doth subtiliat the roughnesse of the eyes: and being calcined, it is the better for to repress the fluxion of humors into the eyes: and in the same sort prepared, it killeth the itch in any part of the bodie: generally, wheresoever it is applied ourwardly, it stauncheth blood: being used in a liniment with vinegre unto any place where the haire hath been plucked up, it causeth that which commeth againe to be but soft and in manner of a downe. There is no kind of it, but the same is exceeding astringent, whereupon it tooke the name in *\*Greek*. In regard of which *\*Syrupia* stypticities, they are all very good for the accidents of the eyes. Alume incorporat with some grease or fat, is singular to repress the flux of blood: very proper also for the red gum incident to children: and in the same sort staieth such ulcers as tend to putrifaction, yea, it drieth up the breaking forth of *\*wheales* and pufhes. With the juice of the Pomgranat, it is good for the infirmities of the eares; in which sort it doth amend the raggednesse of the nailes, the hardnesse and nodositie of cicatrices or skars, the excreffence and turning up of the flesh about the naile roots, and the kibes of the heeles. With vinegre, or calcined with the like weight of gall nuts, it is excellent for cankers and inflammations of such ulcers as bee corrosive. Tempered with the juice of Beets or Coleworts, it cleanseth the leprosie. Incorporat with two parts of salt, it healeth those sores which are given to eat and spread farther: and mingled with water, it riddeth away nits, lice, and such vermine breeding in the head; in which manner it healeth burnes and scalds. But with pitch and the floure of Erviles, it scoureth away dandruffe and scurfe in any part of the bodie. In a clystire, Alume is soveraigne for the bloudie flux. It serveth likewise for the uvula in the mouth and the inflammation of the Amygdales. In one word, for all those purposes which I have said, other sorts of Allume are good for, we must alwaies thinke, that the Alume brought from Melos, is the best and most effectuall. As touching other uses besides Physicke, wherein it is employed necessarily, and namely in dressing of skins and colouring wooll, of what reckoning it is, I have shewed already. It remaineth now to treat of all other kinds of earth respectively, as they serve in the use of Physicke.

## CHAP. XVI.

- D** *Of the diverse sorts of earth, to wit, of Samia, Eretria, Chia, Selinusia, Pnigitis, and Ampelitis, together with their medicinable properties.*

**F**rom the Isle Samos there be brought two kinds of earth: whereof the one is called by the Greekes Syropicon, the other Aster. As for the former, the commendation of it, is to bee fresh, light, and cleaving to the tongue: The other, is white, and of a more compact constitution: but both the one and the other, before they be used, ought to bee calcined and washed. Some there be who preferre the former: but both bee very good for those that spit blood. They enter into emplastres, which are devised and made for to exiccate: and they are mingled also with eye-salves.

- E** Touching the earth Eretria, distinguished it is likewise by two kinds, for some there is of it white, others of ash colour: and this for Physicke is held to be the better. It is known to be good, if it be soft in hand; and, if upon a peece of brasse it draw a line of purple colour. What power it hath, and how it is to bee used in Physicke, I have shewed already in my discourse of painters colours. But this is a generall rule in all kinds of earth (for I will put it off no longer) that are to bee washed, first to let them lie well steeped in water, then ought the same to bee dried in the Sunne; which done, it ought once againe to be braied in water, and let to rest untill they bee settled, that they may bee digested and reduced into trochiskes. But for the burning and calcining of these earths, it ought to bee done in certaine pots, and eftsoues followed and plied with shaking and stirring.

- F** Among the sorts of earth that bee medicinable, there is reckoned that which commeth from Chios, and the same is white, having the same effects that the earth of Samos: but our dames use it most for to embellish and beautifie their skin. To which purpose, the earth of Selenus likewise is employed: White this earth is as milke, and of all others, will soonest resolve in water; which if it be tempered with milke, serveth to whiten and refresh the pargetting and painting of walls.

The earth called *\*Pnigitis*, is very like unto Eretria before named, onely it is found in greater *\*Some read clots Pnigitis.*

clots or peeces, and otherwise is glutinous. The same effects it hath that Cimolia, howbeit, somewhat weaker in operation. G

There is an earth called Ampelitis, which resembleth Bitumen as neare as may be. The triall of that which is good indeed, is, if in oyle it be gentle to bee wrought as wax; and if when it is torrified, it continue still of a blacke colour. It entereth into medicines and compositions, which are made to mollifie and discusse: but principally it serveth to beautifie the eyebrowes, and to colour the haire of the head blacke.

CHAP. XVII.

¶ Sundrie sorts of chaulkes for to scoure clothes, and namely the Tuckers earth Cimolia, Sarda, and Vmbria. Of the common chaulke: and of Tripolium. H

**O**F chaulkes there be many kinds: of which, Cimolia doth affourd two sorts, and both pertinent unto Physicke; the one is white, the other enclinerh to the colour of Roset. Both the one and the other is of power to discusse tumors, and to stay destillations, if they bee used with vinegre. They doe keepe downe biles in the emunctories and swellings behind the ears: the foule tectars also, and other offensive pimples and pushes they repress, applied in the forme of a liniment: incorporat therewith sal-petre, sal-nitre, and put vinegre thereto, it is an excellent medicine to allay the swellings of the feet; with this charge, that this cure be done in the Sunne, and that after fixe houres, the medicine bee washed off with salt water: Put thereto the cerot Cyprium, it is singular good for the swelling of the genetoires. This Fullers earth Cimolia is of a cooling nature, and being used in the forme of a liniment, it staieth immoderat sweats. The same taken inwardly with wine in the baine or hote house, restraineth the breaking soorth of pimples. The best of this kind, is that which commeth out of Thessalie. It is to bee found also in Lycia about Bubon. There is over and besides another use of this Cimolia or Tuckers cley, to wit, in scouring clothes. As for the chaulke Sarda, so called because it is brought out of Sardinia, it is employed onely about white clothes, for if they bee motley or pied-coloured, it is of no use. Of all kinds of Cimolia it is the cheapest, and of basest account: yet that of Vmbria is of more price, and that which they call Saxum in Latine, and is our ordinarie white chaulke: This propertie it hath, that with lying in water it groweth; this is commonly bought therefore by weight, whereas the other is sold by measure. As for the foresaid earth of Vmbria, it serveth onely for to polish and give a glosse to clothes: for why should I scorne or thinke much to handle this matter also? seeing there is the expresse law or act Metella provided for Fullers, the which, *C. Flaminius* and *Lu. Aemylus*, when they were Censors, proposed unto the people for to be enacted; so carefull were our predecessors, to take order for all things. To come then to the mysterie of Fullers craft: First they wash and scoure a peece of cloth with the earth of Sardinia, then they perfume it with the smoake of brimstone, which done, they fall anone to burling of it with Cimolia; provided alwaies that it bee the right and have the native colour, for if it be sophisticat, it is soone knowne by this, that it waxeth blacke, and will chaune and cleave, if it come after sulphur: and if it be the true Cimolia, it doth refresh and give a chearefull hew to precious and rich colours, yea it setteth a certaine glosse and lustre vpon them, if they were made dusky and sad by the smoake of sulphur. But in case the clothes be white, then the common chaulke is better to bee used presently after the brimstone: for hurtfull it is to other colours. In Greece, they use in stead of Cimolia, a certaine plastre which they have from Tympe. Yet is there another kind of chaulke or white cley, named \*Argentaria, for that it giveth a glistering silver colour unto clothes. Howbeit, one sort more there is of chaulke, which of all others is most base and least esteemed; this is that chaulke, wherewith our auncestours in old time ordained to whiten the cirque, in token of victorie: wherewith also they use to marke the feet of those slaves which were brought over from beyond sea, to be bought and sold in the markets: such an one sometime was that *Publius*, the deviser of riming and wanton jestures upon a stage: such another was his cousin germaine, *Manilius Antiochus*, the Astrologer; yea, and *Taberius Erotus* the excellent Grammarian: whom all three, our great grandfathers saw in that manner brought over in one and the same ship. K  
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## CHAP. XVIII.

¶ Who they were in Rome, and of whom enfranchised, that of slaves rise to be mightie, and of exceeding wealth?

**B**Ut what meane I to stand upon those who had learning to commend and bring them into some state of credite and honour? Have not the same forefathers of ours seene in the like plight standing within a cage, with a marke of chaulke upon their feet, and a locke about their heeles, *Chrysogonus* the slave to *Sylla*, *Amphion* to *Qu. Catulus*, *Hero* to *Lu. Lucullus*, *Demetrius* to *Pompey*, *Aige* the bondmaid to *Demetrius* (though she was thought to be the base daughter of *Pompey*), *Hipparchus* the slave of *Antonius*, *Menas* and *Menecrates* of *Sex. Pompeius*, and an infinit sort of others, whom I cannot reckon up? and yet they all beeing by their maisters enfranchised, became wonderfull rich by the bloudhead and goods of Romane citizens, in that licentious time of proscriptions. Well, this was the marke of slaves set out by companies in the market to be sold: and this is the opprobrious & reprochfull note, to twit those by, that in their fortunes are growne insolent. And yet we in our daies have knowne the same persons to climbe unto the place of highest honour and authoritie, inso much as we have seene with our owne eyes the Senat (by commandement from *Agrippina* the Emperesse, wife to *Claudius Cesar*) to decree unto enfranchised slaves, the robes of Pretours, with the badges and ornaments to that dignitie belonging; yea, and such to bee sent againe as it were with the axes and knitches of rods decked with

**C**Lawrell, into those countries to governe, from whence they came at first poore slaves with their feet chalked and marked for the market.

## CHAP. XIX.

¶ Of the earth of *Galata*, and *Clupea*: Of the *Baleare* earth, and *Ebusitana*.

**D**OVer and above those before rehearsed, there bee other sorts of earth, having a propertie by themselves, which I have named heretofore, but in this place I am to set downe their nature and vertues also. There is a kind of earth comming out of the Isle *Galata*, and about *Clupea* in *Affricke*, which killeth scorpions: like as the *Balearike* and *Ebusitane* earth, is the death of other serpents.





THE XXXVI. BOOKE OF  
THE HISTORIE OF NATVRE,  
WRITTEN BY C. PLINIUS  
SECVNDVS.

*The Proëme.*

CHAP. I.

*The natures and properties of Stones: The excessive expence in columnes and buildings of Marble.*



I remaineth now to write of the nature of Stones, that is to say, the principall point of all enormous abuses, and the very height of wastfull superfluities, yea though we should keepe silence, and say nothing either of precious stones and amber, or of Chrystall and Cassidonie. For, all things els which we have handled heretofore even to this booke, may seeme in some sort to have beene made for man; but as for mountaines, Nature had framed them for her owne selfe; partly to strengthen (as it were) certaine joints within the veines and bowels of the earth; partly to tame the violence of great rivers, and to breake the force of surging waves and inundations of the sea: and in one word, by that substance and matter whereof they stand, which of all others is most hard, to restraine and keepe within bounds that unruly element of the Water. And yet notwithstanding, for our wanton pleasures and nothing else, we cut and hew, wee load and carie away those huge hills and inaccessible rockes, which otherwile to passe onely over, was thought a wonder. Our aunceltors in times past reputed it a miracle, and in manner prodigious, that first *An niball*, and afterwards the Cimbrians, surmounted the Alpes: but now, even the same mountaines wee pierce through with picke-ax and mattocke, for to get out thereof a thousand sorts of marble; we cleave the capes and promontories; wee lay them open for the sea, to let it in; downe wee goe with their heads, as if wee would lay the whole world even, and make all leuell. The mightie mountaines set as limits to bound the frontiers of diverse countries, and to separat one nation from another, those we transport and carrie from their native seat: ships we build of purpose for to fraught with marble: the cliffes and tops of high hills they carrie too and fro, amid the waves and billowes of the sea, and never feare the daunger of that most fell and cruell element: wherein verely we surpasse the madnesse and vanitie of those, who search as high as the clouds for a cup to drinke our water cold; and hollow the rockes that in manner touch the heaven, & all to drinke out of \*yce. Now let every man thinke with himselfe what excessive prices of these stones he shall heare anone, and what monstrous peeces and masses hee seeth drawne and carried both by land and sea; let him consider withall, how much more faire and happy a life many a man should have without all this, and how many cannot chuse but die for it, whensoever they goe about to doe, or, if I should speake more truly, to suffer this enterprise: Also, for what use else, or pleasure rather, but onely that they might lie in beds and chambers of stones that forsooth are spotted, as if they never regarded how the darkenesse of the night bereaveth the one halfe of each mans life of these delights and joies. When I ponder and weigh these things in my mind, I must needs thinke great shame, and impute a great fault to our forefathers that lived long since, & blush in their behalfe, Lawes were enacted, and prohibitions published by the Censors, and those remaining upon record,

\* *Ve b' bazar glacie*, for they held Crystall to be a kind of yce.

**A** cord, forbidding expressely, That neither the kernellie part of a Bores necke, nor Dormice, and other smaller matters than these to be spoken of, should be served up to the board at great feasts: but as touching the restraint of bringing in marble, or of sailing into forraine parts for the same, there was no act or statute ordained.

## CHAP. II.

¶ *Who was the first that shewed Marble stones in columnes, or any publicke workes at Rome.*

**B** Vt some man haply might replie againe upon mee, and say: What need was there of any such ordinance, considering there was no marble in those daies brought in from straunge countries? Vnto whom I answer, That it is a meere untruth, for even our progenitours, of whom I speake, saw well ynough how in that yeare when *M. Scaurus* was *Ædile*, there were no fewer than three hundred and threescore pillars of marble transported to Rome, for the front and stage of a Theatre, which was to continue a small while, and scarcely to be used one month to an end: and yet no law there was to checke and controule him for it. But it may be inferred againe; the <sup>Maristates</sup> *Lawyers* winked hereat, because he did all this for a publicke pleasure to the whole citie, during the plaies exhibited by him in his *Ædileship*: marie that is it that I would have, What reason I pray you had they so to doe? By what meanes more doe abuses and enormities creepe into a citie or state, than by a publicke president given? for I assure you it was nothing else but such examples at the first that brought those other things, I meane yvorie, gold, jewels, and precious stones, to be used by privat persons, so commonly as they be, in their houses, plate, & ornaments. And what have we left and reserved at all for the very gods to have, since that we lay so much upon our selves? But say that in those daies they did tollerat this excesse in *Scaurus*, because of the pastimes that he did exhibit to the whole citie; What, were they silent also and made no words, when the said *Scaurus* caused the biggest of all those columnes (yea those that were fortie foot high within twain, and the same of *Lucullean* black marble) to be erected and placed in the court before his owne house in mount *Palatine*? And least any man should say, that this was done in secret and hucker mucker, know he, That when these pillars were to be carried up into the mount *Palatine* where his house stood, the *Bailife* that had the charge of the publick sinkes vaulted under the ground, dealt with *Scaurus* for good securitie, yea, & demanded cautions and sureties for satisfying of all harmes and damages that might be occasioned by their carriage, so huge & hea-vie they were. Considering then this bad example, so prejudiciall unto all good manners, and so hurtfull to posteritie, had it not been better for the citie to have cut off these superfluties by wholesome lawes and edicts, than thus to permit such huge and proud pillars to bee carried unto a privat house up into the *Palatine* mount, even under the nose of the gods, whose images were but of earth, and hard by their temples that had for their covers and louvers no better than such as were made of potters cley?

## CHAP. III.

¶ *The first man who had at Rome for his owne use, pillers of Marble brought from forraine lands.*

**N** Either can it be alleadged for excuse of this tolleration in *Scaurus*, that he tooke the vantage and spied his time when the citie of Rome was not ware of any such matter toward, as having not beene acquainted beforetime with the like, and therefore hee stalle upon them with these superfluous pompes, as doubting nothing lesse than such new devises, and therefore having no time to prevent and stay them: for long before this, *L. Crassus* that great Orator, who was the first that enriched his house (within the same *Palatium*) with pillers of outlandish marble, although they were but of the *Quarrie* in *Hymettus* hill, and neither more in number than six, nor carrying in length above twelve foot apeece, was reproved and reproched for this pride and vanitie by *M. Brutus*, who among other hote words and biting tearmes that passed enterchangeably between them, taunted him by the name of *Venus Palatina*. Certes, considering how all good orders and customes otherwise were troden under foot, we are to presume thus of our predecessors, That when they saw other injunctions and prohibitions as touching diverse abuses crept in, take

no effect, but daily broken, they thought it better pollicie to make no lawes at all for restraint of such columnes, than to have them infringed, or at leastwise, not observed when they were made: yet are we in these daies in better order than so, and I doubt not but the age and generation following will justifie and approve of, as in comparison of them: for where is there one in Rome at this day, who hath in the portaille or entrie of his house any columnes, that for bignesse and price come neare to those of *Scaurus*? But before that I enter farther into this discourse of Marbles and other rich stones, it shall be good to speak somewhat of the men that have excelled in the cutting thereof, and whose workmanship hath caried the greatest price. First therefore I will goe through with the artificers themselves.

## CHAP. IIII.

¶ The first Imageurs that were in name for cutting in Marble, and in what ages they flourished.

**T**He first that we read renowned for graving and carving in marble, were *Dipænus* and *Scyllis*, both Candiots borne: who during the Empire and Monarchie of the Medes, and before that *Cyrus* began his reigne in Persia, lived in great fame; and that was in the fiftieth Olympias or thereabout. These men went together unto Sicyone (a citie, which I may truly say was for a long time the very native countrey that brought forth the excellent workemen in all kinds of mettals and minerals.) It fortuned at the same time, that the magistrats of Sicyone, had bargained with them for certaine images of the gods to be made at the publicke charges of the citie; but these artificers, who had undertaken the thing, agreed at some wrongs offered unto them, departed in *Ætolia* before they had finished the said images, and so left them unperfect. Presently upon this, there ensued a great famin among the Sicyonians, by occasion that the earth failed to yeeld encrease: the citizens therefore full of sorrow and heavinesse, fearing utter desolation, had recourse unto the Oracle of *Apollo Pythius*, to know what remedie for this calamitie: and this answer was delivered unto them from the said god, That according to their petition, they should find meanes for to be eased of this plague, in case *Dipænus* and *Scyllis* had once finished the images of the gods, which they begun. And this was performed accordingly, but with much difficultie, for they were faine to pay whatsoever they would demaund: they were glad also to pray unto them with cap in hand. And what images mought these bee? Even *Apollo*, *Diana*, *Hercules*, and *Minerva*: and this last named, was afterwards smitten and blasted with fire from heaven.

## CHAP. V.

¶ Of singular peeces of worke, and excellent artificers in cutting and graving Marble, to the number of 126. Of the white Marble of Paros, and of the stately sepulchre called Mausoleum.

**L**ong time before *Dipænus* and *Scyllis*, there had beene in the Island *Chios* one *Melas*, a cutter and graver in marble: after whom, his sonne *Micciades* succeeded, and hee likewise left a sonne behind him, named *Anthermus*, of the said Ile, a cunning workeman: whose two sons *Bupalus* and *Anthermus*, proved also most skilfull Imageurs. These flourished in the daies of *Hippanax* the Poët, who (as it is well knowne) lived in the 60 Olympias. Now, if a man will calculate the times, according to the genealogie of these two last named, and count backward in ascent no higher than to their great grandsire, he shall find by the ordinarie course of Nature, that the art of cutting and graving in stone, is equall in antiquitie to the originall and beginning of the Olympiades. But to prove that these two, *Bupalus* and *Anthermus*, lived in the daies of *Hippanax* abovenamed, recorded it is, That the said Poët had a passing foule and illflavored face of his own: and these Imageurs could find no better sport, than to counterfeit both him and his visage, as lively as possible might be in stone; and in a knaverie to set the same up in open place where meretric youths met in knots together, and so to propose him as a laughing stocke to the whole world. *Hippanax* could not endure this indignitie, but for to be revenged upon these companions, sharpened his style or pen against them, and so coursed them with bitter rimes and biting libels, that as some doe thinke and verely beleieve, being wearie of their lives, they knit their necks in halters, and

**A** and so hanged themselves. But surely this cannot be true: for they lived many a faire day after, yea and wrought a number of images in the Islands adjacent to Chios, and namely in Delos: under which peeces of their worke, they subscribed certaine arrogant verses to this effect, That the Island Chios was not onely ennobled for the vines there growing which yeilded so good wine, but renowned as well for *Anthemus* his two sonnes, who made so many fine and curious images. The Islanders also of Iafus have to shew, the image of *Diana*, their handyworke: within the Isle of Chios, their native country, there was likewise another *Diana* of their making, whereof there goeth much talke, and which standeth aloft in a temple there: the visage of which *Diana* is so disposed, that to as many as enter into the place, it seemeth sad and heavie; but to them that goe forth, it appeareth pleasant and merrie. And in verie truth, there be certain statues at Rome of these mens doing, to wit, those which stand upon the lanterne of *Apollo*s temple in the mount Palatine, and almost generally in all those chappels which *Augustus Caesar* Emperour of glorious memorie, erected. Moreover, their father *Anthemus* left behind him certaine images both in Delos, and also in the Island Lesbos. As for *Dipæus*, his workes were rise in Ambracia, Argos, and Cleone, in which citties a man should not see a corner without them. But all the race of these, both father, grandfire, sonnes, and nephewes, wrought onely in white marble digged out of the Island Paros: and this stone men began to call *Lychnites*, that is to say, the candle marble, not for the lightsome white colour which it carried (for many quarries were found afterwards of whiter and brighter marble, and namely of late daies in those about Luna in Tuscan) but as *Varro* mine authour saith, for that the pioners undermined the ground for that stone, and laboured in hewing it continually by candle-light. But here cometh to my remembrance a straunge thing that is recorded of the quarries in the Island Paros; namely, That in one quarter thereof there was a veine of marble found, which when it was cloven in twaine with wedges, shewed naturally within, the true image and perfect pourtraiture of a *Silenus* imprinted in it. Neither must I forget to note, that this art of graving images in stone, is of greater antiquitie by farre than either painters craft or founderie and casting statues; for both painters and also imageurs in metall, began with *Phidias* about the 83 Olympias, which falleth out to be \* three hundred and two and thirtie yeers after *Malas* the first graver in stone, of name. This *Phidias* [though otherwise a painter at the beginning, and a carver in yvorie] was himselfe also a graver in marble; and the image of *Venus*, which now standeth among the stately building of *Octavia*, was (as they say) of his cutting; a brave peece of worke, and in beautie surpassing. This is knowne for certaine, that *Alcámenes* the Athenian (a most excellent graver in stone) learned his skill under him; of whose workmanship there be a number of statues to be seene at Athens within the sacred temples: besides, one image there is of *Venus*, most exquisitly wrought, standing without the walls of the citie, and is knowne by the name of *Aphrodite* \* *Ἐν κήποις*, [id est, *Venus* in the Gardens:] and as it is said, *Phidias* himselfe with his owne hands finished this *Venus*: who also had another apprentice under him named *Agoracritus* of Paros, whome hee loved also for his sweetly youth: in regard of which affection, it is said, that many brave peece of his owne handyworke, hee was content should passe under his name, which hee dedicated to the immortall memorie of *Agoracritus*. Now these two apprentices of his strove a-vie, whether of them could make the statue of *Venus* better? and so it fell out, that *Alcámenes* wan the victorie; not in regard of finer and more cunning workmanship, but for that the cittie of Athens in favouring of their owne countreyman, gave sentence on his side against *Agoracritus*, a stranger and Parian borne; who tooke this repulse and disgrace in such displeasure and indignation, that (by report) when hee sold the said *Venus* of his owne making, hee would not by any means passe it away, but with this condition, That it should never stand in the cittie of Athens; and withall, hee named it *Nemesis*, [id est, Vengeance:] and therefore set up it was at *Rhamnus*, a villiage so called within the territorie of Attica; which image of *Venus*, *M. Varro* preferred before all other statues whatsoever. Within the foresaid cittie of Athens, and in the chappell dedicated to the honour of *Cybele* the great mother of the gods, there was another most excellent statue or image, wrought by the hands of *Agoracritus*.

As touching *Phidias*, no man doubteth but he was the most excellent graver that ever was, as all nations will confesse who ever have heard of that statue of *Jupiter* \* *Olympius*, which his owne hands wrought: but that all others also may know (who never saw his work nor the statues that he made)

\* By this it is evident, that *Olympias* was but the space of foure yeers compleat, although it be taken for five yeere.

\* Some read *Ἐν κήποις*, id est, without the citie.

\* Out of yvorie: which when he had finished, being demanded after what patterne hee had made the said image, & how he went up into heave for to take it forth? answered out of *Homer*,

*ἦ, τί μὴ κτήνην ἰν' ὀρεσσὶν νύ σε θεογονίῳ; Ἀμβροσίῳ δ' ἄε χεῖρον,* etc. *Iliad.* α. whereby hee signified, that he had made him according as *Homer* the poet pourtraied and described him in his verses.

\* Surnamed Lemnia, because the Lemnians dedicated it.

made, that hee well deserved the name which went of him: I will lay abroad some small peeces as arguments of his handyworke, and those onely that may testifie his fine head and rare invention: neither will I alledge for prooffe hereof, either the beautifull image of *Iupiter Olympius*, which he made at Olympia; or the stately statue of \* *Minerva*, that he wrought at Athens, which carried in heigh six and twentie cubits, and was all made of yvorie and gold: but I will take the shield or targuet that the said goddesse is pourtraied with; in the embossed and swelling compasse whereof, he engraved the battaile wherein the Amazons were defeated [by *Theseus*;] within the hollow part and concavities; hee enchased the conflict betweene the gods and the gyants; upon the shoes or pantofles that shee weareth, hee pourtraied the fight betweene the Lapithæ and the Centaures; so full compact of art was everie thing about her, and so curiously and artificially contrived. Now in the base or piedstall under the statue, the worke that was cut, hee called the Genealogie of *Pandora*: there a man might see the nativities (as it were) of the gods, to the number of thirtie; and among them the goddesse *Victorie*, of most admirable workmanship. Moreover, artificers that are teene and skilfull in these matters, doe greatly admire the fell serpent; as also the monster *Sphinx* made in brasse, under the verie speare that *Minerva* holdeth in her hand. This may serve by the way in a word or two touching that famous and renowned artizan *Phidias* (whome no man is able to praise and commend sufficiently) that it may be known likewise that the magnificence of his workmanship was the same still, even in small matters as well as great.

To come now to *Praxiteles*: what time hee lived, I have declared already in my catalogue of Founders and Imageurs in brasse: who, albeit hee was singular in that kind, yet in marble he went beyond himselfe: his workes are to be seene at Athens, in that conspicuous street called Ceraunicum: but of all the images that ever were made (I say not by *Praxiteles* onely, but by all the workemen that were in the world) his *Venus* passeth, which hee wrought for them of Gnidus: and in truth, so exquisite and singular it was, that many a man hath embarked, taken sea, and sailed to Gnidus for no other businesse, but onely to see and behold it: hee had made two of them, and sold them both together; the one with a vaile and arraied decently in apparell, which in that regard the men of Cos bought; for beeing put to their choice, they like honest men preferred it before the other which was naked (notwithstanding *Praxiteles* tendred them both at one and the same price) in a good mind that they carried, and having respect and regard unto their gravities and modest carriage of themselves: that which they refused and rejected, the Gnidians bargained for, and indeed (to speake of workmanship) it was infinitely better, and there was no comparison betweene them, by the generall fame and opinion of all men: and verely king *Nicomedes* afterwards would gladly have bought it again of the Gnidians, and offered them enough; for hee promised in consideration thereof, to discharge all debts that their cittie was engaged in, which were verie great sums; but they would not give eare nor hearken unto him: content they were to live in debt and daunger still, yea and to abide and endure any forfeitures, exegents, executions, and extents whatsoever, than to part with their *Venus*. And to say a truth, good reason they had so to doe; for that one image of *Praxiteles* his making, was their chiefe credit, ennobled their cittie, and drew resort from all parts thither. This *Venus* was shrined in a little chappell by her selfe within a tabernacle; but of purpose so devised, that it might bee set open on all sides for to be seene and viewed all and whole on everie part: wherewith the goddesse her selfe (as men were verely persuaded) was well enough pleased, and shewed her contentment therein to all commers; for looke upon her as one would, amiable shee was and admirable everie way. It is reported, that a wretched fellow was enamoured of this *Venus*, and having lurked one night secretly within the chappell, behaved himselfe so and came so neare unto the image, that hee left behind him a marke of his leaud love and beastly lust; the spot of which pollution, appeared afterwards upon the bodie. In the same Gnidus there bee divers other peeces more, of marble, wrought by excellent workemen; to wit, one god *Bacchus* made by *Brixiaides*, and another by *Scopas*, of whose handyworke there was *Minerva* also: yet there goeth no speech nor voice of any but onely of *Venus* abovesaid; than which, there cannot bee a greater argument to prove the excellencie of *Praxiteles* his worke; they seeme all but foils to give a lustre unto his *Venus*. Of his making there is the *Cupid* also, that *Cicero* reproched *Verres* with; the same for whose sake there is such resort and pilgrimage to Ihespiæ, and which standeth now shrined within the \* schools of

\* *Scholis*: certaine galleries where learned men were wont to meet, & (either walking or sitting) to discourse of learning, and to dispute. And yet there were other *Scholes*: withdrawing places in baines, where those that came gave attendance until there were roume void by others going forth.

**A** of *Oc̄avia*. Hee made also another *Cupid* all naked, for them of *Parium*, a cittie within *Propon-tis*, howbeit in the nature of a colonie governed by the *Romane* lawes, and owing service to their high court: comparable it was unto his *Venus* at <sup>Gnidus</sup> ~~Genedos~~, as well for beaurie and excel-lencie of workmanship, as for the like abuse and villanie done unto it; for one *Alchidas* a *Rhodian* loved this *Cupid*, and (ashamefull thing to speake) defiled both himselfe and it; like a most filthie and profane villaine. Moreover, at *Rome* there be divers peeces of *Praxiteles* his mak-ing, to wit, *Flora*, *Triptolemus*, and *Ceres*; within the gardens of *Servilius*; the images of *Good-adventure*, and *Good-fortune* both, which are in the *Capitoll*; also the religious women of the order of *Bacchus*, to wit, the furious *Manades* which also they name *Thyades*; also the holy nuns or votaries called *Caryatides*; and *Silenus*, standing among the monuments and bookes within the librarie of *Asinius Pollio*, together with *Apollo* and *Neptune*. Thus much may suffice to have been spoken of *Praxiteles*.

**B** *Praxiteles* left behind him a sonne named *Cepheissodorus*, who was his fathers heire everie way, as well of his excellent and singular cunning as his worldly goods: of his handyworke there is to bee seene at *Pergamus*, a \* couple of little boyes clipping, embracing, and kissing one ano-ther; a most daintie and exquisit peece of worke, and much spoken of and highly praised: a man that saw them would verely beleeve and say, they dented with their fingers into a bodie of flesh, rather than a statue of marble. At *Rome* there bee images that came out of his hand, to wit, *Latona* within the temple upon mount *Palatine*, *Venus* within the librarie or monuments of *Asinius Pollio*, *Æsculapius* and *Diana* in the temple of *Inno*, standing within the pourpris or

**C** quadrant of *Oc̄avias* galleries.

*Scopas* followeth these in order of narration, but striveth to match them in praise of worthie workmanship: hee engraved and wrought the images of *Venus*, *Pothos*, and *Phaëton*, which three be honoured among the *Samothraccians* in all ceremonious devotion, as right holy saints; likewise of *Apollo*, which standeth within mount *Palatine*; of the faerie goddesse *Vesta*, sitting in a chaire, accompanied with two \* hand-maidens set upon the ground of each hand of her, which are to bee seene within the gardens of *Servilius*: like unto which, there be other such da-mosels, and ladie *Vesta*, remaining within the monuments or librarie of *Asinius* before said; where also there is one *Canephoros*, to wit, a virgin bearing upon her head a flasket of holy re-liquies; all of *Scopas* his making. But of all that ever hee wrought, there is most account made of

**D** those images which are in the chappell of *Cneus Domitius*, within the cirque of *Flaminius*; to wit, *Neptune* himselfe; and dame *Thetis*, and her sonne *Achilles*; the *Sea-nymphs* or *Meermaids* also called *Nereides*, mounted upon *Dolphins*, *Whales*, and mightie *Sea-horses* called *Hippo-campi*, and sitting upon them: moreover, the *Sea-trumpeters* *Tritones*, with all the quire and traine attending upon *Sir Phorcus* a *Sea-god*, and the mightie fishes called *Pristes*, besides ma-ny other monsters of the sea; all wrought by one and the same hand so curiously, that if he had sitten about the making of them all his life time and done nothing at all else, a man would have thought it worke enough, and a great deed. But moreover and besides these above rehearsed, and many more which wee are not come to the knowledge of, we have here with us at *Rome* the image of *Mars*, made gyant-like after the manner of a colosse, yet sitting within the temple of

**E** *Brutus Callaiscus*, which standeth close unto the said cirque, in the way as men goe from thence to the gate *Labicana*. In the same place there is moreover another *Venus* naked, and wrought by the hands of *Scopas*, which seemeth to goe beyond that other *Venus* of *Gnidus* that *Praxi-teles* made; which image alone were able (no doubt) to give name to any other cittie where it should stand; and to ennoble the place: But at *Rome* verely there bee so many peeces besides; and those so stately and sumptuous withall, that they obscure and darken it (as it were) in some sort. Moreover, the exceeding great affaires and the busie negotiations (whereof there is such a multitude and a world as it were in that cittie) withdraw all men from the contemplation and beholding of such things, bee they never so singular: for to say a truth, it belongeth rather to idle persons to looke and gaze upon these matters, and fitter for a place where there is little or

**F** no stirring, but all quiet and silent: which was the cause that no man knoweth who was the work-man that made the images of *Venus*, which *Vespasian* the Emperour dedicated in the ramparts and building of his temple of *Peace*: and yet if it stood anywhere else than at *Rome*, it might seeme nothing inferiour in name to the auncient works of old time. As little certaintie there is likewise of that image wrought in marble, which representeth dame *Niobe* readie to die, together

\* *Symplegma*:  
this may be  
meant of two  
wrestlers bee-  
ing at handy-  
gripes.

\* *Chamæreas*

with all her sweet children, and standeth in the temple of *Apollo* surnamed *Sofianus*, whether *Scopas* or *Praxiteles* made it: no more than father *Ianus*, which *Augustus Caesar* brought out of *Egypt* and dedicated in his owne temple, is known out of whose shop it came; notwithstanding now it be guilded all over: semblably, there standeth in the courtly pallace of *Octavia*, the image of *Cupid* holding a thunderbolt or lightning in his hand, readie to shoot; but it is a question who was the maker of him? and yet this is affirmed, That the said *Cupid* was made by the lively paterne of *Alcibiades*, who at that age was held to be the fairest youth that the earth did beare. In the same place, and namely in the schoole or gallerie of learned men, there be many more images highly commended, and yet no man knoweth who wrought them: As for example, four that resemble *Satyres*; of which, one seemeth to carrie on his shoulders prince *Bacchus* arraied like a girle in a side coat or gown; another likewise beareth yong *Bacchus* in the same order, clad in the robe of his mother *Semelle*; the third maketh as though he would still the one *Bacchus* crying like a child; the fourth offereth the other a cup of drink to allay his thirst. Furthermore, there be two images in habit and forme foemine, representing gales of wind, & these seem to make saile with their owne cloaths. As doubtfull also it is, who made the images within the railed enclosure in *Mars* field named *Septa*, which doe represent *Olympus*, *Pan*, *Chiron*, and *Achilles*; and yet so excellent peeces they be, that men esteeme them worthie to be kept safe, & satisfaction to be made with no lesse than their death, under whose hands and custodie they should miscarrie. But to returne againe unto *Scopas*; he had concurrents in his time, and those that thought themselves as good workemen as himselfe, to wit, *Bryaxis*, *Timotheus*, and *Leochares*, of whome I must write joyntly together, because they joyned all foure in the graving and cutting of the stately monument *Mausoleum*.

This *Mausoleum* was the renowned tombe or sepulchre of *Mausolus*, a petie king of *Caria*, which the worthie ladie *Artemisia* (sometime his queene, and now his widow) caused to be erected for the said prince her husband, who died in the second yeere of the hundredth *Olympias*: and verely so sumptuous a thing it was & so curiously wrought, by these artificers especially, that it is reckoned one of those matchlesse monuments which are called the \* seven Wonders of the world: From North to South it carrieth in length, sixtie three foot; the two fronts East & West, make the breadth, which is not all out so large; so as the whole circuit about, may contain foure hundred and eleven foot: it is raised in heighth five and twentie cubits, and environed with six and thirtie columns: one the East side, *Scopas* did cut; *Bryaxes* chose the North end; that side which regardeth the South, fell to *Timotheus*; and *Leochares* engraved at the West end: but Queene *Artemisia* (who caused this rich sepulchre to bee made for the honour and in the memoriall of her husband late deceased) hapned her selfe to depart this life before it was fully finished: howbeit these noble artificers whome shee had set a worke, would not give over when shee was dead and gone, but followed on still and brought it to a finall end, as making this account, that it would be a glorious monument to all posteritie, both of themselves and also of their cunning: and in truth at this day, it is hard to judge by their handyworke, who did best. There was a fift workeman also came in unto them; for above the side wall or wing of the tombe, there was a *Pyramis* founded, which from the verie battlements of the said wall was caried to the heighth of the building underneath it: the same grew smaller still as the worke arose higher, & from that heighth at everie degree (which in the whole were foure and twentie) was narrowed and taken in, untill at last it ended in a pointed broch: in the top whereof, there is pitched a coach with foure horses wrought curiously in marble; and this was the worke of *Pythis* for his part. \* So that reckoning this charriot with the sharpe spire, the *Pyramis* under it unto the battlements, and the bodie of the sepulchre founded upon the firme ground, the whole worke arose to an hundred and fortie foot in heighth. But to come unto some particular workes of *Timotheus* before said: his hand wrought that statue of *Diana* in marble which standeth at Rome in the chappell of *Apollo*, situat in mount *Palatine*: and yet the head belonging thereto, which now this image carrieth, *Aulanius Evander* set unto it in place of the former.

As touching *Menestrius*, men have in high admiration *Hercules* of his making; as also *Hecate*, which standeth in a chappell at *Ephesus* behind the great temple of *Diana*: the sextons or wardens of which chappell, give warning unto those that come to see it, that they looke not too long upon it for dazzling and hurting their eyes, the lustre of the marble is so radiant and splendid.

\* 1. The temple of *Diana* in *Ephesus*.

2. The sepulchre of *Mausolus*.

3. The colosse of the Sun at *Rhodes*.

4. The statue of *Jupiter Olympus*.

5. The wa's of *Babylon*.

6. The *Egyptian Pyramids*.

7. The obelisk of *Semiramis*. See *Cal. Rhod antiquar. lect. lib. 23. cap. 6.*

\* *Dalechampsius* suspecteth this place: but he thinkes a man may conceiv, even by the verie wordes of *Pliny*, that up the first *pyramis* of 2. cubits, there was raised another spire which lessened by 24 degrees, [like as wee may see in many steeples with us] and that might carrie so many foot, as being added to the rest, will make up the whole 140 from the ground.

- A** I cannot raunge in a lower degree unto these, the three Charites or Graces, which are to be seene in the Basse court before the Citadell of Athens; the which \* *Socrates* made; I meane not that *Socrates* whome I reckoned among painters, although some thinke hee was the same man. As for *Myro*, (whome I commended for a singular imageur in brasse) there is in marble of his pourtraying & engraving, an old woman drunken, which he made for them of Smyrna; a peece of worke as much esteemed and spoken of, as any other. And here I cannot but thinke of *Pollio Asinius*, who (as he was a man of a stirring spirit and quicke conceit) delighted to have his librarie and monuments to be enriched with such antiquities as these: for among them; a man shall see the Centaurs cary behind them upon their croupe, the Nymphs, which *Archeftas* wrought; the Muses named Thespiades, of *Cleomenes* his cutting; *Oceanus* and *Iuppiter*, done by the hand of *Eutochus*; the statues on horsebacke resembling women called Hippiades; which *Stephanus* wrought; the joynt-images of *Mercurie* and *Cupid*, called Hermerotes, the workmanship of *Tauriscus* (I meane not the graver, of whome I spake before, but another *Tauriscus* of Tralleis;) *Iupiter* furnamed *Xenius* or *Hospitalis*, which came out of the hands of *Pamphilus* an apprentice to *Praxiteles*: as for the brave peece of worke, to wit, *Zetus*, *Amphion*, *Dirce*, the Bull, and the bond wherewith *Dirce* was tied, all in one entier stone, which was brought from Rhodes to Rome; it was done by *Apollonius* & *Tauriscus*: these men made question of themselves, who should be their fathers? professing in plaine tearms, that *Menocrates* was taken and supposed their father, but indeed *Artemidorus* begat them, and was their father by nature: and in the same place; among other monuments, the statue of father *Bacchus* made by *Eutyobides*, is much commended. Moreover, neare unto the gallerie of *Octavia*, there is the image of *Apollo*, wrought by *Phibiscus* the Rhodian; and he standeth in a chappell of his owne. Item, *Ladona*, *Diana*, the nine Muses, and another *Apollo* naked. As for that *Apollo*, who in the same temple holdeth in his hand a harpe, *Timarchides* was the workman of it: but in the precinct or cloistre of the said galleries; and in the chappell of *Iuno*, there is the goddesse her selfe curiously made in marble, the handyworke of *Dionysius* and *Polycles*; but the image of *Venus* in the same place, *Phibiscus* wrought: all other statues there; came out of *Praxiteles* his hands. Moreover, *Polycles* and *Dionysius*, the sonnes of *Timarchides*, made that *Iupiter* which is in the next chappell: the images of *Pan* and *Olympus*, wrestling together in the same place, were the workmanship of *Heliodorus*; and this is one of the two fairest images coupled together as wrestlers, that are knowne in the world: as for *Venus* bathing her selfe, he also made her; but *Dadalus* standing by, *Polycharmus*. As touching one peece of worke that *Lysius* made, it may appeare how highly it was esteemed, by the honourable place wherein it stood; for *Augustus* *Cesar* late Emperour of happie memorie, to the honour of *Octavius* his father, dedicated it in mount Palatine over the triumphant arch there, & placed it within a shrine or tabernacle adorned with columnes: but what might this worke be? surely nothing else but a chariot with foure horses set unto it, *Apollo* and *Diana*, all of one entire peece. Within the gardens of *Seruilus*, I find there is great praise of *Apollo* made by *Calamis*; that singular graver in mettall: the religious priests and prophetesses also of *Phœbus*, called *Pythææ*, done by *Dactylus*; and *Callisthenes* the Historiographers statue, wrought by *Amphistratus*.
- E** Moreover, many cunning workemen there were, whose fame notwithstanding is obscured, by reason that albeit many singular peeces & those unmatched, have passed through their hands, yet for that many have joyned in the workmanship together, the number hath ben a checke and barre to the excellencie of some that went beyond their fellows; for neither is there one among them that goeth away cleare with the honor from the rest, nor many together can well be named for one thing: and this may be seene in the image of *Laocoon*, which remaineth within the palace of Emperour *Titus*, a peece of worke to be preferred (no doubt) before all pictures or cast images whatsoever; and yet we know not what one artificer to praise for it. *Agésander*, *Polydorus*, and *Athenodorus*, Rhodians, most excellent workemen all, agreed by one generall consent to expresse lively in one entire stone, *Laocoon* himselfe, his children, and the woonderfull intricat winding of the serpents, clasping and knitting them about: semblably, the houses Palatine of the *Cæsars*, a man shall see fully furnished with right excellent statues, which *Craterus* and *Pythodorus*, *Polydotes* with *Hermolaus*, another *Pythodorus* also joined with his fellow *Arthemion*, wrought together; as also those that *Aphrodisius* *Trallianus* alone himselfe, did cut. As for the temple called Pantheon, which *Agrippa* built, *Diogenes* of Athens enriched it with marble images. The virgins also going under the name of *Caryatides*, erected upon the chapters of the columnes in that

\* Some take this for the wife Philosopher so famous.

temple are commended, as few like unto them for workmanship: like as the other images which be advanced up to the verie top of the lanterne of the foresaid temple, are thought to be excellent peeces; howbeit, for that they stand so high and cannot well bee discerned, lesse speech there is of them. As touching that *Hercules*, in the honour of whome the Carthaginians were wont everie yeere to sacrifice the flesh of mankind, as an image nor regarded; for hee hath no place in any temple or chappell, neither is hee erected upon pillar, no nor so much as upon a base, but standeth upon the bare ground, just over-against the entrie to those galleries in Rome, called \* *Ad Nationes*: howbeit, the workmanship of this *Hercules* is not to be despised. There stood also beneath, the nine Muses called *Thespiades* under the temple of *Felicitie*, and as *Varro* saith, one *Iunius Pisciculus* (by place a gentleman of Rome) was enamoured upon one of them, so beautifull they were made: and yet to this day, *Pasiteles* cannot looke enough thereupon, but hath the same in great admiration: who also wrote five bookes, comprising all the famous and principall peeces of worke that are to be found in the world. This <sup>particlar</sup> ~~statue~~ was borne in the marches and coasts of Italie called *Græcia*, and together with the townes of that tract, was made a Romane free-denizen; being himselfe also a good cutter in stone, hee made thar image of *Iupiter* in yvorie which standeth in the chappell of *Metellus*, in the way which leadeth into *[Mars]* field. It happened upon a rime, that beeing about the Arsenall, where certaine wild beasts were, newly brought out of *Affrick*, he looked in at a grate to behold a lyon and to rake out the counterfeit of him; but as hee was engraving in stone according to the patterne, behold, out of another cage a panther brake loose, to no small daunger of that most curious and painfull workman: it is said, that hee made many workes, but in particular which were of his doing, it is not precisely set downe. Moreover, *M. Varro* doth highly magnifie *Arcefilaus*, of whose handyworke hee saith that he had a lionesse in marble, and certaine winged *Cupids* playing with her; of which, some seemed to hold her fast bound, others forced her to drinke out of a horne, others againe would seeme to shoe her with their socks; and all this prettie anticke-worke was of one entire stone. The same *Varro* writeth, that *Coponius* made the images of the fourteene nations, which are about the galleries or theatre of *Pompeius*. I find also by my reading, that *Canachus* (whome I commended for a good founder or imageur in brasse, in my catalogue of such artizans) wrought in marble likewise and cut many faire statues: neither is it meet, that *Samos* and *Barrachus* should be forgotten, who wrought the chappels that are within the close or cloister belonging to the galleries of *Octavia*, notwithstanding they were themselves *Lacedæmonians* borne. Some also are of opinion, that they were exceeding rich men, and that of their owne purses they defraied the charges of building those chappels, hoping to have had the honour to bee immortalized with the inscriptions in the forefront thereof: which being denied them, yet in another place and after another sort, they made means to eternize their name; for they devised in the foot or base of everie pillar (as it appeareth yet at this day) to cut the forme of a \* frog and a lizard, to represent thereby their owne names. Moreover, I cannot conceale from you one prettie thing to be observed; and which wee all know to bee true, That in one chappell of *Iupiter*, all the pictures therein, as also all the ceremoniall service thereto belonging, are respective altogether to the feminine sex: the which happening at first by meere chaunce, continued afterwards: for when the temple of *Iuno* was finished, the porters who had the carriage of the images ordained there to stand, mistooke their markes and carried thither those which were appointed for the chappell of *Iupiter*; and contrariwise those for *Iuno*, into the chappell of *Iupiter*: which beeing once done, was not altered againe, but taken for a presage, and religiously ever after kept, as if the verie gods themselves had so ordered and appointed it, and made a countrechange: which is the reason also, that in the foresaid chappell of *Iuno*, there is that kind of service which was meant for *Iupiter*.

To conclude, there have been certaine workemen that have growne to great name, by cutting and graving in small peeces of marble; and namely, *Myrmecides* devised to inchase in marble, a charriot with foure horses, and a man to drive the same, in so small a rounge, that a poore flie might cover all with her little wings. As for *Callierates*, he cut in stone the similitude and proportion of pismiers in so narrow a compasse, that a man cannot easily discern the feet and other parts of the bodie.

\* So named, by occasion of the statues of 14 nations there erected, as appeareth a little after.

\* For in Greek *Barrachos* is a frog, and *Samos* a lizard.

A

## CHAP. VI.

¶ When first began Marble stones to be used in building of privat houses. Who began at Rome to parget and cover walls with thin leaves of Marble. In what ages each kind of Marble came into use and request. Who invented cutting of Marble into thin plates: the devise and manner thereof. Of sand proper for building.

B

**T**HUS farre forth have I discoursed of the cutters and engravers in marble, and of those excellent artificers, who have been most renowned: In which Treatise I remember well, that the diapred and spotted matble all this while was of no regard: for all the antique peeces, which I have rehearsed, were made of the marble of Thasos, of the Islands Cyclades, as also of Lesbos: and yet this enclineth to a blackish or blewish colour somewhat more than the rest. As for marble spotted in sundrie colours, as also of the ordering, workmanship and use of any kinds of marble in building, *Menander*, who in his time was most curious of all others in discussing all such superfluitie, dealt first therein, but seldome medled hee withall: Howbeit, true it is, that at length pillars of marble were taken up to bee used in temples, not upon any pride, braverie, or magnificence (for as yet they knew not what such things meant) but for that it was thought, that they could not bee erected nor beare upon any thing stronger: and in that manner was begun the temple at Athens of *Jupiter Olympias*, out of which, *Sylla* brought those columnes which

C

served for his house and pallace in the Capitoll. Howbeit, even in *Homers* time a difference there was made betweene ordinarie stone and marble: For this Poët saith plainely, That *Paris* caught a rap upon the mouth with a marble stone: And yet whensoever hee extolleth and setteth out in the highest degree the most stately pallaces of kings and princes, hee never maketh mention of any other matter to adorne them withall; but of Brasse, Gold, Electrum, Silver, and Yvorie, and not one word of Marble. But, as I take it, the first time that these marbles of sundrie spots and colours were discovered, was in the quarries of the Islanders of Chios, by occasion that they digged for stone to fortifie their cittie with walls; whereupon *M. Cicero* plaieeth merrily upon them with a pleasant conceit: for when they made shew unto all that came, and among the rest to him; what wals they had built of marble, and seemed to take great pride in their sumptuous and magnificent building; What adoe is here (quoth *Cicero*) I would have marvelled much more at your wall and thought you had done a greater deed, if you had built it out of the quarie of Tyburtum. Certes, if marble had beene of any name and credit in old time, painters had not beene so highly honored as they were, nay, had there been (thinke ye) any reckoning made of them at all?

D

As touching the manner of slitting marble into thin plates, therewith to cover and seele as it were the outsides of wals, I wot not well whether the invention came from Caria, or no. The palace of *Mausolus* king of Caria, built at Halicarnassus, is the auncientest building that I can find in any record, garnished, set out and enriched with marble of Proconnesus, notwithstanding all the wals were reared of bricke. This prince changed his life in the second yeare of the 100 Olympias, which fell out to be the 302 yeare after the foundation of the citie of Rome. As for our Romans;

E

*Cornelius Nepos* writeth, That *Mamurra*, borne at Formia, a gentleman of Rome, and sometime Provost over the Pioners, Masons, Smiths, and Carpenters under *Cesar* in Fraunce, was the first who covered all the wals throughout his house which he had upon mount *Coelius*, with leaves of marble. Now when I speake of *Mamurra*, you must not bee offended, and thinke that I ascribe the invention hereof to a meane person; for I tell you, this is that *Mamurra*, whom the Poët *Catullus*, my countryman of Verona, so taunted and reviled in his verses; this is the man, whose house before said, testifieth better by prooffe and effect, than *Catullus* could by his Poësie expresse, That he had laid upon it and gathered into it all the riches of Gallia Comata: which was as much to say as all France, save only Provance, Languedoc, Savoy, and Dauphine. And well it might be so, for *Cornelius Nepos* before named addeth moreover and saith, That he was the first man, who caused

F

the pillars of his house to be of marble, and had not one of other matter, neither were those slight and slender, but solide and massie, even hewen out of the quarries either of Carystus or Luna. But after him, in proesse of time, *M. Lepidus* who was joined companion in the Consulship to *Catullus*, was the first man known to lay the sils, lintels & checks of his dores throughout his house with Numidian marble; & Confull he was in the 666 yeare, reckoning from the foundation of Rome:

but

but well shent and rebuked hee was for his labour. And verely, this was the first Numidian marble, as farre as I can find by any mention or token at all, brought over to Rome; not to serve in pillars onely and panels in the feeling of walls, as *Mamurra* employed his Carystian marble, but in \*middle workes, and in the basest of all, namely, in dore sils, lintels, and jambes. After this *Lepidus* some foure yeares, succeeded Confull *L. Lucullus*, who, as it should seeme by that which fell out, gave the name to Lucullean marble, for that he was so much delighted therein: he brought it first to Rome, and had a speciall fancie thereto, notwithstanding it were blacke otherwise: whereas all other men esteemed better of other coloured marble, or else spotted. This marble groweth in an Island lying within the river Nilus, and no marbles (as many kinds as there be) tooke name of him that loved them, but it alone. But among these men that were given to build with marble, *M. Scourus* was the first man, as I take it, that for the stage and forefront of his Theatre, made the walls of marble: but whether the same were of slit and sawne marble, or laid with good sound square ashler or no (as the temple of *Jupiter Tonans* in the Capitoll hill, is at this day built) I am not able to say for certaine: for as yet I doe not read or find by any signe, that Italie knew how to slit marble into leaves. But surely, whosoever devised that invention, to saw marble stone and to slit it into leaves for to serve the turne of riotous and wastfull persons, had a perillous head of his owne, and a shrewd. But would you know the cast of slitting marble? it is done with a kind of sand, and yet a man would thinke that it were the saw alone that doth the deed; for when there is an entrie once made by a very small line or trace, they strew the said sand aloft all the length thereof: then they set the saw to it, and by drawing it too and fro, the sand under the teeth thereof, maketh way downwards still, and so the stone, as hard as it is, they cut through in a trice: Now for this purpose the Æthiopian sand hath no fellow. And to this passe forsooth we are come, that wee cannot have marble to serve our turnes, unlesse we send as farre as into Æthiopia: nay, we must bee provided of sand to slit our marble with, out of India; from whence in times past, during the auncient discipline of Rome, it was thought too much and a shamefull thing, to fetch rich pearles. And yet this Indian sand is commended in a second degree: but the Æthiopian is the softest and better simply; for that sand curteth smooth and cleane as it goeth, and leaves no race at all in the work; the Indian maketh not so even and neat plares, howbeit, they that polish marble, fit themselves with this sand when it is burnt and calcined; for if they rub their leaves and plates therewith, it will make them slicke and faire; for otherwise, if it be not calcined to a fine powder, of it selfe it is churlish and rugged: which is the fault likewise of the sand that commeth from Naxos and Coptis, which commonly is called the Ægyptian sand: for these sands verely were used in old time to the cutting of marbles. Afterwards they met with a sand as good as the best, and went no farther than to a certaine bay or creeke in the Adriaticke sea or Venice gulfe, which being left bare when the tide is gone, they may at a low water easily discern to have bene cast up by the floud. And now adaires our sawyers of marble, make no more adoe, but take the first sand they come by (it makes no matter out of what river it be) this serves their turne well ynough; and thus they abuse & deceive the world, although few chapmen there be that know what losse there is by their marble leaves sawne in that sort: howbeit, such grosse sand as that, first maketh a wider slit in the main stone, and by consequence spendeth and consumeth more of the marble: againe, there is more worke and labour about the polishing therof, the saw and sand before said leaveth the faces of the stone so rugged and uneven: and by this meanes the plates become slight and thin before they can bee employed. To conclude, the sand from Thebais in high Ægypt, is very good to pollish withall: like as the grit that commeth of gravellie stones or pumish ground, serveth very well for the said purpose.

## CHAP. VII.

Of Whetstones and Grindstones, comming out of Naxos and Armenia:  
Of diverse kinds of Marble.

FOR polishing of statues and images made of Marble; for cutting, filing, and trimming of precious stones, Naxium served a long time; and was commended before any other stone: for by this word Naxium I understand the whetstones and grindstones that come out of the Island Cyprus: but afterwards, those which were brought from Armenia, woon the name from them, and were esteemed better.

- A** As for the sundrie sorts of Marble and their colours, to discourse of them in generall, were needlesse they are so well and easily knowne: and to reckon them all in particular, were endlesse, they be in number so many and infinit: for what corner of the world is there, where you shall not find one marble or other different from the rest? And yet in my Cosmographie, I have already written of the best and most excellent kinds of marble, as I had occasion to speake of the nations and countries where they be found. Howbeit, this would be noted, that all sorts of marble be not found in quarries and rockes, that stand upon veines thereof: for much you shall meet with, lying ebbe in the ground, and the same scattering by peeces here and there. But the Greene marble that commeth from Lacedæmon, is esteemed most precious, and to bee more gay and pleasant than all other. As touching the marbles called Augustum and Tiberium, they were found in Ægypt first after that sort lying loose and scattered, during the time that *Augustus* and *Tiberius* were Emperours of Rome, of whom they tooke their name. And albeit these marbles be flecked and spotted, yet they differ from the Serpentine marble called Ophites; for that the speckes in Ophites, doe resemble those in a serpents skin, whereupon it tooke that name: whereas the other two bee dittinguished with spots after a diverse sort: for Augustum hath veines curled, after the manner of waves, running round as it were like whirlepooles; and Tiberium spreadeth rather abroad in strakes, winding yet and turning after the order of whitish haire. Neither bee there any pillars found of the foresaid Serpentine marble, unlesse they bee very small. And of this marble there bee two kinds: the white, which is gentle and soft: the blacke, which is churlish and hard. Both of them are said to ease the headach, and to cure the sting of serpents, if they be but caried about one in peeces, either hanging at the neck, or otherwise tied to any part. Some there be who prescribe the whiter kind to bee applied accordingly for the phrensie and lethargie. Howbeit against serpents, there be who commend especially above the rest, that which of the colour of ashes they commonly call \*Tephria. As touching the marble of Memphis or great Cair in Ægypt, named thereupon Memphites, it is of the nature of these \*precious stones, rather than of quarries. The use hereof is to be ground into powder, and with vinegre to be reduced into a liniment, for to be applied unto those parts that are to bee cauterized or cut: for it so astonieth and benummeth the member, that it feeleth no paine, either by the searing yron or the Chyrurgians lancet. The Porphyrite marble, which also commeth out of Ægypt, is of a red colour: of which kind, looke which hath white spots or streakes running among, is called thereupon Leucostictos: And quarries there bee in Ægypt, standing wholly upon this marble, which yeeld so sufficient, cut and hew thereout as big and as huge peeces as you will. *Triarius Pollio*, Procuratour generall under *Claudius Caesar*, in the province of Ægypt, brought for the Emperour certaine statues of this Porphyrie, out of Ægypt: which new devise of his was not very well liked and accepted, for no man took example by him afterwards to doe the semblable. The Ægyptians also found in Æthiopia another kind of marble, which they call Basaltes, resembling yron as well in colour as hardnesse; and thereupon it tooke the name. The greatest peece of this marble that ever was found, *Vespasian Augustus* the Emperour dedicated in his temple of *Peace*, and it was a statue resembling the river Nilus, with sixtene little children playing about it; wherby is signified the number of cubits, unto which height the said river riseth when it is at the highest. It is said also, that within the temple of *Serapis* in Thebes, a cittie of high Ægypt, there is another statue not unlike to this marble Basaltes, and many thinke it was made for *Memnon*; & by report, every day at the sun-rising, so soon as the raies or beames doe beat thereupon, it seemeth to cracke and cleave. As for \*Onyx, our auncient writers were of opinion, That it was found in those daies upon the mountains of Arabia and no where else: yet *Sudimes* saith, that it is gotten in Germanie. *Cornelius Nepos* affirmeth, That there was at first great wonder made at the drinking cups of this stone: and afterwards, at the feet of rables and beds, of chaires and stooles likewise thereof: howbeit, afterwards (quoth he) *L. Lentulus Spinter* shewed at Rome wine vessels, as big as good barrels, such as came out of the Isle Chios with wine: but within five yeare after by his saying, he saw pillars also, and those two and thirty foot long, all of Onyx or Chalcedonie. But in proesse of time this stone altered and varied much: for *Cornelius Balbus* brought foure small pillars thereof, and shewed them in his Theatre for a straunge and miraculous sight. And in my time I have seen of them above thirtie, much fairer and bigger, which went to the making of a Summer parlour for pleasure, that *Callistus*, one of the enfranchised slaves of *Claudius Caesar* (a man well known for his exceeding riches and power) built for his owne selfe.

\*Here *Plinie* remembreth himselfe, and maketh a third kind of Ophites, as *Dioscorides* did before him  
\**Dios.* saith it is no bigger than a little pebble or gravel stone

\*or rather *Onyx-chise*, *Cassidonia*

## CHAP. VIII.

Of the stone called *Alabastrites*: likewise, of *Lygdinus* and *Alabandicus*.

**T**His Onyx stone, or Onychitis afore said, some name *Alabastrites*; whereof they use for to make hollow boxes and pots to receive sweet perfumes and ointments, because it is thought that they will keepe and preserve them excellently well, without corruption. The same being burnt and calcined, is very good for diverse plasters. This *Cassidonic* or *Alabaster* is found about *Thebes* in *Ægypt*, and *Damascus* in *Syria*: and this *Alabaster* is whiter than the rest. Howbeit, the best and principall simply is that which commeth out of *Carmania*: next to it in goodnesse is that of *India*: and then the *Alabaster* of *Syria* and *Asia*. The least esteemed of all other, is brought out of *Cappadocia*, and no beautie or lustre it hath at all. In sum, come it from what countrey it will, those peeces which stand most of a yellowish colour, like honey, spotted also in the head and nothing transparent, goe for the best. And generally throughout, looke where you meet with any in colour white, or resembling horne, is rejected for naught, like as whatsoever of it is like glasse.

As touching the stones *Lygdinus*, found in the mountaine *Taurus*; many are of opinion, That they be well neare as good as the former, for to keepe odoriferous ointments: and those for bignesse and capacitie, exceed not boules and good broad platters: passing faire and white they be: and in times past were wont to be brought onely out of *Arabia*. Moreover, there bee two kinds besides of marble, well esteemed both, and in great price, notwithstanding in nature they bee verie contrarie: the one is called *Coraliticus*, found in *Asia*; you shall not light upon any above two cubits long: in whiteneffe they come passing neare unto yvorie, and otherwise also they have a certaine resemblance unto it. The other called *Alabandicus*, after the name of the countrey that yeeldeth it, is contrariwise blacke: Howbeit, there is of it to bee found growing in *Miletus*, but not altogether so blacke, for it enclineth or declineth rather to a purple colour. This stone of *Miletus* will resolve in the fire, and commonly they use to melt it for drinking cups, in manner of glasses. To come now to the *Thebaicke* marble, marked it is with certaine drops here and there of a golden colour: and naturally it is found growing in that part of *Affricke*, which confineth upon the *Ægyptians*, and lieth under their jurisdiction. A peculiar propertie it hath by a secret in Nature, respectiue unto the eyes, to serue for to grind collyriés with, that is to say, those pouders which are appropriat to the diseases of that part. But about *Syene*, in the province of *Thebais*, there is a marble (thereupon called *Syrenites*) which sometime they named *Pyrrhopœilos*: The kings of *Ægypt* in times past (as it were upon a strife and contention, one to exceed another) made of this stone certain long beames, which they called *Obeliskes*, and consecrated them unto the Sun, whome they honoured as a god: And indeed, some resemblance they carrie of Sunne beames, when they are made to the forme of *Obeliskes*, and the verie *Ægyptian* name implieth so much. The first that ever began to erect these *Obeliskes*, was *Mitres*, king of *Ægypt*, who held his royall seat and court in *Heliopolis*, the citie of the Sunne; where hee was admonished in a dreame by a vision, so to doe: And thus much may appeare by the inscription of certaine letters engraven upon the said *Obeliske*: for those characters, figures, and formes that we doe see enchased in them, be the verie \* letters that the *Ægyptians* use themselves. After him, other princes also set up more of these *Obeliskes* in the abovenamed citie: and namely king *Sochis* for his part, foure in number, those carying in length eight and fortie cubits apeece. And *Ramises* (in whose reigne *Troy* was woon by the Greekes) erected an *Obeliske* fortie cubits long, in the said citie: but beeing departed from thence (for that he tooke pleasure in another citie, where sometimes stood the royall pallace of king *Mnevis*) he pitched on end another *Obeliske*, which caried in length \* a hundred foot wanting one, and on every side foure cubits square.

\* Hieroglyphica.

\* Undecenis, by the Grammaticall Analogue, should signifye nine or eleven;

but I take it, that here it is put for *undecenis*: otherwise there was no proportion betwene the height & the breadth. Neither is it like, that this proud prince, being removed from his former seat (where he had erected *Obeliskes* threescore and twelve foot high) unto another citie which he loved better, would set up a monument of nine or eleven foot, for his memoriall, as may appeare more in the next chapter.

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## CHAP. IX.

Of three Obeliskes. The first, of Thebes in high Egypt: the second, of great Alexandria in Egypt: and the third, which standeth at Rome in the large Cirque or shew-place.

**I**T is said, that *Ramises* abovenamed, kept twentie thousand men at worke about this Obeliske: The king himselfe in person when it should be reared on end, fearing least the engines devised for to raise it, and hold the head therof betweene heaven and earth, in the rearing should faile and not be able to beare that monstrous weight; because hee would lay the heavier charge upon the artificers that were about this enterprife, upon their uttermost perill, caused his owne sonne to bee bound unto the top thereof, imagining also, that the care of the engineers who undertooke the weighing up of this Obeliske, over the young prince, for feare of hurting him, would induce them also to bee more heedfull to preserve the stone. Certes, this Obeliske was a peece of worke so admirable, that when king *Cambyses* had woon the citie where it stood, by assault, and put all within to fire and sword, having burnt all before him, as farre as to the very foundation and underpinning of the Obeliske, commaunded expressely to quench the fire: and so in a kind of reverence yet unto a masse and pile of stone, spared it, who had no regard at all of the citie besides. Other Obeliskes there bee, twaine; the one erected by king *Smarres*, the other by *Eraphius*: both without characters, and the same are eight and fortie cubites in height apeece. At Alexandria, king *Ptolomeus*, surnamed *Philadelphus*, set up another Obeliske eightie cubites long, the which, king *Nectabis* before him had caused to be hewed out of the quarrie, plaine without any work: but much more difficultie there was in carying it from the quarrie, and setting it upright, than there had been labour in the hewing. Some write, That *Satyrus*, a great architect or engraver, conveyed it to Alexandria by the meanes of flat bottomes or leads. But *Calixenus* saith, That one *Phenix* did the deed, who caused a trench to be cut from the river Nilus, & to be caried (with water) as far as to the place where the Obeliske lay along: then hee devised two broad barges, prepared and well fraught with small squares of the same stone, a foot every way, to the double poise or weight of the Obeliske it selfe in proportion; by reason whereof, the vessels having their full load, might come under the Obeliske just, as it lay hollow overthwart the breadth of the fosse, with either end resting upon the bankes: which done, hee began to discharge the vessels underneath, & to throw out the stones wherewith they were laden, by meanes whereof, as they were lightened, they arose up higher and higher to the very Obeliske, and received the charge ordained for them. Hee writeth moreover, That there were six others like to it hewed out of the same mountaine, & the workman who cut and squared them, had fiftie talents for a reward. But the foresaid Obeliske was afterwards by the abovenamed king, erected in the haven of *Arfinoë*, in testimonie of love to *Arfinoë*, his wife and silter both. But for that it did hurt to the ship-docke there, one *Maximus*, a governour of *Ægypt* under the Romanes, removed it from thence into the market place of the said citie, cutting off the top of it, intending to put a finiall thereupon gilded, which afterwards was foreler and forgotten. Two Obeliskes more there were in the haven of Alexandria, neare to the temple of *Casir*, which were hewed out of the rocke by *Mesphes*, king of *Ægypt*, and those were two and fortie cubits in height. But above all other difficulties, it passeth what adoe there was to transport them by sea to Rome: and verely the ships provided or purpose therefore, were passing faire and wonderfull to see unto. As for one of the said ships which brought the former Obeliske, *Augustus Casar* the Emperour of famous memorie, had dedicated it unto the harbour or haven at *Puteoli*, there to remaine for ever as a miracle to behold, but it fortunèd to bee consumed with fire: the other, wherein *C. Casar* had transported the second Obeliske into the river, after it had been kept safe for certain yeares together to be seene (for that it was the most admirable Carrick that ever had been knowne to stote upon the sea) *Claudius Casar* late Emperour of Rome, caused it to be brought to *Ostia*, where, for the safetie and securitie of the haven, he sunke it, and therupon as a sure foundation, hee raised certaine piles or bastions, like turrets or skonces, with the sand of *Puteoli*: which being done, a new care and trouble there was to bring the Obeliske up the river *Tiberis* to Rome: Which being effected, it appeared well by that experiment, that upon the river *Tiberis* a vessell draweth as much water full, as *Nilus*. As touching the said Obeliske which *Augustus Casar* late Emperour erected in the great shew place or cirque at Rome, it was first cut off the

rocke

\* Whom some  
take to be A-  
misi.

rocke by \**Semneferteus*, king of Ægypt, in the time of whose raine, *Pythagoras* sojourned in Ægypt: and the same containeth a hundred and five and twentic foot and nine inches, besides the foot or base of the said stone. As for the other, which standeth in *Mars* field; being nine foot lower than it, hewed and squared it was by commaundement from *Sesoftris* king of Ægypt. In the characters engraven in both of them, a man may see all the Philosophie and religion of the Ægyptians, for they containe the interpretation of Nature.

CHAP. X.

¶ Of that Obeliske at Rome which standeth in *Mars* field, and serveth for a *Gnomon*.

AND as for that Obeliske which standeth in *Mars* field, *Augustus* *Cæsar* the Emperour devised a wonderfull meanes that it should serve to marke out the noonetide, with the length of day and night, according to the shaddowes that the Sunne doth yeeld by it: for he placed underneath at the foot of the said Obeliske, according to the bignesse and length therof, a pavement of broad stone; wherein a man might know the sixt houre or the mid day at Rome, when the shaddow was equall to the Obeliske; and how by little and little, according to certaine rules (which are lines of brasse, inlaid within the said stone) the daies doe encrease or decrease: A thing no doubt worth the knowledge, and an invention proceeding from a pregnant wit. *Manlius*, a renowned Mathematician and Astronomer, put unto the top of the said Obeliske a gilded ball, in such sort, that all the shaddow which it gave fell upon the Obelisk, and this cast other shaddowes more or lesse, different from the head or top of the Obeliske aforesaid. The reason whereof (they say) was understood from the sundrie shaddowes that a mans head doth yeeld. But surely for these thirtie yeares past or thereabout, the use of this quadrant aforesaid hath not been found true: and what the reason thereof should be, I know not, whether the course of the Sunne in it selfe bee not the same that heretofore, or be altered by some disposition of the heavens; or whether the whole earth be somewhat removed from the true centre in the middest of the world (which I heare say is found to be so in other places); or that it proceed by occasion of the earthquakes which have shaken the citie of Rome, and so haply wrested the *Gnomon* from the old place; or last of all, whether by reason of many inundations of *Tiberis*, this huge and weightie Obeliske hath settled & sunke downe lower (and yet it is said that the foundation was laid as deep under ground, as the Obelisk it selfe is above the ground.)

CHAP. XI.

¶ The third Obeliske at Rome in the *Vaticane*.

THERE is a third Obeliske at Rome, standing within the cirque or shewplace of the two emperours, *C. Caligula* and *Nero*: and this is the onely Obeliske knowne to have beene broken in the rearing. This was hewed and erected in Ægypt by *Nuncoreus*, the sonne of *Sesoftris*: which *Nuncoreus* caused another to bee set up of a hundred cubits in height, and consecrated it unto the Sunne, after he had recovered his sight upon blindness, according as he was advertised by the Oracle, which remaineth at this day.

CHAP. XII.

¶ Of the *Ægyptian* Pyramides, and of *Sphinx*.

HAVING thus discoursed of the Obelisks, it were good to say somewhat of the Pyramides also in Ægypt: a thing I assure you that bewraith the foolish vaine-glorie of the kings in that country, who abounding in wealth, could not tell what to doe with their money, but spent it in such idle and needlesse vanities. And verely most writers doe report, That the principall motives which induced them to build these Pyramides, was partly to keepe the common people from idleness, partly also because they would not have much treasure lying by them, least either their heires apparent, or other ambitious persons who aspired to be highest, should take occasion thereby to play false and practise treasons. Certes, a man may observe the great follies of those princes herein, That they began many of these Pyramides, and left them unfinished; as may

- A** may appeare by the tokens remaining thereof. One of them there is within the territorie under the jurisdiction of *Arfinoë*; two within the province that lieth to the government of Memphis, not farre from the Labyrinth, whereof also I purpose to speake: there are other twaine likewise in the place where sometimes was the lake Moeris, which was nothing else but a mightie huge fort, entrenched by mans hand in manner of a mote or poole: but the Ægyptians (among many other memorable and wonderfull workes wrought by their princes) speake much of these two
- \* Pyramides, the mightie spires and steeples whereof (by their saying) doe arise out of the verie water. As for the other three which are so famous throughout the world (as indeed they are notable markes to be kenned as farre off by sailers, and directions for their course) these are situate in the marches of Affricke upon a craggie and barrein mountaine, betweene the citie Memphis and a certaine Island or division of Nilus which (as I have said before) was called Delta, within foure miles of Nilus and six from Memphis, where there standeth a village hard unto it named Busiris, wherein there bee certaine fellowes that ordinarily use to climbe up to the top of them. Over-against the said Pyramides there is a monstrous rocke called Sphinx, much more admirable than the Pyramides, and forsooth the paisants that inhabit the countrey esteemed it no lesse than some divine power and god of the fields and Forrests: within it, the opinion goeth, that the bodie of king *Amasis* was intombed; & they would beare us in hand, that the rocke was brought thither, all and whole as it is: but surely it is a meere crag growing naturally out of the ground; howbeit wrought also with mans hand, polished and verie smooth and slipperie. The compasse of this rocks head (resembling thus a monster) taken about the front, or as it were the forehead,
- C** containeth one hundred and two foot, the length or heighth 143 foot; the heighth from the bellie to the top of the crowne in the head, ariseth to threescore and two foot. But of all these Pyramides, the biggest doth consist of the stone hewed out of the Arabicke quarries: it is said, that in the building of it there were 366000 men kept at worke twentie yeeres together: and all three were in making threescore and eightene yeeres and foure months. The writers who have made mention of these Pyramides, were *Herodotus*, *Euhemerus*, *Duris* the Samian, *Aristagoras*, *Dionysius*, *Artemidorus*, *Alexander Polyhistor*, *Butorides*, *Antisthenes*, *Demetrius*, *Demoteles*, & *Apion*: but (as many as have written hereof) yet a man cannot know certainly and say, This Pyramis was built by this king: a most just punishment, that the name and authours of so monstrous vanitie, should be buried in perpetuall oblivion: but some of these Historiographers have reported,
- D** That there were a thousand and eight hundred talents laid out onely for radish, garlick, and onions, during the building of these Pyramides. The largest of them taketh up eight acres of ground at the foot, foure square it is made, and everie face or side thereof equall, containing from angle to angle eight hundred fourescore and three foot, and at the top five and twentie: the second made likewise foure cornered, is on everie side even, and comprehendeth from corner to corner seven hundred thirtie and seven foot: the third is lesse than the former two, but farre more beautifull to behold, built of Æthiopian stones; it carrieth at the foot in ech face between foure angles, three hundred threescore and three foot. And yet of all these huge monuments, there remaine no tokens of any houses built, no apparence of frames and engins requisite for such monstrous buildings: a man shall find all about them farre and neare, faire sand and small red gravell, much like unto Lentill seed, such as is to be found in the most part of Affricke. A man seeing all so cleane and even, would wonder at them how they came thither: but the greatest difficultie mooving question and marveile is this, What meanes were used to carrie so high as well such mightie masses of hewen squared stone, as the filling, rubbish, and mortar that went thereto? for some are of opinion, that there were devised mounts of salt and nitre heaped up together higher and higher as the worke arose and was brought up; which beeing finished, were demolished, and so washed away by the inundation of the river Nilus: others thinke, that there were bridges reared with bricks made of clay, which after the worke was brought to an end, were distributed abroad and employed in building of privat houses; for they hold, that Nilus could never reach thither, lying as it doth so low under them when it is at the highest, for to wash away the
- F** heaps and mounts abovesaid. Within the greatest Pyramis there is a pit 86 cubits deepe, & thither (some thinke) the river was let in. As touching the heighth of these Pyramides and such like, how the measure should be taken, *Thales Milesius* devised the means; namely, by taking the just length of a shadow when it is meet and even with the bodie that casteth it. These were the wonderfull Pyramides of Ægypt, wherof the world speaketh so much. But to conclude this argument,

\* *Herodotus* saith, they were 250 foot high above the water, and as many deepe under.

That no man should need to marveile any more of these huge workes that kings have built, let him know thus much, that one of them, the least (I must needs say) but the fairest and most commended for workmanship, was built at the cost and charges of one *Rhodope*, a verie strumper. This *Rhodope* was a bondslave together with *Æsop* a Philosopher in his kind, and writer of morall fables, with whome shee served under one master in the same house: the greater woonder it is therefore and more miraculous than all I have said before, that ever shee should be able to get such wealth by playing the harlot. Over and above the Pyramides abovesaid, a great name there is of a tower built by one of the kings of *Ægypt* within the Island *Pharos*, and it keepeth and commaundeth the haven of *Alexandria*, which tower (they say) cost eight hundred talents the building. And here, because I would omit nothing worth the writing, I cannot but note the singular magnanimitie of king *Ptolome*, who permitted *Sostratus* of *Gnidus* (the master workeman and architect) to grave his owne name in this building. The use of this watch-tower, is to shew light as a lanthorne, and give direction in the night season to ships, for to enter the haven, and where they shall avoid barrs and shelves: like to which there bee many beacons burning to the same purpose, and namely at *Puteoli* and *Ravenna*. This is the daunger onely, least when many lights in this lanterne meet together, they should be taken for a star in the skie; for that afar off such lights appeare unto sailers in manner of a star. This enginer or master workman abovesaid, was the first man that is reported to have made the pendant gallerie & walking-place at *Gnidus*.

## CHAP. XIII.

Of the Labyrinths in *Ægypt*, *Lemnos*, and *Italie*.

Since wee have finished our Obeliskes and Pyramides, let us enter also into the Labyrinths; which we may truly say, are the most monstrous works that ever were devised by the hand of man: neither are they incredible and fabulous, as peradventure it may be supposed; for one of them remaineth to be seen at this day within the jurisdiction of *Heracleopolis*, the first that ever was made, to wit, three thousand and six hundred yeers agoe, by a king named *Pesuccas*, or as some thinke *Tithoes*: and yet *Herodotus* saith, it was the whole worke of many KK. one after another, and that *Psammerichus* was the last that put his hand to it and made an end thereof. The reason that mooved these princes to make this Labyrinth, is not resolved by writers, but divers causes are by them alledged: *Demoteles* saith, that this Labyrinth was the roiall pallace and seat of king *Motherudes*: *Lycias* affirmeth it to be the sepulchre of king *Maris*: the greater part are of opinion, that it was an ædifice dedicated expressely and consecrated unto the Sun, which in my conceit commeth nearest to the truth. Certes, there is no doubt made that *Dædalus* tooke from hence the patterne and platforme of his Labyrinth which he made in *Crete*; but surely he expressed not above the hundredth part thereof, chusing onely that corner of the Labyrinth which containeth a number of waies and passages, meeting and encountring one another, winding and turning in and out everie way, after so intricat manner and so inexplicable, that when a man is once in, hee cannot possibly get out againe: neither must wee thinke that these turnings and returnings were after the manner of mazes which are drawne upon the pavement and plain floore of a field, such as we commonly see serve to make sport and pastime among boies, that is to say, which within a little compasse and round border comprehend many niles; but here were many dores contrived, which might trouble and confound the memorie, for seeing such varietie of entries, allies, and waies, some crossed and encountred, others flanked on either hand, a man wandred still and knew not whether he went forward or backward, nor in truth where he was. And this Labyrinth in *Crete* is counted the second to that of *Ægypt*: the third is in the Isle *Lemnos*: the fourth in *Italie*: made they were all of polished stone, & besides vaulted over head with arches. As for the Labyrinth in *Ægypt*, the entrie thereof (whereat I much marveile) was made with columns of stone, and all the rest stuffed so substantially and after such a wonderfull manner couched and laid by art of masonrie, that impossible it was they should in many hundred yeers bee disjoynted and dissolved, notwithstanding that the inhabitants of *Heracleopolis* did what they could to the contrarie; who for a spight that they bare unto the whole worke, annoied and empeached it wonderfully. To describe the site and plot thereof, to unfold the architecture of the whole, and to rehearse everie particular thereof, it is not possible; for divided the building is into sixteene regions or quarters, according to the sixteene severall governments in *Ægypt* (which they

**A** they call *Nomos*) and within the same are contained certain vast and stately pallaces which beare the names of the said jurisdictions, and be answerable to them: besides, within the same precinct are the temples of all the Ægyptian gods: over and above, fifteen little chappels or shrines, everie one enclosing a *Nemesis*, to which goddesse they bee all dedicated: to say nothing of many Pyramides fortie ells in heighth apeece, and everie of them having six walls at the foot, in such sort, that before a man can come to the Labyrinth indeed which is so intricat & inexplicable, and wherein (as I said before) he shall be sure to loose himselfe, he may make account to be wearie and tired out: for yet he is to passe over certaine lofts, galleries, and garrets, all of them so high that he must climbe staires of nintie steps apeece ere hee can land at them; within the which, a number of columns and statues there be, all of porphyrit or red marble, a world of images and statues representing as well gods as men, besides an infinit sort of other peeces pourtraied in monstrous and ugly shapes, and there erected. What should I speake of other rounmes and lodgings which are framed and situat in such manner, that no sooner are the dores and gates opened which lead unto them, but a man shall heare fearefull cracks of terrible thunder: furthermore, the passages from place to place are for the most part so conveyed, that they be as darke as pitch, so as there is no going through them without fire light: and still be we short of the Labyrinth, for without the maine wall therof, there be two other mightie upright walls or wings, such as in building they call *Ptera*; and when you are passed them, you meet with more shrowds under the ground, in manner of caves and countermines vaulted over head, and as darke as dungeons. Moreover, it is said, that about 600 years before the time of *K. Alexander the Great*, one *Circamnos* (an etinuch or groome of king *Nectabis* chamber) made some small reparations here about this Labyrinth, and never any but hee would goe about such a peece of worke. It is reported also, that while the maine arches and vaults were in rearing (and those were made all of foure square ashler stone) the place shone all about and gave light with the beams and plancher made of the Ægyptian *Acacia* sodden in oile. And thus much may serve sufficiently for the Labyrinths of Ægypt and Candie.

The Labyrinth in Lemnos was much like to them, onely in this respect more admirable, for that it had a hundred and fortie columns of marble more than the other, all wrought round by turners craft, but with such dexteritie; that a verie child was able to weld the wheele that turned them, the pins and poles whereby they hung were so artificially poised. The master devisers and architects of this Labyrinth, were *Zmilus*, *Rholus*, and a third unto them, one *Theodorus* who was borne in the same Island. Of this, there remaine some reliques to be seene at this day; whereas a man shall not find one small remnant either of the Italian or Candian Labyrinths: for meet it is that I should write somewhat also of our Labyrinth heere in Italie, which *Porfena* K. of Tuscane caused to be made for his own sepulchre; and the rather, because you may know that forrein kings were not so vain in expences, but our princes in Italie surpassed them in vanitie: but for that there goe so many tales and fables of it which are incredible, I thinke it good in the description therof to use the verie words of my author *M. Varro*: King *Porfena* (quoth he) was interred under the cittie *Clusnum* in Tuscane, in which verie place he left a sumptuous monument or tombe built all of square stone; thirtie foot it caried in breadth on everie side, and fiftie in heighth; within the base or foot whereof (which likewise was foure square) hee made a Labyrinth so intricat, that if a man were entred into it without a bottom or clue of thread in his hand, and leaving the one end therof fastened to the entrie or dore, it was impossible that ever he should find the way our again. Vpon this quadrant there stood five Pyramides or steeples, foure at the foure corners, and one in the mids, which at the foot or foundation caried 75 foot everie way in bredth, & were brought up to the heighth of 150: these grew sharpe spired toward the top, but in the verie head so contrived; that they met all in one great roundle of brasse which raught from one to the other, and covered them all in manner of a cap, and the same rising up in the mids with a crest most stately: from this cover there hung round about at little chains, a number of bells or cymbals, which being shaken with the wind, made a jangling noise that mought be heard a great way off, much like unto that ring of bels which was devised in times past over the temple of *Jupiter* at *Dodona*: and yet are we not come to an end of this building mounted aloft in the aire, for this cover over head served but for a foundation of foure other Pyramides, and everie one of them arose a hundred foot high above the other worke: upon the tops whereof there was yet one terrace more to sustaine five Pyramides, and those shot up to such a monstrous heighth, that *Varro* was ashamed to report it: but if wee may give credit to the tales that goe currant in Tuscane, it was equall to the

\* Which was  
250 foot : so  
that the whole  
was 500 foot.

whole \*building underneath. O the outrageous madnesse of a foolish prince, seeking thus in a G  
vainglorious mind to be immortalized by a superfluous expence which could bring no good at  
all to any creature, but contrariwise weakned the state of his kingdome ! And when all was done,  
the artificer that enterprised and finished the worke, went away with the greater part of the praise  
and glorie.

CHAP. XIII.

Of a garden made upon Terraces. Of a cittie standing all upon vaults  
and arches from the ground. And of the temple of  
Diana in Ephesus.

**W**Ec read moreover of gardens made in the aire ; nay it is recorded, that a whole cittie H  
(and namely Thebes in Ægypt) was built so hollow, that the Ægyptian KK. were wont  
to lead whole armies of men under the houses of the said cittie, in such sort as none  
of the inhabitants could beware thereof, yea and sodainly appeare from under the ground : a  
marveilous matter I assure you, but much more woonderfull in case the river Nilus also ran thro-  
row the mids of the said towne. But surely of this opinion am I, that if this were true, *Homer* no  
doubt would have written of it, considering he hath spoken so much in the praise and commen-  
dation of this cittie, and especially of the \* hundred gates that it had. But to speake of a stately  
and magnificent worke indeed, the temple of *Diana* in Ephesus is admirable, which at the com-  
mon charges of all the princes in Asia was \* two hundred and twentie yeers a building. First and I  
foremost, they chose a marish ground to set it upon, because it might not be subject to the danger  
of earthquakes, or feare the chinkes and opening of the ground : againe, to the end that so  
mightie and huge building of stone-worke should stand upon a sure and firme foundation (not-  
withstanding the nature of the soile given to be slipperie and unsteadfast) they laid the first couch  
and course of the ground-worke with charcole well rammed in manner of a pavement, and upon  
it a bed of wooll-packs : this temple carried in length throughout, four hundred twentie and five  
foot, in breadth two hundred and twentie : in it were a hundred and seven & twentie pillars, made  
by so many KK. and everie one of them threescore foot high ; of which, six and thirtie were cu-  
riously wrought and engraven, whereof one was the handyworke of *Scopas* : *Chersiphron* the fa-  
mous architect was the chiefe deviser or master of the works, and who undertooke the \* rearing K  
thereof : the greatest wonder belonging thereto was this, How those huge chapters of pillars, to-  
gether with their frizes and architraves, being brought up and raised so high, should be fitted to  
the sockets of their shafts : but as it is said, he compassed this enterprise and brought it to effect,  
by the means of certaine bags or sacks filled with sand ; for of these he made a soft bed as it were  
raised above the heads of the pillars, upon which bed rested the chapters, and ever as he emptied  
the nethermost, the foresaid chapters settled downward by little and little, and so at his pleasure  
hee might place them where they should stand : but the greatest difficultie in this kind of worke,  
was about the verie frontispice and maine linte-tree which lay over the jambes or checks of the  
great dore of the said temple ; for so huge and mightie it was, that he could not weld it to lay and  
bestow the same as it ought, for when hee had done what hee could, it was not to his mind, nor L  
couched and settled in the right place : whereupon the workman *Chersiphron* was much perplex-  
ed in his mind, and so wearie of his life, that he purposed to make himselfe away : but as he lay in  
bed in the night season, and fell asleepe all wearie upon these dumpish and desperat cogitations,  
the goddesse *Diana* (in whose honour this temple was framed, and now at the point to be reared)  
appeared sensibly unto him in person, willing him to be of good cheare and resolve to live still,  
assuring him that shee her selfe had laid the said stone of the frontispice, and couched it accord-  
dingly : which appeared true indeed the morrow morning, for it seemed that the verie weight  
thereof had caused it to settle just into the place, and made a joynt as *Chersiphron* would have wi-  
shed it. As touching all the other singularities belonging to this temple, and namely the gorge-  
ous ornaments that set it out, they would require many volumes to discipher and particularize M  
upon them ; and when all is done, little or nothing pertinent they are to the illustration of Na-  
tures worke, which is the principall marke that I aime at.

\* Οὐβανιστομ-  
πολι.

\* In the fortieth  
chap. of the 16  
book, he saith  
400.

\* After the  
flame was  
made.

CHAP. XV.

Of the proud temple in Cyzicum. The fugitive stone. The echo which resoundeth seven times to one crie. Of a great building without pin or nail of yron. The sumptuous and admirable edifices in Rome.

**T**Here is at this day a temple standing at Cyzicum, wherein the mason had bestowed threads of gold in all the joynts under everie stone throughout; and those were all faire polished: within this temple, prince *Cyzicus* (who caused it to be built) minded to dedicat the image of *Jupiter* in yvozie, and of *Apollo* in marble, setting a crowne upon his head. Certes, these joynts thus enterlaced with most fine and daintie threads; gave a woonderfull grace and beautie to the whole Church, by sending and breathing (as it were) from them certaine raies, which by reverberation cause all the images therein to have a glittering lustre: in such sort, that over and above the devise and wittie invention of the workeman, the verie matter also (although it be close couched and hidden betweene each stone) commendeth the price and riches of the worke.

Within the said towne there is a stone called the Fugitive or Runaway: The brave knights of Greece called Argonauts, who accompanied prince *Iason* in his voiage for the golden fleece; after they had used it for an anchar, left it there: but for that this stone was readie many times to run away and be gone out of their Prytaneum (for so they call their publicke hall) they souldred it fast with lead. In the same cittie, neare unto that gate which is called *Thracia*, there stand seven

**t**urrets, which doe multiplie a voice, and send backe many againe for one: this miraculous rebounding of the voice, the Greekes have a prettie name for, and call it *Echo*. True it is, that this repercussion and redoubling of the voice, proceedeth otherwhiles from the nature of the place, and most of all in vallies lying betweene hills; but at *Cyzicum* it cometh by fortune, and no such reason can bee given thereof. At *Olympia* the like is wrought by art, for there is a gallerie there made of purpose, which after a woonderfull manner delivereth the same voice which it receiveth, seven times backe, whereupon they call it *Heptaphonon*. Moreover, in *Cyzicum* there is a faire and large building, which (because they keepe courts and sit in councill there) is named *Buleuterion*: the same is built in such sort, as there goeth not one pin or nail to all the carpentrie thereof: and the stories are so laid, that a man may take away the beams and rafters without

**a**ny prop or shoare to support them, yea and bestow them againe fast enough without laces to bind them. After which manner, the <sup>wonderfull</sup> bridge at *Rome* was so framed over the river *Tiberis*; and a matter of religion and conscience was made thereof, to maintaine it so, in remembrance of the difficultie in taking it a peeces and breaking it downe, at what time as *Florantius Cocles* made the place good against the power of *K. Porfena*.

And now since the coherence of matters hath brought me to *Rome*, me thinks I should not doe amisse to proceed unto the miraculous buildings of this our cittie, to shew the docilitie of our people, and what prooffe there is of their progresse in all things, during the space of nine hundred yeers; that it may appeare how not onely in magnanimitie and prowesse they have conquered the world, but in magnificence also of stately and sumptuous buildings surmounted all

**n**ations of the earth: and as a man shall find this singularitie and excellencie of theirs, in the particular survey of everie one of their stately and woonderfull edifices as they have been reared from time to time, so if hee put them all rogether and take a generall view of them at once, hee shall conceive no otherwise of their greatnesse, than of another world assembled (as it were) to make shew in one place: for if I should reckon among great workes (as needs I must) the grand cirque or shew place built by *Cesar* Dictator, which tooke up of ground three stadia or furlongs in length, and one in breadth, containing also in edifices and rooms foure acres or jugera; wherein were bestowed to sit at ease and behold the sights with pleasure, two hundred and threescore thousand persons: what tearme should I give, but of Stately and Magnificent buildings, either

**u**nto the royall pallace of *Paulus Emilius*, enriched with goodly pillars of *Sinadian* marble out of *Phrygia*, most admirable to behold; or to the sumptuous Forum of *Augustus Caesar* late Emperour; or yet the temple of *Peace*, built by the Emperour *Vespasianus Augustus*, now living, the goodliest and fairest buildings that ever were: what should I speake of the temple \* *Pantheon*, made by *Agrippa* to the honour of *Jupiter Revengeer*; as also how before this time, *Valerius* of *Ostia* the architect or engineer, made a route over the great theatre at *Rome* against the time that

\* The round church of *Nesler*, dame now at *Rome*.

*Libo* exhibited his solemnitie of games and plaies to the people? Wonder wee at the dispences that *KK.* were at about their Pyramides? and wonder wee not rather that *Julius Caesar* Dictator disburfed for the purchase of that plot of ground only and no more wherein he built his Forum, \*H-S millies. a \* hundred millions of sesterces? And if there bee any here that take pleasure to hoord up money, and beloth to part with a penie, and love not to be at charges and lay forth ought, will they not make a wonder when they heare that *P. Clodius* (whome *Milo* slew) paid for the house wherein he dwelt, fourteen millions and eight hundred thousand sesterces? surely if they do not, I do; and take it to be as foolish an expence and as wonderfull, as that of the *KK.* in *Ægypt* above named: Likewise when I consider the debts that *Milo* himselfe ought, and which amounted to seventie millions of sesterces, I count it one of the most prodigious enormities that a mans corrupt mind can bring forth. But old men marveiled even in those daies at the mightie thick rampiers that *K. Tarquinius Priscus* caused to bee made, the huge foundations also of the Capitoll that he laid, the vaulted sinke also and draughts (to speake of a peece of worke the greatest of all others) which he devised, by undermining and cutting through the seven hills wherupon Rome is seated, and making the citie hanging as it were in the aire between heaven and earth, like unto Thebes in *Ægypt*, whereof erewhile I made mention; so as a man might passe under the streets and houses with botes. But how would they be astonied now, to see how *M. Agrippa* in his *Ædileship*, after he had been Consull, caused seven rivers to meet together under the citie in one main channell, and to run with such a swift streame and current, that they take all afore them whatsoever is in the way, and carrie it downe into Tyber: and being otherwhiles increased with sodaine showres and land-fluds, they shake the paving under them, they flanck the sides of the wals about them: sometimes also they receive the Tyber water into them when he riseth extraordinarily, so as a man shall perceive the streame of two contrarie waters affront and charge one another with great force and violence within under the ground: And yet for all this, these water-workes afore said yeeld not a jor, but abide firme and fast, without any sensible decay occasioned thereby. Moreover, these streams carrie downe estfoons huge and heaveie peeces of stones within them, mightie loads are drawn over them continually, yet these arched conduits neither settle & stoup under the one, nor be once shaken with the other; downe many a house falleth of it selfe, and the ruins beat against these vaults: to say nothing of those that tumble upon them with the violent force of skarefires, ne yet of the terrible earthquakes which shake the whole earth about them: yet for all these injuries, they have continued since *Tarquinius Priscus*, almost eight hundred yeers, inexpugnable. And here by the way I will not conceale from you a memorable example which is come into my mind by occasion of this discourse, and the rather, for that even the best and most renowned Chroniclers who have taken upon them to pen our Romane historie, have passed it over in silence: When this *K. Tarquinius* surnamed *Priscus*, caused these vaults under the ground to be made, and forced the common people to labour hard thereat with their owne hands, it happened that many a good Roman citizen being now over-toiled in this kind of worke (which whether it were more daungerous or tedious, was hard to say) chose rather to kill themselves for to be rid of this irkesome and painfull life; in such sort, that daily there were people missing, and their bodies found after they were perished. This king therefore, to prevent farther mischief, and to provide that his workes begun might bee brought to an end, devised a remedie which never was invented before, nor practised \* afterwards, and that was this, That the bodies of as many as were thus found dead, should be hung upon jebets, exposed not only to the view of all their fellow cittizens to bee despised as cursed creatures; but also to the wild and ravenous foules of the aire to be torne and devoured. The Romans (as they are the only nation under heaven impatient of any dishonor) seeing this object presented before their eyes, were mightily abashed; and as this mind of theirs had gained them victorie many a time in desperat battailes, so at this present also it guided and directed them: and beeing (as they were) dismayed at this disgrace, they made account no lesse to be ashamed of such an ignominie after death, than they now blushed thereat in their life. But to returne againe unto these sinke and water-workes of ours under the ground: *K. Tarquime* above named, caused them to be made so large and of such capacitie, that a good wain load of hay might passe within them. But all that ever I have said alreadie is nothing or at leastwise verie little, in comparison of one wonderfull thing which I am content to set down before I come to our new and moderne buildings: In that yeere when *M. Lepidus* and *Q. Catulus* were Consuls at Rome (according as I find all the best writers to agree) there was not a fairet and

\*H-S millies.

\* At Rome.

**A** and more sumptuous house in all Rome, than that wherein *Lepidus* himselfe dwelt: but verely before five and thirtie yeares were come and gone, there were a hundred houses and more braver than it by many degrees. Now, if a man list by this reckoning to make an estimat of the infinite masse of marble, as well in pillars as square Ashler, the rich and curious pictures, besides other sumptuous furniture, meet indeed for a king, which must of necessitie be employed in a hundred such houses, as might not onely compare with that most beautifull and gorgeous house of *Cæpulus*, but also exceed the same; as also the infinit number of other houses afterwards, even untill this day, which have gone beyond those hundred in sumptuosities: What would he say, and to what an unmeasurable proportion will all this arise? Certes, it cannot bee denied, but fire (which burneth many a stately pällace) doth say well to the plucking down of mans pride, and punishing such wastfull superfluities; and yet these and such like examples, will not reforme the abuses that reign in the world: neither will this lesson enter into our heads, That there is ought under heaven more fraile, mor tall, and transitorie, than man himselfe. But what do I stand upon those glorious edifices, when two pällaces onely have surpassed them all in costlinesse and magnificence. Twice in our time we have seene the whole pourprise of Rome to be taken up, for to make the pällaces of two Emperours, *C. Caligula*, and *Nero*: and as for that of *Nero* (because there might bee nothing wanting of superfluitie in the highest degree) hee caused it to bee all gilded, and called it was, The golden pällace. For why? those noble Romanes who were the founders of this our Empire, dwelt (no doubt) in such glorious and stately houses; those I meane who went from the very plough taile, or els out of their country cabines (where they were found at repast by the fire side)

**C** to manage the warres, to atcheeve brave feats of armes, to conquer mightie nations, and to return with victory triumphant into the citie; such, I say, as had not so much free land in the whole world as would serve for one of the cellats of these Prodigals. And here I cannot but thinke with my selfe how little in proportion to the magnificent buildings of these daies were those plots of grounds which in old time the whole state gave unto those invincible captaines by publicke decree for to build them houses upon, and how many of such places would goe to one of these in our time: And yet this was the greatest honour that they could devise to bestow upon those valiant and hardie knights, as it may appeare by \* *L. Valerius Publicola*, the first Consul that ever was at Rome, and had companion with him in that government *L. Brutus*, who had no other reward in recompence of his good service to the Commonweale, and so many demerits; as also by his

**D** brother, who in the same Consulship defeated the Samnites twice: where it is worth the noting, that in the patent this branch went withall, *That they were allowed to open the gates of their houses outwards, so as the doves might be cast to the street side*: this was in those daies the most glorious and honourable shew that such mens houses made, even those who had triumphed over the enemy. Howbeit, as sumptuous in this kind, as either *C. Caligula* or *Nero* was, yet shall they not enjoy the glorie of this fame, though you put them two and two together: for I will shew, that all this pride and excessse of theirs in building their pällaces (princes though they were & mighty monarchs) came behind the privat workes of *M. Scæurus*: Whose example in his *Ædileship* was of so ill consequence, as I wor not whether ever there were any thing that overthrew so much all good manners and orderly civilitie: in such sort, as hard it is to say whether *Sylla* did more dammage to the state, in having a \* sonne in law so rich and mightie, than by the proscription of so many thousand Romanes citizens. And in truth, this *Scæurus* when he was *Ædile*, caused a wonderfull peece of worke to be made, and exceeding all that ever had been knowne wrought by mans hand, not onely those that have been erected for a month or such a thing, but even those that have ben destined for perpetuitie, and a Theatre it was: the stage had three lofts one above another, wherein were three hundred and threescore columnes of marble; (a straunge and admirable sight in that citie, which in times past could not endure six small pillars of marble, hewed out of the quarrey in mount Hymettus, in the house of a \* most honourable personage, without a great reproch and rebuke given unto him for it;) the base or nethermost part of the stage, was all of marble; the middle of glasse (an excessive superfluitie, never heard of before or after; ) as for the uppermost, the

**F** boards, planks, and floores were gilded; the columnes beneath, were (as I have said before) fortie foot high, wanting twaine: and between these columnes (as I have shewed before) there stood of statues and images in brasse to the number of three thousand. The Theatre it selfe was able to receive fourescore thousand persons to sit well, and at ease. Whereas the compasse of *Pompeies Amphitheatre* (notwithstanding the citie of Rome so much enlarged, and more peopled in his time)

\* *Publius*, out of *Livie*.\* For *Sylla* married the mother of *Scæurus*.\* *L. Crassus*.

time) was devised for to containe no greater number than fortiethousand seats at large. As touching the other furniture of this Theatre of *Scavrus* in rich hangings, which were cloth of gold: painted tables, the most exquisit that could be found: plaiers apparell and other stufte meet for to adorne the stage, there was such abundance thereof, that there being caried backe to his house of pleasure at Tusculum the surplufage thereof, over and above the daintiest part, wherof he had daily use at Rome, his servants and slaves there, upon indignation for this wast and monstrous superfluities of their maister, set the said countrey house on fire, and burnt as much as came to a hundred millions of sesterces. Certes, when I consider and behold the monstrous humours of these prodigall spirits, my mind is drawne away still from the progresse of mine intended journey, and forced I am to digresse out of my way, and to annex unto this vanitie of *Scavrus* as great folie of another, not in masonrie and marble, but in carpentrie and timber: and *C. Curio* it was, hee who in the civile warres betweene *Cesar* and *Pompey*, lost his life in the quarrell of *Cesar*. This gentleman, desirous to shew pleasure unto the people of Rome at the funerals of his father deceased, as the manner then was, and seeing that he could not outgoe *Scavrus* in rich and sumptuous furniture (for where should he have had such a father in law againe as *Sylla*? Where could he have found the like mother to dame *Metella*, who had her share in all forfeitures and confiscations of the goods of outlawed citzens? and where was it possible for him to meet with such another father as *M. Scavrus*, the principall person of the whole cite, so long together, who parted stakes with *Marius* in pilling and polling of the provinces, and was the very receptracle & gulfe which received and swallowed all their spoiles and pillager) and *Scavrus* himselve verely, if hee might have had all the goods in the world, could not have done as hee did before, nor make the like Theatre againe, by reason that his house at Tusculum was burnt, where the costly and rich furniture, the goodliest rare ornaments which he had gotten together from all parts of the world, were consumed to ashes: by which fire yet this good hee got and prerogative above all other, That no man ever after him was able to match that sumptuositie of his Theatre. This gentleman (I say) *Curio*, all things considered, was put to his shifts, and devised to surpasse *Scavrus* in wit, since he could not come neare him in wealth. And what might his invention bee? Certes, it is worth the knowledge, if there were no more but this, that we may have joy of our owne conceits and fashions, and call our selves worthily, as our manner is, \* *Majores*, that is to say, superiour every way to all others. To come then to *C. Curio*, and his cunning devise, he caused two Theatres to bee framed of timber, and those exceeding big, howbeit so, as they might bee turned about as a man would have them, approach neare one to the other, or be remooved farther asunder as one would desire, and all by the meanes of one hooke apeece that they hung by, which bare the weight of the whole frame, the countrepoise was so even, and all the whole therefore sure and firme. Now he ordered the matter thus, that to behold the severall stage plaies and shewes in the forenoone before dinner, they should be set backe to back, to the end, that the stages should not trouble one another: and when the people had taken their pleasure that way, hee turned the Theatres about in a pricke against the afternoone, that they affronted one another: and toward the latter end of the day, and namely, when the fencers and sword plaiers were to come in place, he brought both the Theatres neare together (and yet every man sat still and kept his place, according to his rank and order) in somuch, as by the meeting of the hornes or corners of them both together in compasse, he made a faire round Amphitheatre of it: and there in the midst between, he exhibited indeed unto them all jointly, a sight and spectacle of sword fencers fighting at sharpe, whome he had hired for that purpose: but in truth, a man may say more truly, that he caried the whole people of Rome round about at his pleasure, bound sure ynough for stirring or remooving. Now let us come to the point, and consider a little better of this thing. What should a man wonder at most therein, the deviser or the devise it selfe? The workeman of this fabricke, or the maister that set him on worke? Whether of the twaine is more admirable, either the venterous head of him that devised it, or the bold heart of him that undertooke it? to commaund such a thing to be done, or to obey and yeeld to goe in hand with it? But when we have said all that we can, the follie of the blind and bold people of Rome went beyond all; who trusted such a ticklish frame, and durst sit there in a seat so moveable. Loe where a man might have seene the bodie of that people, which is commander and ruler of the whole earth, the conquerour of the world, the disposer of kingdoms and realmes at their pleasure, the divider of countiees and nations at their will, the giver of lawes to forraine states, the vicegerent of the immortal gods under heaven and representing their

\* The Romans delighted much in this word *Majores*, as may appear by their *More Maiorum*, &c.

-om 2/1 ben  
-at 2/2 2/3 2/4

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**A** their image unto all mankind : hanging in the air within a frame at the mercy of one only hooke, rejoicing and readie to clap hands at their owne daunger. What a cheape market of mens lives was here toward ! What was the losse at Cannæ to this hazard, that they should complaine so much as they doe of Cannæ ? How neare unto a mischeefe were they, which might have happened hereby in the turning of a hand ? Certes, when there is newes come of a cittie swallowed up by a wide chinke and opening of the earth, all men generally in a publicke commiseration doe greeve thereat, and there is not one but his heart doth earne ; and yet, behold the universall state and people of Rome, as if they were put into a couple of barkes, supported betweene heaven and earth, and sitting at the devotion onely of two pins or hookes. And what spectacle doe they behold, a number of fencers trying it out with unrebated swords ? nay ywis, but even themselves rather entered into a most desperat fight, and at the point to breake their necks every mothers son, if the scaffold failed never so little, & the frame went out of joint : Now surely by this prooffe, *Curio* had gotten a good hand over the people of Rome, and no Tribunes of the Commons with all their Orations could doe more : from that time forward he might make account to bee so gracious, as to lead all the tribes after him in any suits ; and have them hanging in the aire at his pleasure. What a mightie man with them might hee bee (thinke you) preaching unto them from the *Rostrum* ? What would not he dare to propose, having audience in that publick place before them, who could persuade them thus, as he did, to sit upon such turning and ticklish Theatres. And in truth, if we will consider this pageant upright, we must needs confesse & may bee bold to say, that *Curio* had all the people of Rome to performe a brave skirmish and combat indeed to honor and solemnize the funerals of his father before his tombe. And yet here is not all : for hee was at his change and varietie of magnificent shewes : and when he perceived once that the hookes of his frames were stretched ynough and began to be out of order, hee kept them still close together round in forme of a perfect Amphitheatre, and the very last day of his funerall solemnities, upon two stages just in the midst, he represented wrestlers and other champions to performe their devoire, and then all on a suddaine causing the said stages to be disjoined and hailed one from another a contrary way, he brought forth the same day the fencers & sword players who had woon the prise, and with that shew made an end of all. See what *Curio* was able to doe ! And yet was he neither king nor Kesar : he was not so much as a generall or commaunder of an armie ; nay, hee was not named for any great rich man : as whose principall state depended upon this, That when the great men of the citie, *Cesar* and *Pompey*, were skuffling together by the eares, hee knew well how to fish in a troubled water. But to leave *Curio* and such as he was with their foolish and idle expences, let us come to the miraculous workes that *Q. Marcius Rex* performed, and that to some good purpose : which if we consider and esteeme aright, passe all the other before rehearsed. This gentleman when he was Pretour, having commandement and commission both from the Senat, to reaire the conduits to the waters of *Appia*, *Anio*, and *Tepula*, which served Rome, did not that onely, but also conveighed a new water into the citie, which of his own name he called *Martia* : and notwithstanding that hee was to pierce certaine mountaines, and make trenches quite through them under the ground, for to bring the water thither from the Spring, yet hee performed all within the time of his Pretourship. As for *Agrippa*, whiles he was *Ædile*, besides the conduits from all other fountains which he scoured, repaired, and caused to keepe their currant : he brought another of his owne to the citie, which is knowne by the name of *Virgo* : he made seven hundred pooles for receipt of waters : a hundred and five conduits, yeelding water at cockes and spouts : besides a hundred and thirtie conduit heads in the fields, and the most of them built strongly with vaults, and adorned right stately. Moreover, upon these workes of his he erected statues and images, to the number of three hundred, partly of brasse, and partly of marble, besides foure hundred pillars of marble, and all within the compasse of one yeare. And if wee may believe his owne speech, discoursing of the acts done by him during his *Ædileship*, hee addeth moreover and saith, That the plaies and games which hee exhibited that yeare, for to doe the people pleasure, continued threescore daies together, wanting one : that hee caused a hundred threescore and ten baines and stouves to be made within the citie, wherein people of all sorts and degrees might bath and sweat of free cost, and not pay a denier ; the which remaine at this day, and have brought with them an infinit number of others. But of all the conduits that ever were before this time, that which was last begun by *C. Caligula Cesar*, and finished by *Claudius Cesar* his successour, passeth for sumptuousnesse : for they commaunded the waters from the two foun-

taines, Curtius and Cæruleus, whose heads were 40 miles of: and these they carried before them with such a force and to such an height, that they mounted up to the top of the highest hills of Rome, and served them that dwelt thereupon. This worke cost\* three hundred millions of sesterces. Certes, if a man would well and truly consider the abundance of water that is brought therby, and how many places it serveth, as well publicke as privat, in baines, stewes, and fishpooles, for kitchins and other houses of office, for pipes and little riverets to water gardens, as well about the citie, as in manors and houses of pleasure in the fields neare unto the citie; over & besides, what a mightie way these waters be brought; the number of arches that of necessitie must be built of purpose for to conveigh them; the mountaines that bee pierced and mined through to give way together, with the vallies that are raised and made even and levell with other ground: hee will confesse, that there was never any desseine in the whole world enterprised and effected, more admirable than this. In the ranke of these most memorable workes of man; I may well raunge the mountaine that was digged through by the same *Claudius Caesar*, for to void away the water out of the lough or meere Fucinus, although this worke was left unfinished for hatred of his\* successour: which I assure you cost an incredible and inenarrable summe of money, besides the infinit toile and labour of a multitude of workemen and labourers so many yeares together, as well to force the water which came upon the pioners from under the ground with devise of engines and windles up to the top of the hill, whereas it stood upon meere earth; as to cut and hew through hard rags and rockes of flint: and all this by candlelight within the earth, in such sort, as unlesse a man had been there to have seene the manner of it, impossible it is either to conceive in mind or expresse with tongue the difficulty of the enterprise. As for the peere and haven at Ostia (because I would make an end once of these matters) I will not say a word thereof, nor of the waies and passages cut through the mountaines, ne yet of the mightie piles and damns to exclude the Tuscane sea, for the Lucrine lake, with so many rampiers and bridges made of such infinit cost. Howbeit, among many other miraculous things in Ægypt, one thing more I will relate out of mine author *Papyrius Fabianus*, a great learned Naturalist, namely, That marble doth grow daily in the quarries: and in very truth, the farmers of those quarries, and such as ordinarily do labour and dig out stone, doe affirme no lesse; who upon their experience doe assure us, that look what holes and caves be made in those rockes and mountaines, the same will gather againe and fill up in time: which if it be true, good hope there is, that so long as marbles doe live, excesse in building will never die.

## CHAP. XVI.

¶ *The sundrie kinds of the Load-stone, and the medicines thereto depending.*

Now that I am to passe from marbles, to the singular & admirable natures of other stones; who doubteth but the Magnet or Loadstone will present it self in the first place? for is there any thing more wonderfull, and wherem Nature hath more travelled to shew her power, than in it? True it is, that to rockes and stones she had given\* voice (as I have already shewed) wherby they are able to answer a man, nay, they are ready to gaine say and multiplie words upon him. But is that all? what is there to our seeming more dull than the stiffe and hard stone? And yet behold, Nature hath bestowed upon it, sence, yea and hands also, with the use thereof. What can we devise more stubborne and rebellious in the owne kind, than the hard yron, yet it yeeldeth, and will abide to be ordered: for loe, it is willing to be drawne by the load-stone: a marvellous matter that this mettall, which rameth and conquereth all things else, should run toward I wot not whar, and the nearer that it approacheth, standeth still, as if it were arrested, and suffereth it selfe to bee held therewith, nay, it claspeth and clungeth to it, and will not away. And hereupon it is, that some call the load-stone \* Sideritis; others Heracleos. As for the name Magnes that it hath, it tooke it (as *Nicander* saith) of the first inventor and deviser thereof, who found it (by his saying) upon the mountaine Ida (for now it is to be had in all other countries, like as in Spaine also;) and (by report) a Neat heard he was: who, as he kept his beasts upon the foresaid mountaine, might perceive as he went up and downe, both the hob-nailes which were on his shoes, and also the yron picke or graine of his staffe, to sticke unto the said stone. Moreover, *Sotacius* ascribeth and setteth downe five sundrie kinds of the load-stone: the first, which commeth out of Æthyopia; the second, from that *Magnesia* which confineth upon *Macedonie*; and

\* Sesterium ter millies: howbeit *Budens* readeth quingenties, quinquagies, quinquies, and that is not much more than the sixt part; and yet by his computation ariseth to a million three hundred eighty five thousand and five hundred French crownes.  
\* Nera.

\* The echo.

\* Sideris in Greek is yron.

- A** namely, on the right hand, as you goe from thence toward the lake Bœbeis; the third is found in Echiium, a towne of Bœotia; the fourth about Alexandria, in the region of Troas; and the fifth in Magnesia, a country in Asia Minor. The principall difference observed in these stones, consisteth in the sex (for some be male, others female;) the next lieth in the colour. As for those which are brought out of Macedonie and Magnesia, they bee partly red, and partly blacke. The Bœotian loadstone standeth more upon red than blacke: contrariwise, that of Troas is blacke, and of the female sex, in which regard it is not of that vertue that others be. But the worst of all comes from Magnesia in Natolia, and the same is white: neither doth it draw yron as the rest, but resembleth the pumish stone. In summe, this is found by experience, That the blewer any of these loadstones be, the better they are and more powerfull. And the Æthyopian is simply the best, inso much, as it is worth the weight in silver: Found it is in Zimiri, for so they call the sandie region of Æthyopia: which country yeeldeth also the sanguine loadstone, called Hæmatites, which both in colour resembleth bloud; and also if it bee bruised, yeeldeth a bloudie humour, yea and otherwhiles that which is like unto Saffron. As for the proprietie of drawing yron, this bloud-stone Hæmatites is nothing like to the loadstone indeed. But if you would know and trie the true Æthyopian magnet, it is of power to draw into it any of the other sorts of loadstones. This is a generall vertue in them all, more or lesse, according to that portion of strength which Nature hath endued them withall, That they are very good to be put into those medicines which are prepared for the eyes: but principally they doe repress the vehement flux of humours that fall into them: being calcined and beaten into powder, they doe heale any burne or scald. To conclude, there is another mountaine in the same Æthyopia, and not farre from the said Zimiris, which breedeth the stone Theamedes that will abide no yron, but rejecteth and driveth the same from it. But of both these natures, as well the one as the other, I have written oftentimes already.

## CHAP. XVII.

*Of certaine stones which will quickly consume the bodies that be laid therein. Of others againe that preserve them a long time. Of the stone called Assius, and the medicinable properties thereof.*

- D** **W**ithin the Isle Scyros there is a stone (by report) which so long as it is whole and sound will swim and float upon the water: breake the same into small peeces, it will sink. Near unto Assos, a citie in Troas, there is found in the quarries a certaine stone called Sarcophagus, which runneth in a direct veine, and is apt to be cloven and so cut out of the rocke by flakes: The reason of that name is this, because that within the space of fortie daies it is known for certaine to consume the bodies of the dead which are bestowed therein, skin, flesh, and bone, all save the teeth. And *Mutianus* mine Author affirmeth, That looke what mirrors, \*currycombes, cloth, or shoes soever be cast into the said coffins with the dead, they will turne all into stone. Of this nature here be stones in Lycia and in the East countries, which if they bee hung or applied to living bodies also, will eat and fret them away. Yet the stone called Chernites, resembling yvorie, is more mild and gentle: for keepe it will and preserve dead bodies without consuming them at all, and in a sepulchre or coffin of this stone, the bodie of king *Darius* (they say) was bestowed. Touching the stone called Porus, like it is unto the marble of Paros for white colour and hardnesse, howbeit, nothing so weightie. *Theophrastus* writeth, That there be found in Ægypt certaine cleare and transparent stones, and those hee saith bee like unto the Serpentine marble Ophites: haply such there were in his time, for now are there none of them to bee found; but as they are gone, so there be new come in their place. As for the stone Assius, in tast it is saltish, but singular good to allay the paine of the gout, if the feet onely be put into a trough or hollow vessell made of that stone. Moreover, all greefes, paines, and infirmities of the legs, will be healed in such quarries: whereas in all metall mines, the legs take harme. Furthermore, this stone yeeldeth in the top
- F** of the quarrie a certaine light substance, apt to be reduced into a soft powder, which they call the floure of the said stone, and is as effectuell as the stone it selfe in some cases. Like it is for all the world to a red pumish stone. If it be mixed with Cyprian brasse or copper, it cureth the accidents of womens breasts: but being incorporat with pitch or rosin, it discusseth the kings evill, and any biles or botches. The same reduced into a lohoch to bee licked downe leasurely, serveth well in a

\**Svirigiles*. He meaneth those that be used in baines to fetch off the sweat and filth: He of our bodies,

phthysicke: and tempered with honey, it healeth up old ulcers and skinneth them cleane: and yet this proprietie it hath, to eat away any excrescence of proud flesh. The same is good for the bitings of wild and venomous beasts. Such morimals or sores as scorne ordinarie cures & be full of suppuration, it drieth. Finally, there is an excellent cataplasme made with it and beane-flower put together, for the gout. G

CHAP. XVIII.

*Of Yvorie minerall, digged out of the ground. Of stones that are of a bonie nature, and such, as their veines represent Date trees within: and of other kinds of stone.*

**T**heophrastus and Mutianus abovenamed, are verely perswaded, That there be some stones which engender others. And as for Theophrastus, he affirmeth, That there is a minerall Yvorie found within the ground, as well blacke as white: also, that there be bones growing within the earth, yea, and stones of a bonie substance. About Munda, a cittie in Spaine, where Cesar Dictatour defeated Pompey, there are found stones resembling Date trees, breake them as often as you will. There be also certaine blacke stones, whereof there is as great account made as of marbles: like as the stone also of the cape Tænara. And such blacke stones (Varro saith) be more firm and hard which come out of Africa, than those of Italie: and contrariwise, that there bee white stones harder to be wrought by the Turner, than the marble of Paros: The said Varro affirmeth, That the flint of Luna may be slit with the saw; whereas that of Tusculum will cracke and flie in peeces in the fire: also, That the darke and dusky Sabine stone, if it be sprinkled with oyle, will burne of a light fire: moreover, That about Volsinij there have been found quernes or hand-mill-stones framed readie for worke, yea, and some we have seene to turn about and grind of their own accord; but such have been taken for prodigies. And since I am fallen upon the mention of such mill-stones, there is not a countrey in the world affourdeih better of that kind than Italie dooth: neither doe such grow in the rocke, and are hewed forth, but be entire stones of themselves apart: and yet in some provinces there are none of them to be had at all. And in this kind there be of a more free and softer grit, which being smoothed and polished with a slicke stone, may seem a far off as if they were Serpentine marble: and verely, there is not a stone will endure better, or lie longer in building. For thus you must thinke, that all stones bee not of one and the same nature to abide raine and weather; heat of Summer and cold in Winter alike: for some be more durable than others, like as we find in sundrie kinds of timber. Finally, there be stones also, which may not away with the raies of the Moon: which in continuance of time will gather rust, yea, and with oyle will change their white colour. H

CHAP. XIX.

*Of Curalium or Pyrites, i. the Marcasin: and the medicinable vertues thereof. Of the stone Ostracites, and the Amiant: together with the properties serving in Physicke: also, of the stone Meitites, and the vertues thereof. Likewise of the Geat, and the effects that it worketh in Physicke. Of Sponges. Lastly, of the Phrygian stone, and the nature of it.*

**T**he mill-stone Curalium, some call Pyrites, because it seemeth to have great store of fire in it: howbeit, there is another fire stone going under the name of Pyrites or Marcasin, which resembleth brasse ore in the mine. And they say, that of it there is found great plenty in the Isle Cypros, and in those mines which are about Acarnania, where a man shall meet with one in colour like silver, and another like gold. These stones be calcined many and sundrie waies. Some boile them two or three times in honey, so long, untill all the liquor bee consumed: others burne them first in fire of coales, then they calcine them with hony, and afterwards wash them, after the manner of brasse. These stones thus prepared, are good in Physick, namely, to heat, to drie, to discusse, to subtiliat grosse humors, and to mollifie all schirrhosities or hard tumors. The same are much used also crude and uncalcined (being reduced into powder) for the kings evill, and fellons. Moreover, in the ranke of these Marcasines, some raunge certaine stones, which wee call quicke fire- I

**A** fire-stones, and of all others they be most ponderous: these bee most necessaric for the espials belonging unto a campe, for if they strike them either with an yron spike or another stone, they will cast forth sparks of fire, which lighting upon matches dipt in brimstone, drie puffs or leaves, will cause them to catch fire sooner than a man can say the word.

As touching the stones Ostracitæ, they have a resemblance to oyster shels, wherof they rooke their name: used they are much in stead of pumish stone to smooth and slicke the skin: taken in drinke, they staunch any flux of blood; and in forme of a liniment applied with hony, they heale the ulcers in womens breasts, and assuage their paine.

The \* Amiant stone is like unto Alume, and beeing put into the fire, looseth nothing of the substance: a singular propertie it hath to resist all enchantments and sorceries, such especially as **B** magicians doe practise. As for Gæodes, the Greeks have given it this significant name, because it containeth enclosed within the bellie a certaine earth; a medecine soveraigne for the eyes, as also for the infirmities incident as well to womens paps as mens genetoirs.

\* It is taken for Alume de plume.

The stone Melitites hath that name, because if it bee bruised or braied, it yeeldeth from it a certaine sweet juice in manner of honey: the same being incorporat in wax, is good to cure the flegmaticke wheales, and other pushes or specks of the bodie; it healeth likewise the exulceration of the throat: applied with wooll, it taketh away the chilblanes or angrie bloodyfalls called Epinyctides: like as the grieve of the mattice it easeth in the same manner.

The Geat, which otherwise we call Gagates, carrieth the name of a towne and river both in Lycia, called Gages: it is said also, that the sea casteth it up at a full tide or high water into the **C** Island Leucola, where it is gathered within the space of twelve stadia, and no where else: blacke it is, plaine and even, of a hollow substance in manner of the pumish stone, not much differing from the nature of wood; light, brittle, and if it bee rubbed or bruised, of a strong savour: looke what letters are imprinted with it into any vessell of earth, they will never be gotten out againe: whiles it burneth, it yeeldeth the smell of brimstone: but a wonderfull thing it is of this jeat stone, that water will soone make it to flame, and oile will quench it againe: in burning, the perfume thereof chalet away serpents, and bringeth women againe that lie in a traunce by the suffocation or rising of the mother: the said smoke discovereth the falling sicknesse, and bewraieth whether a young damsell be a \* maiden or no: the same being boiled in wine, helpeth the toothach; and tempered with wax, cureth the swelling glandules named the Kingsevill. They say that the **D** Magicians use this jeat stone much in their iorceries which they practise by the means of red hot axes, which they call Axinomantia; for they affirme, that being cast thereupon it will burne and consume, if that which we desire and wish shall happen accordingly.

\* If she drinke it fasting, presently it provoketh urine, if she be a pure virgin.

As for Spunges, I meane by them in this place certaine stones found in Spunges, & the same also doe engender naturally within them. Some there bee who call them Tecolithos, because they are good for the bladder, in this respect, that they breake the stone if they be drunke in wine.

As concerning the Phrygian stone, it beareth the name of the countrey where it is ordinarily found, and it groweth in lumps that be hollow in manner of a pumish stone: the order is to steep it well in wine before it be calcined, and in the burning to maintaine the fire with blast of bellows untill it wax red; then, to quench it againe in sweet wine, continuing this course three times: and **E** when it is thus prepared, it is good only for to scoure cloth and make it readie for the dier to take a colour.

CHAP. XX.

☞ *Of the red blood-stone Hæmatites, and the five sorts thereof: also of the blacke sanguine stone called Schistos.*

**T**He blood-stone Schistos and Hæmatites both, have a great affinitie one with another. As for the blood-stone Hæmatites, a meere minerall it is and found in mines of mettall: being burnt, it commeth to the colour of vermillon: the manner of calcining it, is much after that of the Phrygian stone, but wine serveth not to quench it: many sophisticat it with Schistos, and obtrude the one for the other: but the difference is soon knowne, for that the right Hæmatites hath red veins in it, and besides is by nature fraile and easie to crumble: of woonderfull operation it is to helpe bloudshotten eies: the same given to women to drinke, staie the immoderat flux that followeth them: they also that use to cast up blood at the mouth, find helpe by drinking it with the juice of a pomegranat: in the diseases likewise of the bladder it is verie effectuall:

and being taken in wine, it is soveraigne against the sting of serpents. In all these cases the bloud-stone Schistos is effectually, but weaker onely it is in operation: and yet among these sanguine or bloud stones, those are taken for the best and most helpfull which in colour resemble saffron; and such have a peculiar resplendent lustre by themselves. This stone beeing applied to weeping and waterie eyes with womans milke, doth them much good; and is soveraigne also to restrain and keepe them in, if they bee readie to start out of the head: And this I write according to the mind and opinion of our moderne authors. But *Sotacius* a verie auncient writer hath delivered unto us five kinds of bloud-stone, besides that *Hoematites* which is called *Magnes* or the load-stone: among which, he giveth the chiefe prize and principall praise to the *Æthiopian*, for that it is so soveraigne for to bee put into medecins appropriat to the eyes; as also into those which for their excellent operation be called *Panchresta*. A second sort he saith, is called *Androdamas*, blacke of colour, and for weight and hardnesse surpassing all the rest, whereupon it tooke that name; and of this kind there are found great store in *Barbarie*: hee affirmeth moreover, that it hath a qualitie to draw unto it silver, brasse, and iron: and for to make prooffe whether it bee good or no, it ought to bee ground upon the touch called *Basanites*; for it will yeeld a bloudie juice, the which is a right soveraigne remedie for the diseases of the liver. For the third kind of bloud-stone, he maketh the *Arabicke*, for that it is brought out of *Arabia*: as hard it is as the other, for hardly will there any juice come from it though it be put to the grindstone; and the same otherwhile is of a saffron colour. The fourth sort he saith, is called *Elatites*, so long as it is crude; but being once calcined, it taketh the name *Miltites*; a verie excellent thing for burns and scaldings, and in all cases much better than any ruddle whatsoever. In the fifth place he reckneth that which is called *Schistos*: this is held to be singular in repressing the flux of blood from the hæmorrhoid veins. But generally of all these bloudstones, he concludeth thus, That if they be pulverised and taken in oile upon a fasting stomacke, to the weight of three drams, they be right soveraigne for all fluxes of blood. The same authour writeth of another *Schistos* that is none of these *Hoematites*, and this they call *Anthracites*: and by his saying, found there is of it in *Affricke*, blacke in colour, which if it be ground upon a whetstone or grindstone with water, yeeldeth toward the nether end or side thereof that lay next unto the ground, a certain blacke juice; but on the other side, of a saffron colour: and hee is of opinion, that the said juice is singular for those medecines which be appropriat to the eyes.

## CHAP. XXI.

Of the foure kinds of the *Ægle-stone*, *Aëtites*: of the stone *Callimus*: of the stones *Sarnus* and *Arabus*: and of *Purpish stones*.

THE *Ægle-stones* called *Aëtites*, be much renowned in regard of the verie name that they carrie: found they are in *Ægles* nests, as I have shewed already in my tenth booke: and it is said, that they be two together, to wit, the male and the female: also that without them the *Ægles* cannot hatch, which is the reason that they never have above two yong *Ægles* at one aire. Of this *Ægle-stone* there be foure kinds: for one sort thereof is bred in *Affricke*; the same is verie small and soft, containing within it as it were in a wombe, a certaine clay which is sweet, pleasant, and white: the stone it selfe is brittle and apt to crumble, and this is thought to bee the female sex. The second, which is taken for the male, groweth in *Arabia*: hard this is and resembleth a gall nut in fashion, and the same otherwhile is of a reddish colour, having enclosed within the bellie thereof another hard stone. The third is found in the *Ile Cypros*; for colour much like to those that be engendred in *Affricke*, otherwise bigger and made more flat and broad than they: the rest be usually round in manner of a globe: this hath also within the wombe a sweet sand and other small gravelly stones, but it selfe is so tender that a man may crumble it between his fingers. The fourth kind is named *Taphiusus*, for that it is bred neare unto the cape *Leucas* in a place neare unto *Taphiusa*, on the right hand as men saile from the said *Taphiusa* toward *Leucas*: there is found of it in rivers, but the same is white and round: within the belly of it there is another stone called *Callimus*, and there is not a thing more tender than it. But to come unto the properties of these *Ægle-stones*: They are commended as singular for women with child, or four-footed beasts that are with young; for if they be hung about their necks, or otherwise tied to any part within the skin of a beast sacrificed, they will cause them to goe out their full time; but removed

**A** removed they must not be but at the verie time of deliverance, for otherwise the verie wombe or matrice would slip out withall; and unlesse they be removed then, they shall never be delivered. Within the same Isle Samos (wherein we praised the goldsmiths earth Tripolie) there is a stone likewise called Samius, very good to burnish and polish gold: the same serveth also in physicke together with milke; for ulcers of the eyes, being applied in manner aforesaid; and in that sort it cureth also their weeping and watering which hath continued a long time: the same being taken in drinke, helpeth the infirmitie and other accidents of the stomacke; it cureth the dizziness of the head, and restoreth those to their right senses againe who be troubled in their brain. Some are of opinion, that it is holefome to bee given unto those that are subject to the falling sicknesse, or difficultie of making water: besides, it is one of the ingredients that goe to the making of those medecines which be called Acopa: for to know whether it bee good, see that it be passing white, and heavie withall. It is said, that if a woman weare it hanging or tied about her, it will keepe her from untimely slips of her abortive fruit, and withall containe the matrice though it were given to fall downe too low.

Touching the stone Arabus, like it is to yvorie; a proper thing for dentifrices, if it be calcined and reduced to powder: a peculiar propertie it hath besides, to cure the hæmorrhoids, being applied thereto in lint, so that there be fine linnen cloaths laid afterwards thereupon.

I must not overpasse in silence, the treatise of pumish stones and their nature: I am not ignorant that in architecture and masonrie, they use to call by the name of Pumices or Pumishes those hollowed stones or bricks as if they were eaten into, which hang downe from those vaulted buildings which they call Musea, to represent a cave or hollow vault artificially made. But to speake more properly of those Pumishes which are used by women for to smooth and slicke their skin, yea and by your leave by men also in these daies; also for to pollish books, as *Catallus* saith, the best of them are found in Melos, Scyros, and the Islands of Ætolia: and those ought to be verie white, and according to their proportion exceeding lght: the same should be also as spongy as is possible, and drie without; easie to be beaten to powder, and in the rubbing betweene the fingers not apt to yeeld from them any sand. As for their medicinable vertues, they doe extenuat and drie, after three calcinings, so that regard be had in the torrifying, that it be done with cleane charcoles that burn cleare, and that they be everie time quenched with white wine: which done, they are to be washed like unto Cadmia or the Calamine stone; and being dried againe,

**D** they would be laid up in some drie place which is in any wise danke or given to gather mouldiness. The powder of this stone is commended principally in medecines for the eyes, for a gentle mundificative it is, and cleanseth the ulcers and sores incident unto them: it doth incarnat hollow skars and maketh them even with the rest about them. Some, after the third burning, suffer them to coole of themselves, and not by quenching; and chuse rather to beat them afterwards with some sprinckling of wine among: they enter likewise into those emollitive or lenitive plasters which are devised for the sores of the head or ulcers in the privities. The best dentifrices for to cleanse or whiten the teeth, bee made of the pumish. *Theophrastus* writeth, that great drunkards who drinke for a wager, use to take the powder of the pumish stone before-hand; for then they may, nay they must quaffe lustily indeed, for unlesse they bee filled with drinke, they are endangered by the foresaid powder. To conclude, hee saith, that so exceeding refrigerative it is, that if new wine doe worke or purge never so much, cast but a little pumish stone into it, you shall see it give over immediatly.

CHAP. XXII.

Of stones which be good for Apothecaries to make their mortars of: of soft stones: of the glasse-stone: of flints and the shining stone Phengites: of whetstones and grindstones: of other stones that serve in building, which resist the violence of fire and tempests.

**F** Our auncient writers in old time were carefull to find stones fit for mortars, and not onely to serve Apothecaries for to beat and pulverize their druggs, or painters to grind their colours, but the cookes also in the kitchin for to powder their spices: and in verie truth, they preferred the Ephesian marble before all others; and next to it, that of Thebais in high Ægypt, which I called before Pyrrhopœcilon, although some there be that name it Psaronium: in a

third degree they place a kind of Chalazius named Chrysites; but the Physicians make most account of that kind of whetstone which they call Basanites, because this stone sendeth nothing from it, for all the stamping and punning that is made in it. As for such stones as yeeld a certaine moisture from them, they are supposed to bee good for eyesalves, and therefore in that regard the Æthiopian marble is best esteemed for that purpose. As for the marble of Tænara, of Carthage called Poenicum, and the bloud-stone Homatites, they are all good (they say) for those compositions which stand upon saffron: but that Tænarian marble which is blacke, as also the white marble of Paros, is not so good for Physicians, who rather chuse the Alabastrite of Ægypt, or the white Serpentine marble: for this kind of Ophites it is wherof they make their vessels and barrels. In the Island Siphnus there groweth in the quarries, a stone, which they use to hew hollow, and by turners craft make vessels for the kitchen good to boile viands in; also verie handsom for platters and dishes to serve up meat to the table; much like unto the greene stone that cometh from Comus in Italie, which wee see ordinarily employed to those uses: but this proprietie hath the Siphnian stone by it selfe, that if it be once heat with oile, it beginneth to looke blacke and waxeth hard withall, being otherwise naturally exceeding soft: such difference ther is among stones. For on the further side of the Alps there be stones found exceeding soft: and in the province Belgica or Picardie, they have a certaine white stone, which they slit through with a saw as they doe timber, yea and with much more facilitie, wherewith they make plates that serve to cover their houses in manner of slates or tyles, both on the sides and also in gutter and ridge; yea and if they list, to make fine worke upon the rouses that may shine like unto peacocks feathers, which they call Pavonacea: and verely this kind of stone is apt also to be cloven.

\* Specularis lapis

Astouching \* Talc (which also goeth in the name of a stone) it is by nature much more easie to be cloven into as thin flakes as a man will. This kind of glasse stone, the hither part of Spaine onely in old time did affourd us, and the same not all throughout, but within the compasse of a hundred miles, namely about the citie Segobrica: but in these we have it from Cypros, Cappadocia, and Sicilie, and of late also it hath been found in Barbarie: howbeit, the best glasse-stone cometh from Spaine and Cappadocia, for it is the tendrest and carrieth largest pannels, although they be not altogether the clearest, but somewhat duskish. There be also of them in Italy about Bononia, but the same bee short and small, full of spots also and joyned to peeces of flint; and yet it seemeth that in nature they bee much like unto those that in Spaine be digged out of pits which they sinke to a great depth. Moreover, there is found of this Talc betweene other stones enclosed in a rocke and lying under the ground, which must be hewed out if a man would have them. But for the most part, this Talc lieth in manner of a veine in the mine by it selfe, as if it were perfily cut already by nature; and yet was there never any peece knowne to bee above five foot long. Some are of opinion, that it is a liquid humor of the earth congealed to an yce after the manner of cristall. Certes, that it groweth hard into the nature of a stone, may appeare evidently by this, That when any wild beasts are chaunced to fall into such pits where this glasse stone is gotten, the very marow of their bones (after one winter) will be converted and turned into a stonie substance like to the Talc it selfe. Otherwhiles there is found of this kind which is blacke; but the white is of a strange and wonderfull nature, for being (as it is well knowne) tender and brittle, nothing more, yet it will endure extreame heat and frozen cold, and never crack; nay you shall never see it decay for age, keepe it so long as you will, so that it may escape outward injuries: notwithstanding wee doe see many stones in building laid with strong mortar and cement, yet subject to age. There hath been devised another use also of Talc in smaller peeces, namely, to pave therewith the floore of the great shew-place or cirque in Rome, during the running of charriots and other feats of activitie there perfourmed, to the end that their whitnesse might give a more lovely glosse to commend the place. In the daies of Nero late Emperour, there was found in Cappadocia a stone as hard as marble, white and transparent and shining through, yea even on that side where it hath certaine reddish streakes or spots: in which regard, (for that it is so resplendent) it hath found a name to be called Phengites: Of this stone, the said Emperour caused the temple of *Fortune* to bee built called *Seia*, (which king *Servius* had first dedicated) comprised within the compasse of *Neroes* golden house: and therefore when the dores stood open in the daie time, a man might see within, the day light, after the manner of glasse-stones; yet so, as if all the light were within-forth onely, and not let in from the aire thorough the windowes. Moreover, king *Tuba* writeth, that in Arabia there is a certaine stone found, which

**A** which likewise shineth as glasse, whereof the inhabitants of those parts doe make their mirrours or looking-glasses.

It remaineth now, that I should proceed to those stones which are by workmen employed to good and necessarie uses: first of all, to those which serve to whet tools and instruments of yron, of which there be many sorts: Those of Candie, for a long time were of greatest name & most in request: in a second degree were those accounted which came from the mountaine Targetus in Laconia: but both the one and the other serve for no use, without oile. But among the grindstones and whetstones which are occupied with water, those of Naxos were in greatest price and most commended; next to them, those of Armenia, whereof I have already written. The stones of Cilicia will do well enough either with water or oile, it skilleth not whether: but the whetstones that come from Arsinoë, are onely used with water. There bee found in Italie whetstones, which with water will give a wonderfull keene edge; also beyond the Alps, and such they call Passernices. In a fourth ranke are to be reckoned those stones which serve with a mans spittle, and such be the hones that barbers occupie for to sharpen their rasors; but they are of little or no use at all because they be so soft and brittle: and of this kind, the chiefe are sent out of the hither part of Spaine from the countrey Flamminitana. As for other stones whereof I have not written already, they be all naught for building, so soft they be, and by that means nothing durable: and yet in some countries they have none other to build withall, as namely at Carthage in Africke, notwithstanding the walls of the houses there are subject to the vapours of the sea, are pinched and pearced with winds, yea and beaten with raine and weather; against which inconveniences the inhabitants are forced to keepe their walls with pitching, for otherwise (the stones are so tender and soft) the ordinarie parget of lime would fret and eat them: wherupon there goeth a pretie speech of the Carthaginians, that they doe contrarie to all others, in that they use pitch to their houses, and lime to their wines; for in truth they tun up their new wines with lime. There be found moreover about Rome other soft stones, to wit, in the territories belonging to Fidena and Alba: in Liguria likewise, Vmbria, and Venice, they have a white free stone, which may be easily cut with a toothed saw: these are verie tractable and easie to be wrought, and will last reasonable well, but within-house only; for if the weather lie upon them, if the raine beat, and the pinching frost come, they will pill and <sup>scale</sup>flake, yea and breake into peeces; neither bee they durable against the breath and vapour of the sea. The Tybutine stones, they will endure all other things well enough, onely they may not abide hot vapours, for if the heat of Summer take them, they will gape and be readie to cleave in sunder. As for flints, the blacke, and in some places the red also, are much commended: in certaine countries, the white be verie good; as namely, those in the quarries about Anicia within the territorie of Tarquinij about the lake neare unto Volsinij: also along the tract of Statona, there bee good building-stones that will take no harme by fire; these are commonly used for those monuments and memorials wherein ought is to be engraved; for they continue a long time and are not the worse for age: Of this kind of stone, the founders make their moulds for to melt brasse in. Moreover, there is a kind of greene stone, which woonderfully checketh and scorneth all fire; but in no place is there plentie thereof to bee had: and whereioever it is found, it groweth not in manner of a rocke or quarrie, but lieth scattered here and there. Of the rest that hitherto are not named, the pale stone is not good for building, and seldome will it serve to make mortar of. The round pebbles are lasting enough, and will endure any hardnesse, but surely in building nothing trustie, unlesse they be knit and bound with strong mortar and couched well together. Those that are gathered out of rivers make no sure building, for they seeme alwaies to relent and be moist: but for such stones as these, and generally for all those that we doubt, the onely remedie is to dig them out of the ground in Summer, to let them have two yeers seasoning in lying abroad and taking all kinds of weather before they be employed in building; and looke how much thereof hath caught harme by this means, the same will serve verie well in groundworks and foundations: and that which continueth still sound, you may be bold to put it in building, yea in open workes without-dore. The Greekes have a kind of wall which they make of hard pebbles or flint couched even and laid in order by line and levell, like as we doe in bricke walls; and this kind of building they call in masonrie Isodomon: but in case they be not even laid nor raunged streight, but that some part of the wall is thicker than others, they tearme it Pseudisodomon. A third manner they have which they name Emplecton, namely, when the front onely of the wall is smooth and even, for otherwise within they huddle and fill

one with another. Moreover, to lay a wall artificially and to bind the stones well, they ought in alternative course to ride & reach one over another halfe, so that the joint may fall out in the mids of a stone both above and under; a necessarie point to bee considered in the very mids of a wall if it be possible: if not so, yet in any case toward the sides and ends thereof: as for the middle of the wall within, it would be well stuffed and filled with any rubbish, rammell, and broken stones. There is a kind of net-worke building in masonry called Dictyotheton, ordinarily used in Rome, but subject it is to cracke and chinke. In sum, a wall would be built by rule and squire, by line and levell, and answerable to the plumbe.

## CHAP. XXIII.

Of Cisterns, and Lime: of sundrie sorts of Sand: of the tempering of Sand and Lime together for mortar: of faults in Masonrie: of Pargetting and other Rough-casting: of the proportion of Columns and Pillars.

FOR to make good cisterns which might hold water, the mortar that goeth thereto ought to be made of five parts of fine pure sand and gravelly together, to two parts of the most strong and binding lime that may be gotten; provided alwaies that the fragments of flint which are to be employed herein, be small, and exceed not the weight of one pound apeece: this done, not onely the bottome or paving, but the side-walls and the ends, ought to be rammed downe hard with yron beetles: howbeit, for to keepe good and cleare water, it were the better way to have alwaies two cisterns together, that in the former the water may settle & cast downe all the grounds to the bottome, and so the cleare water onely passe into the other as if it were strained through a fine colondre. As touching lime, *Cato Censorius* disalloweth that which is made of divers stones, or of sundrie colours: and to speake a truth, white stones are better to make lime than the hard, and such is more meet to lay stone withall in masonry; howbeit the lime which commeth of hollow and fistulous stones, is thought to serve better for to cover and parget walls. The lime which commeth of flint, is rejected both for the one and the other: also the lime made of stones digged out of the ground, is far better than of pebbles gathered from river sides: that which commeth of millstones is most profitable, for it is more fattie and glutinous than others. A straunge and wonderfull matter it is, that any thing after it hath been once burnt and calcined, should be set on fire againe with water. And thus much of Lime.

As touching Sand, there be three kinds thereof: the one is digged out of pitts in the ground, and this requireth a fourth part of lime to bee put unto it in making mortar: a second commeth out of river sides or the sea shore, and this would have a third part: and if there be besides another third part of potsherds beaten to powder and put thereto, the stufte or mortar will be the better. Betweene the Apennine hill and the river Po, there is no sand digged out of the ground, ne yet any sea sand at all. And verely, the greatest reason that cities fall to decay and be so ruinat, is this, For that the mortar beeing robbed of the due proportion of lime, hath not that binding as it ought, and so the walls built therewith are not sodred accordingly. Also, this would be observed, that mortar the elder that it is, the better it is found for building. Moreover, in the old laws which provide for the perpetuities of houses in auncient time, wee find it expressly set downe, That the undertaker to build a house at a certaine price, shall use no mortar under three yeers of age: and this was the reason that in those daies a man should not see any rough-cast or parget to rise or chawne illfavouredly as now they doe: and in truth, unlesse there be laid upon walls three coats or couches (as it were) of mortar made with sand and lime, and two courses over them of other mortar made of marble grit and lime tempered together, the walls will not be permanent nor otherwise faire and resplendent as they ought to be: and looke where walls be dampish and given to sweat a certaine salt humour or sal-petre, it were verie well to lay a ground underneath of mortar made of the powder of potheards and lime wrought together. In Greece they have a cast by themselves, to temper and beat in morters, the mortar made of lime and sand wherewith they meane to parget and cover their walls, with a great wooden pestill. As for the mortar made of marble-grit and lime together, the true mark to know whether it have making sufficient for building is this, namely, if it will not sticke to the shovell that worketh it, but will come out of the heape neat and cleane: but contrariwise, in whitening and fret-worke, the lime being soked and wet in water, ought to cleave fast like glew; neither ought it to bee tempered with water, but in the grosse

**A** grosse masse or lumpe. At Elis there standeth a temple consecrated to the honour of *Minerva*, wherein *Pannus*, the brother of *Phidias*, used a parget (as they say) which he tempered with milk and saffron together: and therefore at this day, if a man wet his thumbe with spittle, and rub it against the wall, he shall perceiue both the smell and tast of saffron to remaine still.

As touching pillars in any building, the thicker they stand one to another, the bigger & grosser they seeme to be. Our architects and masons make foure sorts of them: For they say, that such pillars as beare in compasse or thicknesse toward the foot, as much as commeth to the sixt part of the height, be called Dorique: those that carie but a ninth part, are Ionique: such as have a seventh part, be Tuscanique. And as for the Corinthian pillars, their proportion is answerable to the Ionique; onely this is the difference, that the chapters of these Corinthian pillars arise in height to as much as the compasse at the base taketh up: in which regard they seeme more slender than others. As for the height of the Ionicke chapter, it is just the third part of the thicknesse. The proportion ordinarily in old time for the height of pillars, was answerable to the third part of the breadth of the temple. In the temple of *Diana* at Ephesus, the invention was first practised to pitch the footfall of pillars upon a quadrant or square below, and to set chapters upon their heads. And as touching the proportion, it was thought sufficient in the beginning, if a colunne contained in compasse or thicknesse the eight part of the height; also, that the square of the quadrant under the base, should contain halfe the thicknesse of the pillar: finally, that the pillars should be smaller by one seventh part in the head, than at the foot. Over and besides these pillars, there be others also of the Atticke fashion, and those be made with foure corners, and the sides are equall.

## CHAP. XXIII.

*The medicinable properties of Lime. Also, as touching the Maltha used in old time, and of Plastre.*

**M**uch use there is of Lime also even in Physicke: but then there must be chosen that which is quicke and unqueint. Such lime is causticke, discussive, and extractive: the same also is proper to repressse corrosive ulcers that begin to spread and run far. If the said lime be tempered with vinegre and oile of roses, it maketh an excellent healing plastre, which will skin up a sore cleane. The same if it be incorporat with swines greace or liquid rosin and honey together, serveth also to set bones in joint: & the same composition is likewise good for the kings evill.

Concerning Maltha, it was wont to be made of quicke and new lime: for they tooke the limestone and quenched it in wine, which done, presently they punned it with swines grease and figs; hereof they made ordinarily two couches: and being thus tempered and laid, it was thought to be the fastest whitening that could be devised, and in hardnesse to exceed a stone. But looke whatsoever is to be pargetted with this Maltha or mortar thus prepared, ought first to be rubbed throughly with a size of oile.

Of neare affinitie unto Lime is Plastre, whereof be many kinds: for there is a kind of plastre artificiall, and namely in Syria and about Thurium, made of stone calcined in manner of lime: and there is of it that is digged out of the ground naturally, as namely, in the Isle Cyprus, and about the Perrhœbians. Neare Thymphæa, a citie in Ætolia, it lieth very ebbe and as it were even with the ground. As for the stone that is to be burnt for it, the same ought to be not unlike to the stone Alabastrites, or at leastwise to that which standeth much upon marble. In Syria they chuse for this purpose the hardest, and they burne the same with Cow dung, that it may the sooner be calcined. But the best plastre of all other is known (by experience) to be made of the Talc or the glasse stone aforesaid, or at leastwise of such as hath the like flakes as Talc. Plastre must be wrought and driven presently whiles it is wet and will run, for nothing in the world will so soone thicken and drie: and yet when it hath been used already, it may be beaten againe to powder, and serve the turne in new workes. Plastre serveth passing well to white wals or feeling; also for to make little images in fretworke, to set forth houses; yea, and the browes of pillars and wals, to cast off rain. To conclude, I may not forget that which befell to *C. Proculus*, a great favourit and follower of *Augustus Caesar*, who in an extreme fit of the paine of the stomacke, dranke plastre, and so killed himselfe wilfully.

¶ Sundrie kinds of paved floores : and when at first they began to be used at Rome. Of open terraces paved. Of Greekish pavements. And the first invention of arched or embowed rouses.

**T**He devise of paved floores arose first from the Greeks, who made them with great art, and curiously, in regard of the painting in sundrie colours which they bestowed therupon. But these brave painted floores were put downe, when pavements made of stone and quarrels came in place: The most famous workman in this kind, was one *Sofis*, who at Pergamus wrought that rich pavement in the common hall, which they call *Asaroton œcon*, garnished with bricke or small tiles enealed with sundrie colours: and hee devised, that the worke upon this pavement should resemble the crums and scraps that fell from the table, and such like stuffe as commonly is swept away, as if they were left still by negligence upon the pavement. Among the rest, wonderfull was his handiworke there, in pourtraying a Dove drinking, which was so lively represented as if the shadow of her head had dimmed the brightnesse of the water: there, should a man have seene other Pigeons sitting upon the brim of the water-tankerd, pruning themselves with their bills, and disporting in the Sunnes shine. The old paved floores, which now also are much used, especially under rouse and couvert, howsoever they came from barbarous countries, were in Italie first patted and beaten downe with heaue rammers; as we may collect by the very name it selfe, Pavement, which commeth of *Pavire*, i. to ram downe hard. As for that manner of paving with small tiles or quarrels engraven, the first that ever was seene at Rome, was made within the temple of *Iupiter Capitolinum*, and not before the third Punicke warre begun. But ere the Cimbrians warres began, such pavements were much taken up in Rome, and men tooke great delight and pleasure therein, as may appeare sufficiently by that common verse out of *Lucius* the Poët.

*Ante Pavimenta ata emblemata vermiculata, &c.*

Before the pavements checker-wrought in painted Marquettrie, &c.

As touching open galleries and terraces, they were devised by the Greekes, who were wont to cover their houses with such. And in truth, where the countrey is warme, such devises doe well: howbeit, they are dangerous and deceitfull, where there is store of rain and frost. But for to make a terrace so paved, necessarie it is first to lay two courses of bourds or plankes underneath, and those crosse and overthwart one the other: the ends of which plankes or bourds ought to be nailed, to the end they should not twine or cast atofside; which done, take of new rubbish two third parts, and put thereto one third part of shards stamped to powder, then with other old rubbish mix two five parts of lime, and herewith lay a couch of a foot thicknesse, and bee sure to ram it hard together. Over which there must be laid a coat or course of mortar, six fingers bredth thick: and upon this middle, couch broad square paving tiles or quarrels, and the same ought to enter at least two fingers deepe into the said bed of mortar. Now for that this floore or pavement must rise higher in the top, this proportion is to bee observed, that in every ten foot it gaine an inch and a halfe. After which, the pavement thus laid is to be plained & polished diligently with some hard stone: and above all, regard would be had, that the plankes or bourded floore were made of Oke. As for such as doe cast or twine any way, they be thought naught. Moreover, it were better to lay a course of flint or chaffe betweene it and the lime, to the end, that the said lime might not have so much force to hurt the bourd underneath. Requisit also it were to put underneath round pebbles among. After the like manner bee the spiked pavements made of flat tiles & shards. And here I must not forget one kind of paving more, which is called *Grecanicke*, the manner whereof is thus: The Greekes after they have well rammed a floore which they meane to pave, lay therupon a pavement of rubbish, or else broken tile shards; and then upon it, a couch of charcoale well beaten and driven close together, with sand, lime, and small cendres well mixed together: which done, they doe lay their paving stuffe to the thicknesse of halfe a foot, but so even, as the rule and square will give it; and this is thought to be a true earthen paved floore of the best making. But if the same be smoothed also with a hard slicke stone, the whole pavement will seeme all blacke. As for those pavements called *Lithostrata*, which bee made of diverse coloured squares couched in woikes,

- A** workes, the invention began by *Syllaes* time, who used thereto small quarrels or tiles at *Preneſte* within the temple of *Fortune*, which pavement remaineth to be ſeene at this day. But in proceſſe of time pavements were driven out of ground-floores, and paſſed up into chambers, and thoſe were ſealed over head with glaſſe: which alſo is but a new invention of late deviſed: for *Agrippa* verely in thoſe baines which hee cauſed to be made at *Rome*, annealed all the potterie worke that there was, and enamelled the ſame with diuerſe colours: whereas all others hee adorned onely with whiting: and no doubt he would never have forgotten to have arched them over with glaſſe if the invention had ben practiſed before, or if from the wals and partitions of glaſſe which *Scaurus* made upon his ſtage, as I ſaid before, anyone had proceeded alſo to rouſe chambers therewith. But ſince I am fallen upon the mention of glaſſe, it ſhall not bee impertinent to diſcourſe ſome-  
**B** what of the nature thereof.

## CHAP. XXVI.

*The firſt invention of Glaſſe, and the manner of making it. Of a kind of Glaſſe, called Obsidianum. Alſo of ſundrie kinds of Glaſſe, and thoſe of manie formes.*

- T** Here is one part of *Syria* called *Phoenice*, bordering upon *Iurie*, which at the foot of the mount *Carnell*, hath a meere named *Cendevia*; out of which the river *Belus* is thought to ſpring, and within five miles ſpace, falleth into the ſea, neare unto the colonie *Ptolemais*:  
**C** This river runneth but ſlowly, and ſeemeth a dead or dormant water, unwholeſome for drinke, howbeit, uſed in many ſacred ceremonies with great devotion; full of mud it is, and the ſame very deepe ere a man ſhall meet with the firme ground; and unleſſe it be at ſome ſpring tide, when the ſea floweth up high into the river, it never ſheweth ſand in the bottome; but then, by occaſion of the ſurging waves, which not onely ſtirre the water, but alſo caſt up and ſcoure away the groſſe mud, the ſand is rolled too and fro, and being caſt up, ſheweth very bright and cleare, as if it were purified by the waves of the ſea: and in truth, men hold opinion, That by the mordacitie and aſtringent qualitie of the ſalt water, the ſands become good, which before ſerved to no purpoſe. The coaſt along this river which ſheweth this kind of ſand, is not above halfe a mile in all, and yet for many a hundred yeare it hath furniſhed all places with matter ſufficient to make glaſſe. As  
**D** touching which deviſe, the common voice and fame runneth, That there arrived ſometimes certaine marchants in a ſhip laden with nitre, in the mouth of this river, and being landed, minded to ſeeth their victuals upon the ſhore and the very ſands: but for that they wanted other ſtones, to ſerve as trevets to beare up their pans and cauldrons over the fire, they made ſhift with certaine peeces of ſal-nitre out of the ſhip, to ſupport the ſaid pans, and ſo made fire underneath: which being once aſire among the ſand and gravell of the ſhore, they might perceive a certaine cleare liquor run from under the fire in very ſtreames, and hereupon they ſay came the firſt invention of making glaſſe. But afterwards (as mans wit is very inventive) men were not content to mix nitre with this ſand, but began to put the Load-ſtone among, for that it is thought naturally to draw the liquor of glaſſe unto it, as well as yron. Then they fell likewiſe to calcine and burne in  
**E** many other places thinning gravell ſtones, ſhels of fiſhes, yea, and ſand digged out of the ground, for to make glaſſe therewith. Moreover, diuerſe aouthours there bee who affirme, That the *Indians* uſe to make glaſſe of the broken peeces of *Cryſtall*, and therefore no glaſſe comparable to that of *India*. Now the matter whereof glaſſe is made, muſt be boiled or burnt with a fire of drie wood, and the ſame burning light and cleare without ſmoake, and there would be put thereto braſſe of *Cypros*, and nitre, eſpecially that which commeth from *Ophyr*. The furnace muſt bee kept with fire continually, after the manner as they uſe in melting the ore of braſſe. Now the firſt burning yeeldeth certaine lumpes of a fattie ſubſtance, and blackiſh of colour. This matter is ſo keene and penetrant whiles it is hot, that if it touch or breath upon any part of the bodie, it will pierce and cut to the very bone ere one be aware or doe feele it. Theſe maſſes or lumpes bee put into the fire  
**F** againe, and melted a ſecond time in the glaſſe houſes, where the colour is given that they ſhall have: and then ſome of it with blaſt of the mouth, is faſhioned to what forme or ſhape the workman will: other parcels poliſhed with the *Turners* inſtrument, and ſome againe engraven, chaſed, and embossed in manner of ſilver plates: in all which feats, the *Sidonians* in times paſt were famous artificers: for at *Sidon* were deviſed alſo mirroirs or looking glaſſes. Thus much as touching

ching the antique manner of making glasse. But now adaiēs there is a glasse made in Italie of a certaine white sand, found in the river Vultur⁹ for six miles space along the shore towns, from the mouth where he dischargeth himselfe into the sea, and this is betweene Cumes and the lake Lucrinus. This sand is passing soft and tender, wherby it may be reduced very easily into fine powder, either to be beaten in mortar or ground in mill: to which powder the manner is to put three parts of nitre, either in weight or measure; and after it is the first time melted, they use to let it passe into other furnaces, where it is reduced into a certaine masse, which, because it is compounded of sand and nitre, they call Ammonitrum: This must be melted again, and then it becommeth pure glasse, and the very matter indeed of the white cleare glasses. And in this sort throughout France and Spaine the manner is to temper their sand, and to prepare it for the making of glasse. Moreover, it is said, That during the reigne of *Tiberius* the Emperor, there was devised a certaine tem-

\* It is said, that whē a suppliant unto this Emperor came before him, and shewed unto him a glasse whole & sound which had ben of purpose broken before, hee caused him presently to be put to death. *Cæl. Rhodig. lib. 20. cap. 30.*

per of glasse, which made it pliable and flexible to wind and turne without breaking: but the artificer who devised this, was put downe, and his worke-house, for feare least vessels made of such glasse should take away the credit from the rich plate of brasse, silver, and gold, and make them of no price: and verely, this bruit hath run currant a long time (but how true, it is not so certain.) But what booteth the abolishing of glasse-makers, seeing that in the daies of the Emperour *Nero* the art was growne to such perfection, that two drinking cups of glasse (and those not big, which they called *Prerotos*) were sold for 6000 sesterces.

There may be raunged among the kinds of glasses, those which they call *Obsidiana*, for that they carie some resemblance of that stone, which one *Obsidius* found in *Æthiopia*; exceeding blacke in colour, otherwhiles also transparent: howbeit, the sight therein is but thicke and dusky. It serveth for a mirroir to stand in a wall, and in stead of the image yeeldeth backe shadows. Of this kind of glasse many have made jewels in manner of precious stones: and I my selfe have seene massive pourtraitures made thereof, resembling *Augustus* late Emperor of famous memorie, who was wont to take pleasure in the thicknesse of this stone, in somuch as hee dedicated in the temple of *Concord* for a straunge and miraculous matter, foure Elephants made of this Obsidian stone. Also, *Tiberius Caesar* sent backe againe to the citizens of *Heliopolis* a certain image of prince *Menelaus*, found among the moveable goods of one who had been lord governor in *Ægypt*, which he had taken away out of a temple, among other ceremoniall reliques: & the said statue was all of the Iaiet, called *Obsidianus*. And by this it may appeare, That this matter began long time before to be in use, which now seemeth to be renewed again and counterfeited by glasse that resembleth it so neare. As for the said Obsidian stone, *Xenocrates* writeth, That it is found naturally growing among the Indians; within *Samnium* also in Italie, and in Spain along the coast of the Ocean. Moreover, there is a kind of Obsidian glasse, with a tincture artificiall, as blacke as Iaiet, which serveth for dishes and platters to hold meat: like as other glasse, red throughout, and not transparent, called for that colour *Hæmatinon*. By art likewise there be vessels of glasse made white and of the colour of *Cassidonie*, resembling also the *Iacinct* and *Saphire*, yea, & any other colours whatsoever. In summe, there is not any matter at this day more tractable and willing either to receive any forme or take a colour, than glasse: but of all glasses, those be most in request and commended above the rest, which be white, transparent, and cleare throughout, comming as neare as it is possible to *Crystall*. And verely, such pleasure doe men take now adaiēs in drinking out of faire glasses, that they have in manner put downe our cups and boules of silver or gold. But this I must tell you, that this ware may not abide the heat of the fire, unlesse some cold liquor were put therein before: and indeed, hold a round ball or hollow apple of glasse full of water against the Sunne, it will be so hot, that it is ready to burne any cloth that it toucheth. As for broken glasses, well may they be glued and sodered againe by a warme heat of the fire, but melted or cast againe they cannot be whole; unlesse a man make a new furnace of peeces broken one from another: like as we see there be made counting rundles thereof, which some call *Abaculos*, whereof some are of diverse and sundrie colours. Moreover, this would be noted, That if glasse and sulphur be melted together, they will soder and unite into a hard stone. To conclude, having thus discoursed of all things that are knowne to be done by wit or art, according to the direction of Nature, I cannot chuse but marvell at fire and the operations thereof, seeing that nothing in a manner is brought to perfection but by fire; and thereby any thing may be done.

A

## CHAP. XXVII.

¶ The wonderfull operations of Fire : the medicinable properties that it hath : and the prodigious significations observed thereby.

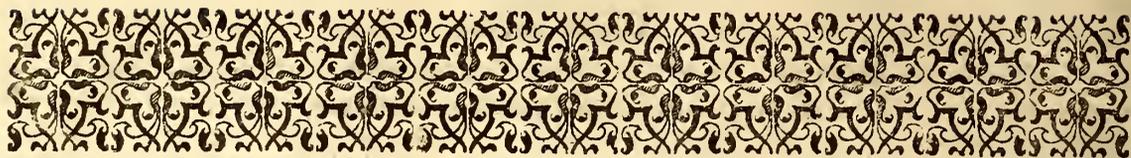
**F**ire receiveth sundry sorts of sand and earth : out of which, it doth extract and melt one while glasse, another while silver, in this place vermillion, in that diverse sorts of lead and tin ; sometime painters colours, and another while matters medicinable . By fire, stones are resolved into brasse ; by fire yron is made, and the same is tamed likewise therewith Fire : burneth and calcineth stone, wherof is made that mortar which bindeth all work in masonry. As for some things ;

**B** the more they be burnt, the better they are ; and of one and the same matter, a man shall see one substance engendred in the first fire, another in the second, and another also in the third. As for the coales that goe to these fires, when they be quenched they begin to have their strength, and after they be thought extinct and dead they are of greatest vertue. This element of Fire is infinit, and never ceaseth to be working, insomuch, as it is hard to say whether it consume more than it engendreth. The very fire also is of great effect in Physicke : for this is knowne for certaine by experience, that there is not a better thing in the world against the pestilence (which is occasioned by the darknesse of the Sun and the want of cleare light from him) than to make fires & perfumes in diverse sorts, either to clarifie or to correct the aire : according as *Empedocles* and *Hippocrates* have shewed and testified in many places. *M. Varro* writeth, That fire is good for convulsions, crampes, and contusions of the inward parts : and for this purpose I will alleadge the very words that he useth : The old Latine word *Lix* (quoth he) is nothing else but the ashes of the hearth ; and hereupon commeth *Lixivus Cinis*, i. lie ashes, which beeing drunke, is medicinable : as wee may see by fencers and sword-plaiers, who after they have done their flourishing and be readie to enter into fight at sharpe, refresh themselves with this potion. Furthermore, it is said, That a coale of Oke wood being reduced into ashes and incorporat with honey, cureth the carbuncle, which is a pestilent disease, wherof two noblemen of Rome (both Consuls in their time) died of late, according as I have already shewed. See the wonderfull power in Nature, that things despised and of no account (as ashes, and coales) should affourd remedies for the health of man ! But before I make an end of Fire, and the hearth where it burneth, I will not overpasse one admirable example

**C** commended unto us by the Romane Chronicles : in which wee read, That during the reigne of *Tarquinius Priscus*, king of Rome, there appeared all on a suddaine upon the hearth where hee kept fire, out of the very ashes, the genitall member of a man : by vertue whereof, a wench belonging unto *Tanaquil* the queene as she sat before the said fire, conceived and arose from the fire with child. And of this conception came *Servius Tullus*, who succeeded *Tarquin* in the kingdom. And afterwards, while he was a young child and lay asleepe within the court, his head was seene on a light fire, and thereupon he was taken to be the son of the domesticall spirits of the chimney. Which was the reason, that when he was come to the crowne, he first instituted the *Compitalia*, and the solemne games in the honour of such house-gods or familiar spirits.

E





THE XXXVII. BOOKE OF  
THE HISTORIE OF NATURE,  
WRITTEN BY C. PLINIUS  
SECVNDVS.

*J* The Proëme.



*T*O the end that nothing might be wanting to this hystorie of mine concerning Natures workes, there remaine behind nothing but precious stones, wherein appeareth her majestie, brought into a narrow and streight roume: and to say a truth, in no part of the world is she more wonderfull, in many respects: whether you regard their varietie, colours, matter, or beautie; which are so rich and precious, that many make conscience to seale with them, thinking it unlawfull to engrave any print in them, or to deminish their honour and estimation by that meanes. Some of them are reckoned inestimable, or valued at all the goods of the world besides, insomuch as many men thinke some one precious stone or gem sufficient, to behold therein the very perfection of Nature and her absolute worke. Touching the first invention of wearing such stones in jewels, and how it tooke first root and grew afterwards to that heighe as all the world is in admiration thereof, I have already shewed in some sort in my Treatise of gold and rings. And yet I will not conceale from you that which Poets doe fable of this matter, who would beare us in hand, that all began at the rocke Caucasus, whereunto Prometheus was bound fast, who was the first that set a little fragment of this rocke within a peece of yron, which being done about his finger, was the ring, and the foresaid stone the gem: whereof the Poets make much foolish moralization.

CHAP. I.

*Of the rich precious stones of Polycrates the Tyrant, and king Pyrrhus. The first lappidaries or cutters in precious stones. And who was the first that had a case of rings and gems in Rome.*



*P*rometheus having given this precedent, brought other stones into great price and credit, insomuch as men were mightily enamoured upon them: and Polycrates of Samos, the puissant prince and mightie monarch over all the Islands and coasts thereabout, in the height of his felicitie & happy estate, which himselve confessed to be excessive; beeing troubled in his mind that he had tasted of no misfortune, and willing after a sort to play at fortunes game, one while to win and another while to loose, & in some measure to satisfie her inconstancie, was perswaded in his mind that hee should content her sufficiently by the voluntarie losse of one gem that he had, and which hee set so great store by: thinking verely, that this one hearts greefe for parting from so precious a jewell was sufficient to excuse & redeeme him from the spightfull envie of that mutable goddesse. Seeing therefore the world to come upon him still, and no soure sorrows entermingled with his sweet delights, in a wearinesse of this continuall blessednesse he embarked himselve and sailed into the deepe, where wilfully hee flung into the sea a ring from his finger, together with the said stone so precious, set therein. But see what ensued? A mightie fish, even made as a man would say for the king,

**A** king, chanced to swallow it down as if it had ben some bait; which being afterwards caught by fishers, & thought to be of an extraordinarie bignesse, was brought as a present into the kings palace, and so sent into the kitchen; where the cooke found within the bellie therof the foresaid ring of his lords and masters. Oh the subtiltie of slie Fortune, who all this while twisted the cord that another day should hang *Polycrates*! This stone (as it is well known) was a Sardonyx; & if we may beleve it, the verie same it is, which at Rome is shewed in the temple of *Concord*, where *Augusta* the Empresse dedicated it as an oblation, enchased within a golden horne: and verely if it be the same, one of the least Sardonyches it is among many other there which be preferred before it.

**B** Next to this stone of *Polycrates*, there goeth a royall name of the gem which *Pyrrhus* K. of Albanie had; him I mean, who warred against the Romans: for (by report) an Agath he had, wherein a man might see the nine Muses, and *Apollo* with his harpe, lively represented, not by art and mans hand, but even naturally inprinted: for the veins and strakes of the stone were so disposed, that a man might distinguish every one of the Muses asunder, and ech one distinguished by their severall marks and ornaments. Setting aside these two gems above-named, we do not read in authors, of any great reckoning made of such jewels; unlesse wee speake of one *Ismenias* a famous minstrell, who had the name to weare many of them ordinarily about him, and those verie gay and glittering: and surely his vanitie that way was such, that there goeth a notable tale of him; for meeting upon a time in a merchants hand with an Emerald in the Island Cyprus, wherein ladie *Amygone* was engraven, and wherof the price was at first held, at six deniers in gold, he made no more adoe but caused the mony to be paid presently: but the merchant being a man of some

**C** conscience, and thinking indeed the price too high, gave two of them back againe unto *Ismenias*: wherat being ill apaid, I beshrew you, (qd. he) for this bating of the mony hath much empai- red the worth of the stone. This *Ismenias* (as it is thought) was the first who brought up the order, that all such musicians and minstrels as himselve, should be knowne by their gems, and esteemed skilfull in that art according as they were set out therewith more or lesse. And in verie truth, *Dionysodorus* a great minstrell, who lived in those daies with him, used likewise to bee in his change and varietie of pretious stones, because hee would not seeme any way to come behind *Ismenias*. There was a third also as vaine as the best, a musician in that age named *Nicomachus*, who loved to have a number of geins about him, but no judgement hee had in the world to chuse them. These examples which offer themselves by fortune to me in the beginning of this my book, may

**D** serve to pull downe their plumes who stand so much upon the vaine ostentation of these stones, when they shall see how all the pride that they take herein, smelleth but of the vaine humour of some odd minstrels. But to return againe unto *Polycrates* his gem, which at this day is to be seen within the temple of *Concord*. And not onely in the time of *Ismenias*, but also many yeers after, it should seem that Emeralds were wont to be cut and engraven. This opinion also may be confirmed by the act and edict of K. *Alexander* the Great, which forbad expresly, That no man should be so hardie as to engrave his image in pretious stone, but *Pyrgoteles*; who (no doubt) was simply the best in that art. After him, *Apollonides* and *Cronius* were of great fame: & principally one *Dioscorides*, who counterfeited in stone the lively form of *Augustus* *Cesar*, the which served the Emperors his successors as a signet to seale withall. *Sylla* Dictator was wont alwaies to signe with a seale representing K. *Jugurtha*, tied & bound as he was yeelded unto him. We read in Chronicles also, that a certaine Spaniard of Intercatia, whose father *Scipio* *Emilianus* slew in single fight, used afterwards no other seale but that which represented this combat: wherupon grew this merrie conceit of *Stilo* *Præconinus*, who asked, What this Spaniard would have done if his father had killed *Scipio*? *Augustus* late Emperor of worthy memorie, used at the beginning to seale with the image Sphinx upon his signet: and verely in the casket of his mothers jewels, two of these hee found so like one unto the other, that one could not be knowne and discerned from the other: and as hee was wont to weare one of them about him whersoever he went, so in his absence (during the civile wars which he levied against *M. Antonius*) his friends who managed his affairs at Rome, signed with the other Sphinx, all those letters and edicts which passed in his name, for the performance

**E** of some demaunds which those times did require. And from hence it came, that those who received any such letters or edicts, containing some matter of difficultie, were wont pleasantly & merrily to say, That the said Sphinx came ever with some hard riddle or other that could not be expounded. Moreover, the Frog, wherewith *Mæcenus* used to seale, was alwaies terrible unto those who received any letters signed therewith; for evermore they were sure upon the receipt of it to

make some paiement of impost or taxes levied upon them. But *Augustus Caesar*, to avoid the obloquie that arose by his *Sphinx*, gave over sealing therewith, and signed ever after with the image of *K. Alexander the Great*. G

As touching a cabinet or case for many rings and such jewels, which they call by a forreine Greeke name *Dactylitheca*, the first that ever was knowne to have any such at Rome, was *Scaurus*, whose mother *Sylla* the Dictatour married: and for a long time there was no other besides; untill *Pompeius the Great* met with the jewell-casket of King *Mithridates*, which among many other rich oblations, he presented in the Capitoll; and by the relation of *M. Varro* and other approved authors of that time, it was much preferred before that of *Scaurus*: in imitation of whose example, *Caesar* Dictatour consecrated in the temple of *Venus Genitrix*, six such like cabinets or caskets of rings and jewels: and *Marcellus*, sonne to *Octavia*, dedicated one in the temple Palatine of *Apollo*. Finally, this is to be observed, that the said victorie of *Pompeius* which he atchieved over *K. Mithridates*, set mens teeth at Rome a watering after pearls and pretious stones; like as the conquests obtained by *L. Scipio* and *Cn. Manlius*, brought them into love with silver plate curiously enchased and embossed: also with rich hangings of cloth of gold, silver, and tisse, together with beds and tables of brasse; even as the brassen statues and vessels of Corinthian brasse, and the curious painted tables, came in request upon the victorie that *L. Mummius* gained over *Achaëa*. H

CHAP. II.

Of Jems and pretious stones that *Pompeius* shewed in his triumph. The nature of Crystall, and the medicinable properties thereof: the sumptuous and superfluous expences in vessels made of it. The first invention of Cassidoine vessels, and the excesse that way: the nature and properties of those Cassidoins. And what untruths the writers in old time have delivered as touching Amber. I

TO the end that it may appeare more evidently, what the triumph of *Pompey* wrought in this respect, I will put downe word for word what I find upon record in the registers that beare witness of the actes which passed during those triumphs. In the third triumph therefore which was decreed unto him (for that he had scoured the seas of pyrats and rovers, reduced *Natolia* and the kingdome of *Pontus* under the dominion of the Romans, defeated kings and nations, according as I have declared in the seventh booke of this my historie) he entred Rome the last day of September, in the yeere when *M. Piso* and *M. Messala* were Consuls, on which day there was carried before him in shew, a chesse-board with all the men, and the same board was made of two pretious stones, and yet it was two foot broad and four foot long: and least any man should doubt hereof and thinke it incredible, considering that no jems at this day come neare thereto in bignesse, know he, That in this triumph hee shewed a golden moone weighing thirtie pounds, three dining-tables also of gold, other vessell likewise of massie gold and pretious stones as much as would garnish nine cupbours; three images of beaten gold representing *Minerva*, *Mars*, and *Apollo*; coronets made of stones to the number of three and thirtie; a mountaine made of gold foure square, wherein a man might see red deere, lions, fruit-trees of all sorts, and the whole mountain environed and compassed all about with a vine of gold: moreover, an oratorie or closet consisting of pearle, in the top or louver whereof there was a clocke or horologe: He caused also to be borne before him in a pompous shew, his owne image made of pearls; the pourtraiture (I say) of that *Cn. Pompeius*, whome regall majestie and ornaments would have better besemed; and that good face and venerable visage so highly honoured among all nations, was now all of pearls; as if that manly countenance and severitie of his had been vanquished, and roiotous excesse and superfluitie had triumphed over him, rather than hee over it. O *Pompey*, O *Magnus*, how could this title and surname *Le-grand*, have continued among those nations, if thou hadst in thy first victorie triumphed after this manner! What, *Magnus*, were there no meanes else but to seeke out pearles, (things so prodigall, superfluous, and devised for women, and which it had not besemed *Pompey* once to weare about him) and therewith to pourtray and counterfeit thy manly visage! And was this the way indeed to have thy selfe seeme pretious? doth not that pourtraiture come nearer unto thee and resemble thy person farre liker, which

**A** which thou didst cause to be\*erected upon the top of the Pirenæan hills? Certes, a foule shame and ignominious reproch it was to be shewed in this manner; nay, to say more truly, a woonderfull prodigie it was, presaging the heaue ire of the gods; for so men were to beleeeve and evidently to conceive thereby, that even then and so long before, the head of *Pompey* made of orient pearle, even the richest of the Levant, should bee so presented without a bodie. But setting this aside, how manlike was all the rest of his triumph, and how answerable to himselfe? For first and foremost, given freely by him unto the chamber of the cittie; there were a thousand talents: secondly, upon his lieutenants and treasurers of the campe, who had perfourmed so good service in defending the sea-coasts, hee bestowed two thousand Sestertia apeece: thirdly, to everie souldior who accompanied him in that voiage, he allowed fiftie Sestertia. Well, this superfluitie yet of *Pompeies* triumph, served in some sort to excuse *Caïus Caligula* the Emperour, and to make his delicacie and excesse to bee more tollerable; who over and besides all other effeminate tricks and womanly devises, whereof hee was full, used to draw upon his leggs little buskins or startups made of pearle: *Pompeys* precedent (I say) in some measure justified *Nero* the Emperour, who made of rich and faire great pearls, the sceptars and maces, the visors also and masks which players used upon the stage, yea and the verie bed-rooms which went with him as hee travailed by the way: So as we seeme now to have lost that vantage and right which wee had to find fault with drinking-cups enriched with pearls, yea and much other household stuffe and implements garnished therewith, since that wheresoever we goe from one end of the house to the other, wee seeme to passe through rings, or such jewels at leastwise which were woont to beautifie our fingers onely: for is there any superfluitie else, but in regard and comparison hereof, it may seeme more tollerable and lesse offensive? But to returne unto the triumph of *Pompey*: this victorie of his, brought into Rome first our cups and other vessels of Cassidoine; and *Pompey* himselfe was the first who that verie day of his triumph presented unto *Iupiter Capitolinus*, six such cups: and presently from that time forward men also began to have a mind unto them, in cupbours, counting tables, yea and in vessell for the kitchin, and to serve up meat in: and verely, from day to day the excesse herein hath so farre overgrowne, that one great Cassidoine cup hath been sold for \* fourescore sesterces, but a faire and large one it was, and would containe well three sextars [*id est*, halfe a wine gallon.] There are not many yeers past, since that a noble man who had been full of Rome, used to drinke out of this cup; and notwithstanding that in pledging upon a time a ladie whom hee fancied, he bit out a peece of the brim thereof (which her sweet lips touched) yet this injurie done unto it, rather made it more esteemed and valued at a higher price; neither is there at this day a cup of Cassidoine more pretious or dearer than the same. But as touching other excesse of this personage, and namely how much he consumed and devoured in superfluities of this kind, a man may estimat by the multitude of such Cassidoine vessell found in his cabinet after his death, which *Nero Domitius* tooke away perforce from his children: and in truth, such a number there were of them, that being set out to the shew, they were sufficient to furnish and take up a peculiar theatre, which of purpose he caused to bee made beyond the Tyber in the gardens there: and enough it was for *Nero* to behold the said theatre replenished with people at the plaies which he exhibited there in the honor of his wife the Empresse *Poppæa*, after one child-bed of hers, where among other musicians, hee sung voluntarie upon the stage before the plaies began. I saw him there my selfe to make shew of many broken peeces of one cup which hee caused to be gathered together full charily, as I take it, to exhibit a spectacle whereat the world should lament and crie out in detestation of Fortune, no lesse ywis, than if they had beene the bones and reliques of king *Alexander* the Great his corps to bee laid solemnly in his sepulchre; and herein he pleased himselfe not a little. *Titus Petronius*, late Consull of Rome, when hee lay at the point of death, called for a faire broad-mouthed cup of Cassidoine, which had cost him before-time \* three hundred thousand sesterces, and presently brake it in peeces in hatred and despight of *Nero*, for feare least the same prince might have seazed upon it after his decease, and therewith furnished his owne board. But *Nero* himselfe (as it became an Emperour indeed) went beyond all others in this kind of excesse, who bought one \* drinking cup that stood him in three hundred thousand sesterces; a memorable matter (no doubt) that an Emperour, a father and patron of his country, should drink in a cup so deare. But before I proceed any farther, it is to be noted, that wee have these rich Cassidoine vessels [called in Latin *Murrhina*] from out of the Levant: for found they be in many places of the East parts, and those otherwise not greatly renowned,

\* That is to say, columns & pillars, wherein were engraven the names of citties and nations subdued by him in those voyages into Spaine.

\* *Ostrogina* sēa *Stertijs*: where you must thinke that be useth *sestertium* in the neuter gender, which is a thousand *sestertij*: for otherwise 80 sesterces come but to 20 deniers Roman, and that is about 12 sh. 6 d. sterling: too much under the price of such a Jewell: and yet some read for *sestertijs*, [*talentis*], and that is as much above the proportiō, for one talent was esteemed at 50000 sesterces.

\* *i.* The value of 6 talents, \* *Trecentis sestertijs capidem*: I suspect this place; for hee should have inferred a greater sum than that before of *T. Petronius*: or else *Capis* is a smaller peece than *Trullas*; & that should not seeme, if it be derived à *capiendo*, & so called for the capacitie; but rather of the ears, whereby a man may take hold thereof.

but most within the kingdome of Parthia: howbeit, the principall come from out of Carmania. G  
 The stone whereof these vessels be made, is thought to be a certaine humour thickened and baked as it were within the ground by the naturall heat thereof. In no place shall a man meet with any of these stones larger than small tablements of pillars or counting-bourds; and seldome are they so thicke as to serve for such a drinking cup as I have spoken of already: resplendent they are in some sort, but that brightnesse is not pearcing, and to say a truth, it may bee called rather a polished glosse or lustre, than a radiant and transparent clearenesse: but that which maketh them so much esteemed, is the varietie of colours; for in these stones a man shall perceive certaine veins or spots, which as they be turned about resemble divers colours enclining partly to purple and partly to a white: hee shall see them also of a third colour composed of them both, resembling the flame of fire: Thus they passe from one to another as a man holdeth them; in so much as their \* purple seemeth to stand much upon white, and \* their milkie white to beare as much upon the purple. Some esteemed those Cassidoine or Murrhine stones richest, which represent as it were certaine reverberations of sundrie colours meeting all together about their edges and extremities, such as wee observe in rainbowed: others are delighted with certaine fattie spots appearing in them; and no account is made of them which shew either pale or transparent in any part of them, for these be reckned great faults and blemishes. In like manner, if there be seene in the Cassidoine any spots like corns or graines of salt: if it containe resemblances of werts, although they beare not up but lie flat as they doe many times in our bodies: finally, the Cassidoine stones are commended in some sort also for the smell that they doe yeeld. H

\* *Parbura can-*  
*descende.*  
 \* *Aut latte ru-*  
*bescente.*

As touching Crystall, it proceedeth of a contrarie cause, namely of cold; for a liquor it is congealed by extreame frost in manner of yce; and for prooffe hereof, you shall find crystall in no place els but where the winter snow is frozen hard: so as we may boldly say, it is verie yce and nothing else, whereupon the Greeks have give it the right name *Crystallos*, *i. Yce*. We have this crystall likewise out of the East parts, but there is none better than that which India sendeth unto us. Ingendred it is also in Asia, and namely about Alabanda, Ortosia, and the mountains adjoining, but in request it is not no more than that which is found in Cyprus: howbeit, there is excellent crystall within Europe, and namely upon the crests of the Alps. King *Inba* writeth, that in a certaine Island lying within the red sea over-against Arabia named \* *Neron*, there groweth crystoll: as also in another thereby, which yeeldeth the \* *Topase* pretious stone; where, *Pythagoras* (lieutenant or governour under king *Ptolome*) digged forth a peece which carried a cubit in length. *Cornelius* \* *Bocchus* affirmeth, that in Portugall upon certaine exceeding high mountains, where they sinke pits for the levell of the water, there bee found great crystall quarters or masses of a woonderfull weight. But marveilous is that which *Xenocrates* the Ephesian reporteth, namely, that in Asia and Cyprus there be peeces of crystall turned up with the verie plough, so ebb it lieth within the ground; an incredible thing, considering that before-time no man believed that ever it could bee found in any place standing upon an earthly substance, but onely among cliffes and craggs. It foundeth yet more like a truth, which the same *Xenocrates* writeth, namely, that often times it is caried downe the streame running from the mountains. As for *Suidines*, hee saith confidently, that crystall is not engendred but in places exposed onely to the South: and verely this is most true, for you shall never meet with it in waterish countries lying Northerly, be the climat never so cold, no though the rivers be frozen to an yce even to the verie bottoine. Wee must conclude therefore of necessitie, that certaine coelestiall humours, to wit, of raine and some small snow together, doe concurre to the making of crystall: and hereupon it commeth, that impatient it is of heat, and unlesse it be for to drinke water or other liquor actually cold, it is altogether rejected: but straunge it is, that it should grow as it doth, six angled: neither is it an easie matter to assigne a sound reason thereof, the rather for that the points bee not all of one fashon; and the sides betweene each corner are so absolute even and smooth, as no lapidarie in the world with all his skill can polish any stone so plaine. The greatest and most weightie peece of crystall that ever I could see, was that which *Livia Augusta* the Empresse dedicated in the Capitoll, which weighed about fiftie pounds. *Xenocrates* mine authour above-named, affirmeth, that there was seene a vessell of crystall as much as an amphore: and some besides him doe say, that there have beene brought out of India, crystall glasses containing foure sextars apeece. Thus much I dare my selfe avouch, that crystall groweth within certaine rockes upon the Alps, and those so steepe and inaccessible, that for the most part they are constrained to hang I  
K  
L  
M  
by

\* Some read  
*Neronis*,  
 \* Which some  
 take for Chry-  
 solite.  
 \* or *Nepos*.

**A** by ropes that shall get it forth. They that bee skilfull and well experienced therein, goe by divers markes and signes which direct them to places where there is cristall, and whereby also they can discern good from bad; for this you must thinke, there be many imperfections and faults therein; as namely, when it is tough or rugged in hand, rustie like yron, clowdie and full of speckes: otherwhiles there is a secret hidden fistulous ulcer as it were within: there lieth also in it a certain hard knurre, which is brittle and apt to breake into small crumbs, besides the corne or graine therein called Sal. Some peeces of cristall you shall have which carrie a certaine red rust: others be full of hairie strakes, a man would imagine they were so many rifts; but cunning artificers can hide this last imperfection when they cut and engrave the peece that hath it: for in truth, if a cristall be pure and cleare of it selfe, much fairer it is plaine, than so wrought and engraven; and

**B** such cristalls the Greeks call Aconteta; but above all, when they looke not like the froth of clear water: last of all, this is to be considered, that the heavier cristall is in proportion, the better account there is made of it. Moreover, I read of certaine Physicians who are of opinion, that there is not a better and more holesome cauterie for any part of the bodie that requireth cauterising or burning, than a ball or pomander of cristall held opposit betweene the member and the Sun beams. But will you heare of another notorious example of follie and madnesse in these cristalls as well as in Cassidoins? There are not many yeers since a dame of Rome, and thee none of the richest, who bought one boll or drinking cup of cristall, and paid 150000 sesterces for it. As for *Nero* the Emperour (of whome I spake erewhile) when unhappie news was brought unto him of a great overthrow and a field lost to the daunger of his owne state and the common-wealth,

**C** in the heighth of his rage and a most furious fit of anger, caught up two cristall drinking cups and pasht them all to peeces: his spight was belike at all the men living in that age, & better means hee could not devise to plague and punish them, than to prevent that no man else should drinke out of those glasses: and in verie truth, a cristall being once broken, cannot by any devise whatsoever be reunited and made whole againe as before. Wee have at this day cups and vessels of glasse that come passing neare unto cristall: but woonderfull it is, that notwithstanding our glasses be so like, yet they have not abated and brought downe the price of cristall, but rather caused it to be farre dearer.

In the next degree to Cristall, wee are to place Amber, a thing that hitherto I heare women onely set daintie store by and adorne themselves withall: strange it is, that l'Ambre, Cassidoine, and Cristall, should thus be in equall request with fine pretious stones; marie for Cassidoine and Cristall, in some respects verely they may seeme to deserve a higher rounge, and namely in regard that both of them are so appropriat for to drinke water or cold liquor out of such cups: but as for Amber, our delicates and wantons have not yet devised any probable reason why there should be such a reckning made of it: but surely it is the follie and vaine curiositie of the Greeks that hath given occasion thereof, and brought it into so great a name. And here I must beseech the readers to beare with me in this my discourse as touching the first originall of Amber; for I thinke it not impertinent to deliver what inarveiles and woonders the Greekes have broached as touching this thing, that the age and posteritie ensuing may yet be acquainted with their fabulosities: first and foremost therefore, many of their Poets, yea and as I suppose, the chiefe and principall of them, to wit, *Aeschylus*, *Philoxenus*, *Nicander*, *Euripides*, and *Satyrus*, tell us a tale of the sisters of young prince *Phaëton*, weeping piteously for the miserable death of their brother who was smitten with lightning, were turned into Poplar trees, which in stead of tears yeelded everie yeere a certaine liquor called Electrum [*idest*, Amber] which issued from them where they grew along the river Eridanus, which wee call Padus, *idest*, the Po: and the reason why the same was named Electrum, is this, Because the Sunne in old time was usually called \*Electro in Greeke. But that this is one of their lowd lies, it appeareth evidently by the testimonie of all Italiane. But some of these Greeke writers and such as would seeme to be more speculative and better seene in the works of Nature than their fellows, have told us of certaine Islands that should lye along the coast within the Venice gulf, called Electrides, forsooth because that amber is there gathered, by reason that the foresaid river Po falleth into the sea among them: howbeit well known it is, that there were never yet Islands so named within that tract; no nor any Islands at all neare to that place, into which the river Padus could possibly bring any thing at all downe his streame. As for *Aeschylus* the foresaid Poët, who saith that the river Eridanus is in Iberia, that is to say, Spaine, and otherwise that it is called Rhodanus: as also for *Euripides* and *Apollonius*, who say that

\* *ἤλεκτρον*, *quæ*  
*non ἀέλεκτρον* *faci-*  
*at*, Because  
herouseth and  
raiseth us in a  
morning out  
of our beds.

Rhosne and Po both meet in one, and discharge themselves together into the said Venice gulfe, they shew their grosse ignorance in Cosmographie and description of the world; and therefore they would bee rather pardoned if they knew not what Amber was. Those that write more modestly than the rest (and yet can lye as well as the best) beare us in hand, that about the sides of the foresaid Venice gulfe or Adriaticke sea, upon rockes otherwise inaccessible, there grow trees which yeerely at the rising of the Dogstar doe yeeld forth this amber in manner of a gum. *Theophrastus* contrariwise affirmeth, that amber is digged out of the ground. As for *Chares*, he saith, that *Phaëton* died in Æthiopia neare unto the temple of *Jupiter Ammon*, which is the reason of a chappell there wherein hee is shrined, as also of an oracle much renowned; in which quarters (quoth he) amber is engendred. *Philemon* would make us beleeve, that amber is minerall, and that within Scythia in two places it is gotten foorth of the earth; in the one it is found white and of the colour of wax, which they call *Electrum*; in the other it is reddish or tawnie, and that is named *Sualternicum*. *Demostratus* calleth amber, *Lyncurion*, for that it commeth of the urine of the wild beasts named *Onces* or *Lynces*: the which is distinct in colour, for that which proceedeth from the male is reddish and of a firie colour; the other which passeth from the female, is more weake in colour, and enclineth rather to be whitish. Some give it the name *Langurium*, and make report of certaine beasts in Italie named *Langurix*: *Zenothemis* tearmeth the same beasts *Langas*, and by his saying, they live about the *Po*. *Sudines* talketh of a tree in Liguria, which should beare this amber: of whose opinion also was *Metodorus*. *Sotacus* was verely persuaded, that it ran downe from certaine trees in Brittain, and those he thereupon called *Electrides*. *Pytheas* affirmeth, that in Almaine there is the arme of the Ocean called *Mentonomon*, along which there inhabit certaine people named *Gutti*, for the space of six thousand stadia; from which, within one daies sailing, there lyeth an Island called *Abalus*, into which at everie Spring tide, there is cast up by the waves of the sea at a high water, a great quantitie of amber; and it is taken for nothing else but a certaine excrement congealed and hardned, which the sea in that season purgeth and sendeth away. The inhabitants of those parts (saith he) use it for their ordinarie fewell to burne, and to sell it unto the Saxons and other Dutch, their next neighbours. *Timæus* accorded with him, save only that he would have the said Island to be called \**Baltia*. *Philemon* was of this mind, that amber would never flame if it were set on fire. *Niceas* would have us conceive, that it should be a certaine juice or humour proceeding (I wot not how) from the raies of the Sun; and yet hee maketh a reason thereof, imagining that the said beams should be exceeding hot toward the Sun setting, which rebounding from the earth, leave behind them a certaine fattie sweat in that part of the Ocean; and the same afterwards is cast up with \**tides* into the Sea-shore and sands of the Germans. Hee writeth also, that in Ægypt it is engendred after that manner, where it is called *Sacal*: as also among the Indians, who make more account of it than of frankincense. Semblably in Syria, the women (saith hee) make wherves of it for their spindles, where they use to call it *Harpax*, because it will catch up leaves, straws, and fringes hanging to cloaths. *Theophrastus* reporteth, that the ocean casteth up amber at tides, to the capes of the Pyrenæan hills: which *Xenocrates* also beleeveth, who is the last that hath written of Amber, and such like. There is at this day living, *Asarubas*, who hath reported, that neare unto the Atlantick sea there is the lake *Cephisis*, which the Mores call \**Electrum*, and the same being chased and heat throughly by the Sun, casteth up from the mud thereof, amber, floating aloft upon the water. *Mnesias* maketh report of a place in Affricke named *Sicyone*, as also of the river *Crathis*, which floweth out of a lough and runneth into the sea; in which lake or lough, there live certaine kinds of foule which hee nameth *Meleagrides* and *Penelopes*: herein amber is engendred (by his saying) after the same manner as before I shewed in the lake *Electris*. *Theumenes* saith, that neare unto the great *Syrtis* where the hortyard and garden of the *Hesperides* lieth, a man shall find that amber falleth out of the said garden into a lake beneath, and then the virgins attending upon that place, come ordinarily to gather it. *Ctesias* affirmeth, that among the Indians there is a river called *Hypobarus*, (which word signifieth as much, as bearing all good vessels) it runneth out of the North and falleth into the East sea, neare unto a wild mountaine full of trees that beare amber. He addeth moreover & saith, that those trees are called *Aphytaacoræ*, by which denomination is meant, most delishtom sweetnesse. *Mitridates* writeth, that toward the coast of Germanie there lieth an Island, and the same named *Osericta*, replenished with woods of Cedar trees yeelding Amber, which runneth from them into rocks. *Xenocrates* is of opinion, That Amber

\* or Banomania.

\* *astibus*, some read *astibus*, i. in Summer.

\* or rather *Electris*, as appeareth a little after.

**A** ber was called in Italie not only Succinum, but also Thieum: whereas the Scythians name it Sacrum (for there also it is engendered:) also he saith, that others thinke it is engendered in Numidia. But I wonder most at *Sophocles* the Tragicall Poët (a man, who wrote his Poëties with so grave & loftie a stile, and lived besides in so good reputation; being otherwise borne at Athens, and descended from a noble house, employed also in the managing of state affairs, as who had the charge and conduct of an armie) that hee should goe beyond all others in fabulous reports, as touching Amber: for he sticketh not to avouch, That beyond India it proceedeth from the teares that fall from the eyes of the birds *Meleagrides*, wailing and weeping for the death of *Meleager*. Who would not marvaile, that either himselfe should be of that beleefe, or hope to perswade others to his opinion? For what child is there to be found so simple and ignorant, who will beleefe, that

**B** birds should keepe their times to shed teares every yeare so dully, and especially so great drops and in such quantitie, sufficient to engender Amber in that abundance? Besides, what congruities is there, that birds should depart as farre as to the Indians and beyond, for to mourn and lament the death of *Meleager*, when he died in Greece? What should a man say to this? Are there not many more as goodly tales as these, which Poëts have sent abroad into the world? And their profession of Poëtrie, that is to say, of faining and devising fables, may in some sort excuse them. But that any man should seriously and by way of hystorie deliver such stuffe, as touching a thing so rife and common, brought in every day in abundance by merchants which were ynough to convince such impudent lies, is a meere mockerie of the world in the highest degree; a contempt offered unto all men, and argueth an habit of lying, and an impunitie of that vice intollerable.

## CHAP. III.

*Of the true originall and generation of Amber. The sundrie kinds thereof. The excessse and superfluitie of people, as touching Amber. The medicinable properties that it affourdeith. Of Lincurium, and the vertues that it hath in Physicke.*

**B** Ut to leave Poëts with their tales, and to speake resolutely and with knowledge, of Amber: knowne it is for certaine, That engendered it is in certaine Islands of the Ocean Septentrionall, where it beateh upon the coasts of Germanie: and the Almaines call it \*Glessum. And in very truth, in that voyage by sea which *Germanicus Caesar* made into those parts, our countrey-men named one of those Islands Glessaria, by reason of the Amber there found; which Island the Barbarians called Austravia. It is engendered then in certain trees, resembling Pines in some sort, and issueth forth from the marrow of them, like as gum in Cherrie trees, and rosin in Pines: And verely, these trees are so full of this liquor, that it swelleth and breaketh forth in abundance: which afterwards either congealeth with the cold, or thickeneth by the heat of the Autumn. Now if at any time the sea rise by any extraordinarie tide, and catch any of it away out of the Islands, then verely it is cast a shore upon the coasts of Germanie, where it is so apt to roule, that it seemeth (as it were) to hang and settle lightly upon the sands, whereby it is the more easily gotten.

**E** And for that our aunceltours heretofore in old time beleevd that it was the juice of a tree, they called it therefore in Latine Succinum. That it commeth from trees of a Pine kind, may appeare by this, That if a man rub it, he shall find the smell of Pine-wood: also, for that when it burneth, the flame and fume (both) resembleth that of Torch-wood. The Germanes make great trafficke thereof, and bring it into Pannonia, and so from thence unto us, through our provinces [of Istria and Venice;] for from Pannonia, the Venetians first (who confine next upon the marches thereof, and whom the Greekes call Heneti) received it by way of marchandize in the maritime port townes along the Adriaticke sea, and so by that meanes brought it into name and request: which ordinarie trafficke may be the reason which gave occasion to the foresaid tale that runneth of the Po and the Poplars about it, that should weep Amber. And even at this day the countrey dames

**F** of Lumbardie, and those parts beyond the Po, use to weare faire carkanets and collars of Amberbeads to adorne themselves especially, and in some sort for the health also of their bodies: for perswaded they are, that it withstandeth the inflammation of the Amygdales and other accidents of the throat and chawes: for that the people of that country are subject to \*poghes under their throat, about those fleshie parts neare unto it, by reason of sundrie kinds of waters which breed

\*For the perspicuitie and brightness like unto glasse.

\*This disease is called Bronchociele or Hernia gutturis, ordinarie in Savoy and those parts about Geneva.

those infirmities. The foresaid coast of Germanie is almost six hundred miles from Carnuntum G  
in Pannonia, and yet of late daies much frequented by merchants from all quarters. Certes, a  
Gentleman of Rome discovered those parts, by occasion that he was sent thither by commission  
from *Julianus* (who had the charge under *Nero* for furnishing of the solempne plaies and fights of  
sword-fencers) to buy up good store of Amber. This gentleman (I say) surveied diligently all those  
coasts, and saw the manner of the whole traffick for that commoditie, yea, & brought into Rome  
such plentie thereof, that the great nets and cordage (which for defence of the outstading and  
open gallerie within the Theatre were opposed against the wild beasts, there to be baited and to  
fight) were buttoned and set out with Amber; the armour likewise, the bieres, and other furniture  
for buriall of those fencers which should happen there to bee killed, yea, and in one word, all the  
apparel and provision for one day to the setting out of those pastimes and disports, stood most H  
of Amber. The greatest peece of Amber that he brought over, weighed thirteen pounds. More-  
over, it is held for certain, That it is to be found among the Indians. *Archelaus*, who sometime  
reigned as king in Cappadocia, writeth, That from thence it is brought rude and uncleane, with  
peece of barke sticking within it: but the way to scoute and pollish it, is to seeth it in the grease  
of a sow that suckleth pigs. That it doth destill and drop at the first very clear and liquid, it is evi-  
dent by this argument, for that a man may see diverse things within, to wit, Pismires, Gnats, and  
Lizards, which no doubt were entangled and stucke within it when it was greene and fresh, and so  
remained enclosed within as it waxed harder. Many kinds there be of Amber. The white is most  
redolent and smels best: but neither that, nor yet those peecees which are coloured like wax, be of  
any price. The high coloured Amber, namely that which is of a deepe yellow enclining to red, I  
is much more esteemed, and the rather, if it be cleare and transparent, provided alwaies that the  
glittering thereof be not too ardent. Commendable it is in Amber, and sheweth it to bee rich, if  
it represent fire in some sort: but it must not be too too fierie. But the excellent Amber is that  
which is called *Falernum*, for the colour which it carrieth, resembling the wine *Falernum*: and  
the same is cleare and transparent, with a gay lustre that pleaseth and contenteth the eie very well.  
And yet some there be, who delight more in that Amber which looketh with a mild yellow, like  
unto boiled and clarified honey. But this I am to give you to understand, That there may be given  
unto Amber what tincture or colour a man will: but commonly they use thereto the suet of Kids  
and the root of Orchanet: and no mervaile, since that some have devised also to enrich it with a  
purple die. To come unto the properties that Amber hath, If it bee well rubbed and chaufed K  
betweene the fingers, the potentiall facultie that lieth within, is set on work, and brought into actu-  
all operation, whereby you shall see it to draw chaffe straws, drie leaves, yea, and thin rinds of the  
Linden or Tillet tree, after the same sort as the loadstone draweth yron. Moreover, take the sha-  
vings scraped from Amber, and put them into lampe-oile, they will burne and maintaine light  
both longer and also more cleare than weekes or matches made of the very tire and best of flax.  
As touching the estimation that our delicates and wantons make thereof: Some there bee, who  
for their pleasure will give more for a puppet or image made of Amber to the likenesse and pro-  
portion of man or woman, be it never so little, than for the lively and lustie bodie indeed of a tall  
man and valiant souldior. But what should I say to such? Certainly they deserve to be well cha-  
stised for their perverse judgement, & one rebuke is not sufficient. Yet can I hold better with them L  
who take pleasure in other things, and me thinks they have some reason thereof: for *Corinth* ves-  
sell, there is good cause that a man should set his mind thereupon, in regard of the singular tem-  
per of the brasse, with some proportion of silver and gold: in peecees of mettall engraven, encha-  
sed, and embossed, the curious art and the wittie devise seene upon the worke, may well ravish the  
spirit of the buyer, and draw him on to give a round price: Touching the cups made of *Cassido-*  
*nie* and *CrySTALL*, I have shewed already, wherein lieth their grace and what may enamour a chap-  
man and cause him to bid well and offer frankely for them: Faire pearles and goodly uniones are  
commended, for that our brave dames enrich their borders therewith, and set out the attire of  
their heads: gems and precious stones adorne and beautifie our fingers: in summe, there is no su-  
perfluitie that we have, but grounded it is either upon some colourable use that we may pretend, M  
or else upon some gallant shew that it maketh: As for this Amber, I see nothing in the world to  
commend it; onely it is a mind that folke have to take an affection to it, they know not wherfore,  
even of a delicat and foolish wantonnesse. And in truth, *Nero Domitius*, among many other foo-  
leries and gauds wherein he shewed what a monster he was in his life, proceeded so farre, that he  
made

- A** made a sonnet in praise of the haire of the Empreſſe *Poppæa* his wife, which he compared to Amber, and as I remember, in one ſtaffe of his dittie hee tearmed them *Succina*, *i.* Ambre: and from that time our daintie dames and fine ladies have begun to ſet their mind upon this colour, and have placed it in the third ranke of rich tincture: whereby we may ſee there is no ſuperfluitie and diſorder in the world, but it hath a pretence and cloake of ſome precious name or other. And yet I will not diſgrace Amber too much: for why? there is ſome good uſe thereof in Phyſicke. But I muſt tell you againe, our women regard not that one whit; that is not it wherefore they take ſo great a liking unto Ambre. True it is, that a collar of Ambre beads worne about the neck of yong infants, is a ſingular preſervative unto them againſt ſecret poyſon, & a countercharme for witchcraft and ſorcerie. *Calliſtratus* ſaith, That ſuch collars are very good for all ages, and namely, to
- B** preſerve as many as weare them againſt fantaſticall illuſions and frights that drive ſolke out of their wits: yea and Amber, whether it be taken in drinke or hung about one, cureth the difficultie of voiding urine. This *Calliſtratus* brought in a new name to diſtinguiſh yellow Ambre from the reſt, calling it *Chryſelectrum*, which is as much to ſay as gold Amber. And in very truth, this Amber is of a moſt lovely and beautifull colour in a morning. This propertie it hath beſides by it ſelfe, that it will catch fire exceeding quickly, for if it be neare it, you ſhall ſee it will ſoone be of a light fire. He ſaith of this yellow Amber, that if it be worne about the necke in a collar, it cureth feavers, and healeth the diſeaſes of the mouth, throat, and jawes: reduced into powder and tempered with honey and oile of roſes, it is ſoveraigne for the infirmitie of the eares. Stamped together with the beſt Atticke honey, it maketh a ſingular eyefalve for to helpe a dim ſight: pulverized,
- C** and the powder thereof taken ſimply alone, or elſe drunke in water with Maſticke, is ſoveraigne for the maladies of the ſtomacke. Furthermore, Amber is very proper to falſifie many precious ſtones which are commended for their perſpicuitie and transparent cleareneſſe; but eſpecially to counterfeit Amethyſts, by reaſon that as I have alreadie ſaid, it is capable of any tincture that a man would give it. The froward peeviſhneſſe of ſome Authours who have written of *Lyncurium*, enforceth me to ſpeake of it immediatly after Amber: for ſay that it be not *Electrum* or Amber, as ſome would have it, yet they ſtand ſtiffely in this, that it is a precious ſtone; mary they hold, that it commeth from the urine of an Once, by reaſon that this wild beaſt ſo ſoone as it hath piſſed, covereth it with earth, upon a ſpight and envie to man, that he ſhould have no good therby. They aſſume moreover, That the Once ſtone or *Lyncurium* is of the ſame colour that Ambre
- D** ardent which reſembleth the fire, and that it ſerveth well to be engraven: neither by their ſaying doth it catch at leaves onely and ſtrawes, but thin plates alſo of braſſe and yron: and of this opinion was *Diocles* and *Theophrastus*. For mine owne part, I hold all to bee meere untruths: neither do I thinke, that in our age there hath been a man who ever ſaw any precious ſtone of that name. Whatſoever alſo is written as touching the vertues medicinable of *Lyncurium*, I take them to be no better than fables, namely, that if it be given in drinke, it will ſend out the ſtone of the bladder: if it be drunke in wine, it will cure the jaundife preſently, or if it be but caried about one, it will do the deed: but ynough of ſuch fantaſticall dreames and lying vanities, and time it is now to treat of thoſe precious ſtones, whereof there is no doubt made at all, and to begin with thoſe that by all mens confeſſion are moſt rich and of higheſt price. In which diſcourſe I will not proſecute this
- E** theame onely, but alſo (for to advance the knowledge of poſteritie in thoſe things that may profit this life) I meane eſtſoones to have a ſling at Magicians for their abhominable lies and monſtrous vanities, for in nothing ſo much have they overpaſſed themſelves as in the reports of gems and precious ſtones, exceeding the tearmes and limits of Phyſicke, whiles under a colour of faire and pleaſing medicines, they hold us with a tale of their prodigious effects and incredible.

## CHAP. IIIII.

¶ Of Diamants and their ſundry kinds. Their vertues and properties medicinable. Of Pearles.

- F** The Diamant carrieth the greateſt price, not onely among precious ſtones, but alſo above all things elſe in the world: neither was it knowne for a long time what a Diamant was, unleſſe it were by ſome kings and princes, and thoſe but very few. The onely ſtone it is that wee find in mines of mettall. Very ſildome it is, and thought a miracle to meet with a diamant in a veine of gold, and yet it ſeemeth as though it ſhould grow no where but in gold. The writers of ancient  
time

time were of opinion that it was to be had in the mines only of *Æthyopia*, and namely betweene the temple of *Mercurie* and the Island *Meroë*, affirming moreover, that the fairest Diamant that ever was found, exceeded not in bignesse a Cucumber seed, whereunto also it was not unlike in colour. But in these daies there be knowne six sorts of Diamants. The Indian is not engendred in mines of gold, but hath a great affinitie with Crystall, and groweth much after that manner; for in transparent and cleare colour it differeth not at all, neither yet otherwhiles in the smooth sides and faces which it carieth betweene six angles, pointed sharpe at one end in manner of a top, or else two contrarie waies lozengewise (a wonderfull thing to consider) as if the flat ends of two tops were set and joined together: and for bignesse, it hath been knowne of the quantitie of an Hazelnut or Filbard kernill. The Diamants of Arabia, be much like unto the Indian, only they are lesse; they grow also after the same order: As for the rest, they are of a more pale and yellow colour, testifying out of what countrey and nation they come, for they breed not but in mines of gold, and those the most excellent of all others. The triall of these Diamants is upon a smiths Anvill: for strike as hard as you will with an hammer upon the point of a Diamant, you shall see how it scorneth all blowes, and rather than it will seeme to relent, first flieth the hammer that smiter h, in peeces, and the very anvill it selfe underneath cleaveth in twaine. Wonderfull and inenarrable is the hardnesse of a Diamant: besides it hath a Nature to conquer the furie of fire, nay, you shall never make it hote, doe what you can: for this untamable vertue that it hath, the Greekes have given it the name *Adamas*: One of these kinds the said Greekes call *Cenchron*, for that it is as big ordinarily as the Miller seed: a second sort they name *Macedonicum*, found in the mine of gold near *Philippi*; and this is that Diamant, which for quantitie is compared to the Cucumber seed: After these, there is the Cyprian Diamant, so called, because it is found in the Isle *Cyprus*; it enclineth much to the colour of brasse, but in cases of Physicke (as I will shew anon) most effectuell: Next to which I must raunge the Diamant *Siderites*, which shineth as bright as steele, whereupon it tooke that name: in weight it passeth the rest, but in nature it is farre unlike; for it will not abide the hammer but breake into peeces; besides another adamant will pierce it, and bore a hole quite through it: which also may be said of the Cyprian Diamant: so as to speake in one word, these two last rehearsed, may go only under the name of Diamants: for otherwise they are but bastards, and not true Diamants. Moreover, as touching the concord and discord that is betweene things naturall, which the Greekes call *Sympathia* and *Antipathia* (whereof I have so much written in all my bookes, and endeoured to acquaint the readers therewith) in nothing throughout the world may we observe both the one & the other more evidently, than in the Diamant: For this invincible minerall (against which neither fire nor steele, the two most violent and puissant creatures of Natures making, have any power, but that it checketh and despiseth both the one and the other) is forced to yeeld the gantelet and give place unto the blood of a Goat, this onely thing is the meanes to breake it in sunder, howbeit, care must be had, that the Diamant be steeped therein whiles it is fresh drawn from the beast before it be cold: and yet when you have made all the steeping you can, you must have many a blow at the Diamant with hammer upon the anvill: for even then also, unlesse they be of excellent prooffe & good indeed, it will put them to it, and breake both the one and the other: But I would gladly know whose invention this might be to soake the Diamant in Goats blood, whose head devised it first, or rather by what chance was it found out and knowne? What conjecture should lead a man to make an experiment of such a singular & admirable secret, especially in a goat, the filthiest beast one of them in the whole world? Certes I must ascribe both this invention and all such like to the might and beneficence together of the divine powers: neither are we to argue and reason how and why Nature hath done this or that: sufficient it is that her will was so, and thus she would have it. But to come againe to the Diamant, when this prooffe taketh effect to our mind, so that the Diamant once crack, you shall see it breake and crumble into so small peeces, that hardly the eie can discern the one from the other. Well, lapidaries are very desirous of Diamants & seeke much after them: they set them into handles of yron, & by their means they will with facilitie cut into any thing, be it never so hard. Moreover, there is such a naturall enmitie between Diamants and Loadstones, that if it be laid near to a peece of yron, it will not suffer it to be drawn away by the loadstone: nay, if the said loadstone be brought so near a peece of yron, that it have caught hold therof, the Diamant, if it come in place, will cause it to leave the hold & let it go. The Diamant hath a property to frustrate the malicious effects of poyson; to drive away those imaginations that set folke besides themselves; & to expell

**A** vaine feares that trouble and possesse the mind : which is the reason that some have called it Anachites. *Metrodorus Scepsius* affirmeth, That the Diamant is found in Germanie and the Island Baltia, wherein Amber is engendered : but as farre as ever I could read, he is the onely man that saith so. This Diamant also of Almaine hee preferreth before those of Arabia, howbeit, no man doubteth that he lieth stoutly. After the precious diamants of India and Arabia, we in these parts of the world esteeme most of pearls: but as touching them, I have written sufficiently in my ninth booke, where I discoursed of such matters as the seas doe yeeld.

## CHAP. V.

**B** *Of the Emeraud, and the sundrie sorts thereof. Of greene gems or precious stones; and such as be lightsome and cleare all thorow.*

**E** Merauds for many causes deserve the \* third place : for there is not a colour more pleasing to the eye. True it is, that we take great delight to behold greene hearbes and leaves of trees, but this is nothing to the pleasure wee have in looking upon the Emeraud, for compare it with other things, be they never so greene, it surpasseth them all in pleasant verdure. Besides, there is not a gem or precious stone that so fully possesseth the eye, and yet never contenteth it with satiety. Nay, if the sight hath bene wearied and dimmed by intentive poring upon any thing else, the beholding of this stone doth refresh and restore it againe, which lappidaries well know, that cut and engrave fine stones; for they have not a better means to refresh their eyes than the Emeraud, the mild greene that it hath doth so comfort and revive their wearines and lassitude. Moreover, the longer and farther off that a man looketh upon Emerauds, the fairer and bigger they seeme to the eye, by reason that they cause the reverberation of the aire about them for to seeme greene: for neither Sunne nor shade, ne yet the light of candle, causeth them to change & loose their lustre: but contrariwise, as they ever send out their owne raies by little and little, so they entertaine reciprocally the visuall beames of our eyes; and for all the spissitude and thicknesse that they seeme to have, they admit gently our sight to pierce into their bottome; a thing that is not ordinarie in water. The same are many times shaped hollow, thereby to gather, unite, and fortifie the spirits that maintaine our eyesight. In regard of these manifold pleasures that they shew to our eyes, by generall consent of all men spared they are, and lappidaries bee forbidden expressely to cut and engrave them: and yet the Emerauds of Scythia and Ægypt bee so hard, as they cannot be perced or wounded by any instrument. Moreover, when you meet with a table-Emeraud, hold the flat face thereof against any thing, it will represent the said object to the eye, as well as a mirroir or looking glasse. And verely, *Nero* the Emperour was wont to behold the combates of fencers and sword-plaiers in a faire Emeraud. Now this first and formost is to be noted, that of Emerauds there be twelve kinds. The fairest and richest of all other, be those of Tartarie and called they are Scythicke, of the nation Scythia from whence they came: And in truth, there be none fuller and higher in colour or have fewer blemishes: and looke how farre Emerauds goe beyond other precious stones, so farre doe the Scythian Emerauds surpasse all others. The Bactrian Emerauds, as they are the next neighbours, so they come nearest in goodnesse to the Scythicke: found these bee in chinkes and joints (as it were) of rockes in the sea, and gathered (by report) about the dogdaies, when the Northeast Etesian winds do blow; for then they glitter and shine within the earth that is growne about them, by reason that the said winds (which in those parts are strong) remove the sand away from them, and cause them to be seen: but these by report be farre lesse than those of Scythia. In a third place follow the Emerauds of Ægypt, & they be gotten out of certain craggie hils and cliffes about Coptos, a town in high Ægypt. As for all others, they be found ordinarily in brassie mines: which is the reason that the Emerauds of the Isle Cypros be held for cheefe and principall among those nine: and yet their singular commendation lieth not in any clear or mild colour that they have, but their onely grace consisteth herein, that they seeme moist with a certaine fattinesse, and on which side soever a man doe view them, they resemble the liquid water of the sea, for transparent they be and shining withall, that is to say, they send out a colour of their owne, and withall, through their perspicuitie receive the penetrant beames of our eyes. It is reported, That in the same Isle Cypros, about the sepulchre of *Hermias* a petie king there, and near unto the sea sides where were pooles and stewes of great fishes kept to bee salted, there stood in old time a lion of marble, in the head of which Lion were set certaine faire Emerauds in stead of eyes,

\*To wit, after Diamants and Pearles.

eyes, looking opposit into the sea : but they glittered and pierced so deepe into the water, that the G  
 Tunies upon that coast were afraid therat, and fled from the nets and other instruments that the  
 fishers laid to take them withall : who marvailed a long time at this straunge accident : but in the  
 end knowing what the matter was, they chaunged the eies of the foresaid Lion, and removed the  
 Emeralds. But requisit it is that I should set downe the imperfections and defaults of Emeralds,  
 for that a man may so easily bee deceived and beguiled in the choise of them : First therefore all  
 Emeralds bee subject to some blemishes, and yet as wee observe in men, they have their parti-  
 cular defects by themselves, according to the nation where they bee found; for those of Cypres  
 have not an uniforme verdure, but you shall see in one and the same stone a mixture (as it were) of  
 diverse greens, more or lesse in sundrie parts : neither keepe they ever that rich greene after one  
 tenour, which we see in the Scythian Emeralds. Over and besides, in some you shall meet with a H  
 cloud or shaddow running betweene, which doth impeach the cleare colour: neither is the same  
 commendable, if it be over bright. These faults are the cause that Emeralds are distinguished by  
 diverse names and kinds : for some be darke, and those are called blind : others be thicke, without  
 any clearenesse or perspicuitie at all. And some againe are discommended and rejected for divers  
 little clouds, which also are different from the shade aforesaid : for this little cloud wherof I speak,  
 is a fault in whitenesse, when as in viewing of an Emerald it looketh not greene all through, but  
 either the eyesight meeteth with some white in the way, or else at leastwise in the bottome. And  
 thus much as touching the faults in colour. But in the very bodie and substance of the Emerald  
 there be others observed, to wit, when there appeare either hairie streakes, or congealed specks re-  
 sembling corns of salt, or else spots of lead. Next unto the Cyprian Emeralds, there is reckoning I  
 made of the Æthyopian, which asking *Iuba* mine aouthour dooth report, are found in Æthyopia,  
 from Coptos in Ægypt three daies journey: These be of a chearefull and lively green, but hardly  
 shall you find any of them clear, pure, and of one colour. Among these, *Democritus* raungeth the  
 Hermionian Emeralds and the Persian : of which, the former seeme to swell out as if they were  
 embossed and fattie withall : the Persian are not transparent, & yet of a pleasant greene and uni-  
 forme, contenting the eye-sight well ynough, though it cannot pierce and enter into them ; and  
 much like they be to the glowing eyes of cats and Panthers, for we may perceive them to glitter  
 and shine, and yet they be not translucent. These Emeralds in the Sunne loose their lustre & be-  
 come dim : but in the shade they shine gallantly, yea, and cast from them their beautifull raies  
 farther than any other. And yet the generall fault in all these, is this, if they shew the colour either K  
 of gall or the skie ; likewise if in the Sunne they glitter and shine cleare, but yet appear not green :  
 These imperfections are perceived ordinarily and most of all in the Atticke Emeralds, found  
 in silver mines at a place called Thoricos, yet are not these so grosse and fattie as others, and al-  
 waies they seeme more beautifull a farre off than neare at hand : These are subject ordinarily unto  
 the fault called Plumbago, that is to say, in the Sun they looke with a leaden hew : Moreover, this  
 peculiar qualitie they have by themselves, that some of them wear and decay with age, insonmuch  
 as by little and little their lively greene decaieth; and besides, in the Sunne they loose their lustre.  
 After the Atticke Emeralds, those of Media bee accounted the greenest, and otherwhiles they  
 resemble the green Saphire. These seeme to be full of waves, and to containe within them divers L  
 shapes and figures of many things, as for example, poppie heads, birds, wings, and finnes, \*locks  
 of haire, and such like. Such Emeralds as are not found naturally greene, may bee made better  
 and receive their perfection, by washing them in wine and oile. In one word, there is not a greater  
 Emerald to be found than those of Media. As touching Carchedonian Emeralds, I wot not well  
 whether they be now out of all request & knowledge, since their mines of brasse have failed them;  
 and yet were they alwaies (at their best) the smallest of all others, and bare the lowest price : the  
 same were brittle & easie to be broken, their colour also was not settled but uncertain & change-  
 able, resembling for all the world the greene feathers in Peacockes tails, or the downe of Pige-  
 ons neckes, as a man held and turned them one way or other they shined more or lesse, beeing  
 otherwise of themselves full of veines and skales. A speciall fault there was, wherunto these Eme-  
 rauds were subject, which lapidaries called Sarcicon, that is to say, a certaine carnositie or fleshi- M  
 nesse incident unto gems. Gathered they were in a certaine mountaine neare unto Carchedon,  
 which thereupon was named Smaragdites. King *Iuba* hath left in writing, That the Emerald cal-  
 led Cholos, served the Arabians much in their buildings : for to adorne and beautifie their hou-  
 ses, they were wont to enclose and set the same in the walls like as the white marble, which the Æ-  
 gyptians

\*Capillorum, not  
 casulorum.

A gyptians name Alabastrites. He reporteth moreover, that there be many other Emerauds neare by taken forth of the mountaine Taygetus in Laconia, and those therefore be named Laconicke, and much like they are to those of Media. Hee speaketh likewise of others in Sicilie. Reckoned there is in the ranke of Emerauds, a certain gem brought out of Persia, named Tanos; howbeit of an unpleasent Greene it is, & foule within: as also the stone Chalcosmaragdos that cometh out of the Isle Cyprus, which hath in it certaine veins of brasse that trouble the Greene colour: *Theophrastus* maketh report, that hee hath read in the books and records of the Ægyptians, that a K. of Babylon sent as a present to one of their kings, one entire Emeraud foure cubits long and three in breadth. Also, that there had been within the temple of *Iupiter* among them, an obeliske made of foure Emerauds, which obeliske notwithstanding was fortie cubits long, and carried in breadth foure cubits in some places, and two in others. He addeth moreover, that while he wrot his historie, there was at Tyros within the temple of *Hercules*, a pillar standing of one Emeraud, unlesse haply it were some bastard Emeraud, for such (quoth he) are found; and namely, in Cyprus there was seene naturally growing, a stone, whereof the one halfe was a plaine Emeraud, the other a Iasper, as if the humour had not been fully transformed and converted into an Emeraud. *Apion* the Grammarian surnamed \* *Plistonices*, wrote not long before, and he hath left upon record, That there was remaining still within the labyrinth of Ægypt, the gyantlike image of their god *Serapis* nine cubits tall, and of one entire Emeraud.

\* i. Contentious, or Victorious.

Moreover, many are of opinion, that Beryls are of the same nature that the Emeraud, or at leastwise verie like: from India they come as from their native place, for seldome are they to be found else-where: lapidaries by their art and cunning know how to cut them with six angles and to polish them smooth; for otherwise their lustre which is but sad, would bee dull and dead in deed, unlesse it were quickened and revived by the repercussion of those angles: for be they polished never so much any other way, yet they have not that lively glosse which those six faces give unto them. Of these Beryls, those are best accounted of, which carrie a sea-water Greene, and resemble the greenesse of the sea when it is clear. Next to them, are those which they call *Chrysoberylli*: these bee somewhat more pallet, and the lustre that they have tendeth to the colour of gold. A third kind there is approaching neare to this, but that it is more pale (howsoever some do thinke it is no kind of Beryll, but a gem by it selfe) and this they call *Chrysoprasos*. In a fourth degree are placed the Beryls named *Hyacinthizontes*, because they encline somewhat to the *Iacinth*. And in a fifth, such as stand much upon the colour of the skie, whereupon they take their name *Aëroides*. After them, be the Beryls *Cerini*, for that they seeme like wax: then the *Oleagini*, that is to say, of an oyle colour. And in the last places bee the *CrySTALLINE*, which are white; and come verie neare to crystals: All the sort of these Beryll stones have these faults; to wit, white hairie streaks or lines in them, yea and other filthie ordure; beeing of themselves without these imperfections, apt to shed their colour, which soone fadeth. The Indians take a wonderfull pleasure in long Beryls, and commend them for the onely stones and gems in the world, as if they cared not to be set in gold, but chose rather to be worne without it: and in truth, in that regard their manner is to bore holes through them, and then to file them up into cheins and collars, with haire of elephants: howbeit, when they meet with some excellent Beryls indeed, which are come to their absolute goodnesse and perfection, they thinke it not good to pierce such, but presently they tip them with gold, that is to say, they set unto their heads certaine knobs in manner of bosses which doe comprehend and enclose the same. And in verie truth, they delight to cut their Beryls into long rolls or pillastres in manner of cylindres, rather than after the manner of other gems, because their principall grace and commendation lieth in their length. Some are of opinion, that the Beryll groweth naturally cornered and with many faces; and they hold those Beryls to be richest, which being bored through along, have their white pith taken forth, for to give them a better lustre of gold put unto them; by the reverberation whereof, the overmuch perspicuitie of the stone may seeme more corpulent and in some sort corrected. Over and above the faults already noted, subject they are also to those imperfections which be incident to the Emerauds, yea and besides to certaine specks called *Pterygia*. It is thought, that Beryls be found likewise in these parts of the world, to wit, about the kingdome of Pontus. As for the Indians, after that crySTALL was once found out, <sup>they despised</sup> ~~despised~~ to sophisticat and falsifie other gems therewith, but Beryls especially.

Of the pretious stone Opalus, and all the sundrie kinds. The faults in them and the means to trie which be good. Also divers sorts of other gems and pretious stones.

**T**He stones called Opales, differ little or nothing otherwhiles from Beryls; and yet the same sometime are nothing at all like them: neither is there a gem that they will give place unto, unlesse it be the Emeraud: India land is the onely mother of them: lapidaries therfore and those who have written books of pretious stones, have given unto them the name and glorie of the greatest price, but especially for the difficultie in finding them out and chusing of them which is inenarrable: for in the Opall, you shall see the burning fire of the Carbuncle or Rubie, the glorious purple of the Amethyst, the greene sea of the Emeraud, and all glittering together mixed after an incredible maner. Some Opals carie such a resplendent lustre with them that they are able to match the bravest and richest colours of painters; others represent the flaming fire of brimstone, yea and the bright blaze of burning oile. The Opall is ordinarily as bigg as a silberd nut. And heere commeth to my mind an historie among us as touching the Opall, worthie of remembrance: for there is at this day to be seene one of these Opals, for the which gem *Marcus Antonius* proscribed and outlawed *Nonius* a Senatour of Rome the sonne of that *Struma Nonius* (at whome the stomacke of *Catullus* the Poët did rise so much, seeing him (as he did) sit in a stately chaire of yvorie called *Curulis*), and grandfather to that *Servilius Nonianus* whome I my selfe have seene Confull. Now the said Senatour when hee was driven to flie upon this proscription, tooke no more with him of all the goods which hee had, but onely a ring wherein this Opall was set, which (as it is well knowne) had been valeded sometime at twentie thousand sesterces. But as the cruell and inordinat appetite of *Antonie* (who for a jewell onely outlawed and banished a Romane Senatour) was woonderfull on the one side, so the peevishnesse and contumacie of *Nonius* was as straunge on the other side, who was so farre in love of that gem which cost him his proscription, and rather than to part with it suffered himselfe to bee turned out of house and home: and yet the verie wild beasts are better advised than so, who are content to bite off those parts of their bodie and leave them behind them for the hunters, for which they see themselves in daunger of death. In the Opale, there be observed also divers blemishes and imperfections as well as in other stones; namely, if the colour resemble the floure of that hearbe which is called *Heliotropium*, *id est*, Turnesole: also if it looke like crysell or haile: likewise if there be a spot comming betweene in manner of a grain or kernell of salt: if it be rough in handling, and if there be certaine small pricks or spots represented to the eyes: neither is there any pretious stone that the Indians can counterfeit so well by the means of glasse, as this; insomuch as hardly a man shall discerne the naturall Opall from the false, when they have done withall: but the onely triall is by the Sunne, for if a man hold an Opall betwixt his thumbe and finger against the beams of the Sunne, if it be a counterfeit, hee shall find those divers colours which shewed therein, to run all into one and the same transparent colour, and so to rest in the bodie of the stone; whereas the brightnesse of the true Opall estsoones doth change, and sendeth forth the lustre too and fro more and lesse, yea and the glittering of the light shineth also upon the fingers. This gem, for the rare and incomparable beautie and grace that is in it, most writers have called *Pæderos*.

There is also another kind of Opalos apart by it selfe, according to the opinion of some, who say that it is called by the Indians *Sangenon*. It is said, that there be Opals in *Ægypt* and in *Arabia*, like as in the kingdome also of *Pontus*, but such of all other beare the lowest price. In *Galatia* likewise, and in the Isles *Thrasos* and *Cyprus*: for albeit they have the lovely beautie of the Opalus, yet their lustre is nothing so lively and lightsome, and seldome shall you meet with any of them that is not rugged: their chiefe colours stand much upon brasse and purple: the fresh verdure of the greene Emeraud is away, which the true Opale doth participat. This is generally held, that they are more commendable which be shadowed as it were with the colour of wine, than delaid with the clearenesse of water.

Thus farre forth have I written of gems and pretious stones which bee esteemed principall and most rich, according to the decree generally set downe and pronounced by our nice and costly

- A** costly dames: for wee may conclude upon this point more certainly, going by their sentence, than grounding upon the judgement of men: for men (kings especially and great men) make the price of each gem according to their severall fancies; *Claudius Casar* the Emperour made no reckoning of any but the Emeraud and the Sardonyx, and these ordinarily he wore upon his fingers: but *Scipio Africanus* (as saith *Demoftratus*) tooke a liking to the Sardonyx before him, and was the first Roman that used it; and ever since, this gem hath ben in great request at Rome: in regard of which credit, I will raunge it next unto the Opall. In old time the Sardonyx, as may appeare by the verie name, was taken for the pretious stone which seemed to be a \* Cornalline upon white, that is to say, as if the ground under a mans naile were flesh, and both together transparent and cleare: and in verie truth, the Sardonyx of India is such, according to *Ismenias*, *Demoftratus*, *Zenathemis*, and *Sotacus*. As for these two last named, they verely doe name all the rest that are not cleare and shew not through them, Blind Sardonyches, such as the Arabian be; and these have carried away the name of Onyx, without any mention or apparence at all of the Sarda or Cornalline: and these stones have begun of late to bee knowne and distinguished by their sundrie colours; for some of them have their ground blacke or much upon azure and the naile of a mans hand: for it hath been generally thought and beleaved, that such have a tincture of white, and yet not without a shew of purple, as if the said white enclined to a vermillon or Amethyst. *Zenathemis* writeth, that these stones were not set by among the Indians; notwithstanding otherwise they were so large and bigg, as thereof they made ordinarily sword handles and dagger haftis: and no marveile; for certaine it is, that in those parts land floods comming downe with a streame from the hills, have discovered such and brought them to light. Hee saith also, that they were at the beginning highly accepted of in those parts; for that there is not in manner a stone engraven, that will imprint the seale upon wax cleanly without plucking the wax away, but it: and through our perswasions, the Indians also grew into a good conceit of them, and tooke pleasure in wearing the same: and verely, the common people of India make holes through them, and so weare them enfiled as catkans and collars about their neckes onely. And hereupon it commeth, that those are taken to be Indian Sardonyches or Cornallines which be thus bored through. As for the Arabicke, excellent they are thought to be which are environed with a white circle, and the same verie bright and most slender: neither doth this circle shine in the concavities or in the fall of the gem, but glittereth onely in the verie bosses; and besides,
- D** the verie ground thereof is most blacke. True it is, that the ground of these Sardoins is found in the Indian stones to resemble wax or horne, yea within the white circle; in so much as there is a resemblance in some sort of a rainbow, by means of certaine cloudie vapours seeming to proceed from them: and verely the superficial face of this stone is redder than the shells of Lobsters. As touching those that be in colour like to honey or lees (for this is taken to be an imperfection and fault in Cornallines) they bee all rejected; likewise if the white circle that girdeth it about spread and doe not gather round and compact together: semblably, it is counted a great blemish in this gem, if it have a veine of any other colour (but that which is naturall) growing out of square: for the nature of this stone is such, like as of all things else, not to abide any straunge thing to disturbe the seat thereof. There be also Armeniacke Cornallines, which in all respects else are to be liked, but for the pale circle that claspeth them.

- E** By occasion of this stone Sardonyx, I am put in mind for the names sake, to write of the gem Onyx also: for notwithstanding there be a stone so called in Carmania (which is the Cassidone) yet there goeth also a gem under that name. *Sudines* saith, that the pretious stone Onyx hath a white in it resembling the naile of a mans finger: it hath likewise (quoth hee) the colour of a Chrysolith otherwise called a Topase, of a Cornalline also, and a Jasper. *Zenathemis* affirmeth; that the Indian Onyx is of divers and sundrie colours; to wit, of a fierie red, a blacke, a \* horne grey; having also otherwhiles certaine white strakes or veines in fashion of eyes compassing it about; and in some of them you shall see white strakes or veins likewise to goe crosse and byas betweene them. *Sotacus* maketh mention moreover of an Arabian Onyx, but it differeth from
- F** others (saith hee) in this respect, That the Indian Onyx hath certaine sparkes in it, and the same environed and compassed about with white circles either single or many fold, farre otherwise than the Indian Sardonyx; for in the former, the white seemed to bee pointed prickes, but in these they bee compleat circles. As for the Arabian Onyches, there bee found of them blacke, with white circles. *Satyrus* reporteth furthermore, that the Indian Onyx is fleshie; that in one

\* Sarda.

\* Whereof haply they be called Cornallines

part it resembleth a Rubie otherwise called a Carbuncle, in another a Chrysolith and an Amethyst, yet he maketh no account of such: but the true Onyx indeed (quoth hee) hath verie many veins, and those of sundrie colours; garnished also it is with circles as white as milke: and albeit the colours of the veins be inexplicable as a man casteth his eye upon them severally, yet meeting as it were all in one, they make a good consort and yeeld a lustre most pleasing to the sight. Now that I have treated of the Onyx, I must not defer to say somewhat also of the nature of Sarda, which maketh the other halfe of the stone Sardonyx, and so by that means (as it were by the way) to discourse of those gems that are of an ardent and fierie colour.

## CHAP. VII.

*Of Carbuncles or Rubies, and their sundrie kinds: of their defaults and imperfections: of the means to trie them. Of other pretious stones resembling the fire.*

**A**Mong these red gems, the Rubies otherwise called Carbuncles, challenge the principall place and are esteemed richest: they have their name in Greeke of the \* likenesse unto fire, and yet fire hath no power of them, which is the reason that some call them Apyroti. As touching their kinds: there be Rubies of India, and Rubies of the Garamants, which carrie the name also of Carchedonij, i. Carthaginian, in regard of excellencie, by reason of the wealth and puissance of the citie Carthage the Great. In this ranke, some doe place the Æthiopian Rubies and the Alexandrian, which are found indeed among the cliffs of the hill Orthosia, but trimmed and brought to their perfection by the \* Alabandians. Moreover, in all sorts of Rubies, those are taken for the male which shew a quicke red more fire-like than the rest; and contrariwise female, such as shine not so bright but after a faint manner. In the male it is observed, that some seeme to flame more cleare and pure, others are darker and blacker: there be againe that shine brighter than the rest, yea and in the Sun give a more ardent and burning lustre: but the best simply be those which are called Amethystizontes, that is to say, that in the end of their fire resemble the blew violet colour of the Amethyst. The next in goodnesse to them, are those which they call Syrtitæ; and such doe glitter and shine of their owne nature: by reason whereof, they are discovered soone wheresoever they lie, by the reverberation of the Sun-beams. As touching the Indian Rubies, *Satyrus* saith, they are not found cleare, but for the most part foule; howbeit, after they be scoured, their brightnesse is most fierie. He affirmeth moreover, that the Æthiopian Rubies are greasie and shine not out, but seeme to have a fire burning within as if it were enfolded in some thing about it. *Callistratus* holdeth opinion, that if a Carbuncle or Rubie be laid upon a thing, it ought to yeeld certaine white clouds, in the edges and extremities of the glittering that it maketh; but if it be held up or hung in the aire, it flameth and burneth out fire red: & hereupon it is, that most men have called it the white Carbuncle; like as they have named those Indian Rubies \*Lithizontes, which shine more faintly & with a brownish or duskish flame. As for the Carchedonian Rubies, *Callistratus* saith, they be far lesse than others; whereas of the Indians some are so big, that being made hollow they will containe the measure of one sextar. *Archelaus* writeth, that the Carchedonian rubies be blacker than others to see too; but if they be quickned as it were with fire or Sun, or be held bowing forward, they are more ardent and fierie than any other: the same in a shadie house, seeme purple; in the open aire, flaming; against the raies of the Sun, sparkling: he avoucheth moreover, that the fierie heat thereof is so actual, that if a man seale with them, though it bee in a shadowie and coole place, they will melt the verie wax that is stamped therewith. Many authours have written, that the Indian Rubies bee whiter than the Carchedonian; and contrarie to the nature of the Carchedonian, if they bee bended forward, they loose much of their vivacitie and be dimmer and more dull by that meanes: also, that in the Carchedonian Rubies which be male, there are seene certaine raies as it were of starrestwinking within; whereas the female contrariwise, sparckle all their fire without foorth: that the Alabandines be more darke and blackish than others, and withall rough in hand. It is said moreover, that there be certain stones growing in Thracia, of the same colour that Rubies, and which will not be chafed and made hote in the fire. *Theophrastus* writeth, that there bee Rubies found about Orchomenus in the countrey of Arcadie, as also in the Isle Chios: and as for the Orchomenian, they bee of a blacker kind, and serve to make mitroirs of. The Troezenian Rubies (by his saying) are

\* For the Greeks call them *πυρροί*.

\* These are called yet by Lapidaries, Alabandines, or Almādines.

\* As one would say, more like some ordinary stone than a pretious gem.

**A** of divers colours and spotted with white specks comming in among: and the Corinthian Rubies be more pale and whiter than the rest. *Bocchus* writeth, that there be brought Rubies from Mar-sils and Lisbon in Portugall; but with much adoe and great difficultie they are found, by reason of the clay wherein they be enlapped, in certaine desarts and forrests burnt with the Sun. In sum, there is not a harder thing than to discern these fundtie kinds of Rubies one from another; they are so easie to be counterfeited and falsified by the art and skill of lapidaries and goldsmiths, who have a cast to lay some foile under, to make them for to shine and glitter like fire. Men say, that the Æthiopians have a devise to steepe their duskish and darke Rubies in vinegre; for in fourteen daies they will be pure and glister, yea and continue so fourteene moneths after. There is a way to counterfeit Rubies with false glasse stones, which they will make seeme Rubies as like as is possible; but the grinding upon a mill soone discovereth the fraud, like as it doth in any other artificiall and sophisticat gems whatsoever; for their matter is more soft and brittle withall than the fine and pure stones indeed: also the false Rubies are detected by the hardnesse of the powder that is fetched from them, & the weight; for these glasse rubies be farre lighter: and otherwhiles a man shall see in these falsified rubies certaine little risings in manner of blisters or bladders, which shine like silver. Moreover, there is found in Thesprotia a certaine minerall Rubie called Anthracitis, resembling coles of fire: But whereas some authors have written, that such grow in Liguria, I take it to be a meere untruth; unlesse haply in times past such might bee found there. It is said also, that there be of these kind of Rubies, which are compassed about with a white veine; and their colour is fierie as well as of the rest before-named: but this peculiar propertie they have by themselves, That being cast into the fire, they seeme dead and doe loose their lustre: contrariwise, if they bee well sprinckled and drenched with water, they seeme to glow, yea and to flame out againe.

There is a stone much like to this, called Sandastros, which some name Garamantites, growing among the Indians in a place likewise so named. It is engendred also in that part of Arabia which regardeth the South Sun. The chiefe grace and commendation of Sandastros, is to bee cleare, and to have certaine drops as it were of gold like stars shining within; that is to say, alwaies in the bodie of the stone, and never in the coat or outside: in regard of which starre-like specks, there is attributed some religious matter to these stones, for that they represent in some sort to them that behold them, the seven stars called Hyades, both in number and also in order & manner of disposition: which is the reason, that the wise men of Assyria named Chaldæi, doe observe them with much devotion. Moreover, these Sandastres are distinguished by the sex, for the male seeme to have a more sad and deepe colour, and by the reverberation of their fire within, give a tincture to those things that they touch or lie neare unto: & the Indian verely of this kind are said for to dim the eyesight. As for the female Sandastres, they carrie not such an ardent shew of fire, but are more pleasant to the eye, as being attractive rather than burning. Some writers there be, who preferre the Arabian Sandastres before the Indian, saying that the Arabian are like unto the Chrysolithes that be somewhat smokie. As for *Ismenias*, he affirmeth, that the Sandastres are so tender that they cannot be polished: in a great error therefore bee they who call this stone Sandaresos: But all authors herein accord, That the more stars doe make apparence in them, so much better is the price. Furthermore, this is to bee noted, that the nearnesse in name, otherwhiles is the cause of error; as we may see by Sandaser, which *Nicander* called Sandaserion, others Sandaseron: and in truth, this Sandaser some take to bee Sandaster; and the Sandaster indeed, Sandaresos; which is found likewise among the Indians, bearing the name of the place where it groweth: in colour it resembleth an apple, or else greene oile: and in truth, no account is there made of it.

As touching Lychnites, so called for the resemblance that it hath to the blaze of a candle lighted, which giveth a singular grace unto it, and maketh it verie rich, it may be raunged well among these fierie and ardent stones: found this is about Orthosia & throughout all Caria and the places adjoyning: but the most excellent come from the Indians, which some have thought and said to be the milder kind of Carbuncle or Rubie balais. In a second degree of worth & account unto this Lychnites, is Ionis, so called of the March violet which in colour it doth verie much resemble.

Over and besides, I find other sorts of Rubies different from those abovenamed; for some of them hold of the fresh and glorious purple of Lac, others stand as much upon the Scarlet or

Crimfen : which being chaufed in the Sun, or otherwise set in a heat by rubbing with the fingers, will draw unto them chaffe, straws, shreds, and leaves of paper. The common Grenat also of Carchedon or Carthage, is said to doe as much, although it be inferiour in price to the former. These Grenats are found upon the hills among the Nafamons, and as the inhabitant are of opinion, are engendred by means of a certaine divine dew or heavenly showre : found they are twinkling against the moon-light, and especially when shee is in the full. In times past, all the trafficke of the Grenats was at Carthage, whereupon they tooke the name of Carchedon. But *Archelaus* saith, that there be of them in Ægypt also about the cittie Thebes; howbeit, such are brittle, full of veins, and like unto a cole going out and readie to die. I find, that drinking cups have beene made of this stone, as also of the former, called *Lychnites*. Generally, all Rubies be verie hard for to be cut; and this ill qualitie they have, That they never doe seale cleane, but ordinarily plucke some of the wax away with the signet: contrariwise, the *Cornalline* or *Sarda*, signeth verie faire without any of the wax sticking to it: this *Sarda* giveth part of the name to the *Sardonyx*: the gem it is selfe is verie common, found first about \**Sardis*; but in truth, the principall is that which commeth from about *Babylonia*, out of certaine quarries of stone, where it was found sticking within another stone in manner of the heart. After this manner, it is said, that the Persians had sometime minerall *Cornallines*, but the mine now doth fade: howbeit, there be of them in many other places besides, to wit, in *Paros* and *Affos*. The Indians send unto us three severall kinds, to wit, the red, the fattie (called thereupon *Demium*) and the third which ordinarily have a ground of silver-foile laid under them to give a lustre. The Indian *Sardes* or *Cornallines* are transparent and carrie a through-light with them: the Arabian be more thicke: there be found of them also about Ægypt, but they have commonly a ground of gold-foile. These gems likewise are distinguished by the sex, for the male have a more bright and orient lustre; the female are not so resplendent, but shine as it were through a grosse and fattie matter. In old time, there was not a pretious stone in greater request, than the *Cornalline*: and in truth, *Menander* and *Philemon* have named this stone in their \**Comœdies*, for a brave and proud gem: neither can we find a pretious stone that maintaineth the lustre longer than it, against any humour wherein it is drenched; and yet oile is more contrarie unto it than any other liquor. To conclude, those that be of the colour of honey, are rejected for nought; howbeit, if they resemble the colour of earthen pots, they be worse than those.

\* A cittie, whereupon it tooke the name, and not of *Sardinia* the Isle, as some thinke.

\* *μολογδον* τῶν τῶν ἰδὲ τῶν οὐρα. *Menander* in *Pedio*: Speaking of the *Emeraud* and *Cornallines*.

#### CHAP. VIII.

¶ Of the \**Topaze*, and the sundrie kinds of it. Of \**Callais*: and of other greene pretious stones not transparent.

\* Some take it for our *Chrysolith*.

\* It is thought to be our *Turquois*.

THE *Topaze* or *Chrysolith*, hath a singular greene colour by it selfe, for which it is esteemed verie rich; and when it was first found, it surpassed all others in price: they were discovered first in an Isle of Arabia called *Chitis*, wherein certaine rovers (*Troglodytes*) being newly landed, after they had ben driven thither by tempest and urged with famine, began to feed upon hearbs and dig for roots, and by that means met with the *Topaze* stone: This is the opinion of *Archelaus*. But *K. Iuba* reporteth, that there is an Island within the red sea called *Topazas*, distant from the continent 300 stadia, the which is oftentimes so mistie, that sailers have much adoe to find it, whereupon it tooke that name: for in the *Troglodytes* language (saith he) *Topazin* is as much to say, as to search or seeke for a thing. It is said, that the first that tooke a liking unto the stone, was queene *Berenice* the mother of *Ptolome* the second, and that by the meanes of *Philemon* (lieutenant generall unto her sonne in those countries) who presented one of them to the said queene. Of which *Chrysolite*, *Ptolomeus Philadelphus* K. of Ægypt, caused the statue of his wife *Arfinœ* to be made, foure cubits long; and in the honour of the said queene his wife, dedicated it in a chappell named the *Golden temple*. The moderne writers doe report, that there be found of these *Chrysolits* about *Alabastrum* a towne in *Thebais*, a province in high Ægypt; and two kinds they make thereof, to wit, *Prasoïdes*, and *Chrysopteros*; which latter commeth neare unto the golden *Berill* called *Chrysoprasson*, for that the colour thereof resembleth fully the juice of *Porret*; and of all pretious stones it is the largest: this propertie it hath above all other gems, That only it commeth under the file to be polished for noble men; whereas all other be scoured by the grindstones comming out of *Naxos*: this stone will weare with usage.

This

**A** This stone in regard of colour may be accompanied with the Turquois called Gallais, for a certaine green it hath enclining to a yellow. It is found beyond the farthest parts of India among the inhabitants of the mountaine Caucasus, to wit, the Phicarians and Aidates; they grow unto a very great bignesse, but the same is fistulous and full of filth. The purest and richest of this kind be those of Carmania. But in both countries they be found in ycie cliffes hardly accessible; where you shall see them bearing out after the manner of bosses like unto eyes: they sticke unto those crags and rockes so lightly, that a man would say that saw them, how they grew not naturally out of the rocke, but were onely set too by mans hand. And for that the place where they doe grow, is so steepe that a horseman is not able to ride up to them, and because the people of that countrey be loth to climbe so high with their feet, being otherwise acquainted ordinarily to the horsebacke, besides, in regard of the daunger in venturing to climbe for them, therefore they reach them a farre off with slings, and so drive them downe, withall the hard mosse about them: And in very deed, a commoditie this is of great revenue, and besides, the rich men know not the like jewell to weare about their neckes. By a collar or chaine of these Turquoises, men are judged wealthy more or lesse: and this is the glorie that they take from their child-hood to bee able to say, that thus many Turquoises they have pulled and cast downe by that manner of slinging. And yet in the practise of this feat, all sped not alike; for some you shall have to throw downe many fair Turquoises at the first sling; and many for it againe who wearie their armes and course after them, and yet cannot get one Turquois. This (I say) is the manner of chasing or hunting Turquoises: and when they be gotten, they must come into the lapidaries hands to be cut and formed to what fashion you will: and in truth they be otherwise brittle and easie to be wrought upon. The best Turquois is that which approacheth nearest to the grasse green of an Emeraud, howbeit, all the grace that they have, seemeth to come from outward helpe: beeing set in gold, they looke most beautifull, neither is there a precious stone that becommeth gold better. The fairer that a Turquoise is, the sooner looseth it the colour by oyle, ointment, or wine: contrariwise, the baser that they bee, the better doe they hold their owne and maintane their lustre. Neither shall you meet with anie precious stone more easie to be falsified and counterfeited with glasse, than a Turquoise. Lastly, some writers affirme, That they be found in Arabia, within the nest of certaine birds called Melacoryphi, which is as much to say as Black cops.

**D** As touching greene stones, there be manie more kinds: but of the baser sort we reckon one of a Porret colour, which we call Prasius, and the first kind of it is all greene; whereas the second hath upon the greene, certaine red spots like bloud, which cause it to seeme unpleasant to the eye, and rough in hand: the third is greene, but yet parted with thre white strakes.

The stone Chrysoprasius, or the sea water or Horehound green, is preferred before the other. In some sort it resembleth the greene juice of a Leeke, but it declineth somewhat from the Topaze, as if it were betweene it and gold. Some of these are so great and bigg, that there be drinking cups made thereof, after the fashion of boats: but pilastres or round staves in manner of cylinders or rolls, are very quickly framed of such stones. These bee found among the Indians: like as another stone, which is called Nilios: A weake lustre it hath and will not long continue, for

**E** of them found in Syverus, a river that passeth through the countrey of Attica: in colour it resembleth a smoakie Topaze, or otherwhiles that of a honey colour. King *Iuba* reporteth, That it is bred in Æthyopia, and namely about the bankes and sides of a river which we call Nilus, whereupon it commeth to be named Nilios.

There is a stone called Molochites, for that the greene colour which it hath, commeth neare unto a Mallow, and is more dim than the rest wherof I have spoken. Commended it is highly in signets for to seale faire: and besides it is supposed to be by a naturall vertue that it hath, a countercharme to preserve little babes and infants from all witchcrafts and forceries.

A kind of Iasper likewise there is of a greene colour, and the same oftentimes is transparent: and although there be many other stones goe beyond it in richesse, yet it retaineth still the auncient glorie and honour that it had. A gem it is, common to manie other countries; India yeeldeth it unto us like to an Emeraud. **G**all of Cyprus is verie hard; and of a greyish sattie colour, betweene white and greene. The Persians send us a Iasper like to the skie or aire, and thereupon it is called Aërizutā: and such a one is that which commeth from the Caspian hills. The Iasper about the river Thermoodon is blew as Azure. In Phrygia you shall have it purple: in

Cappa-

\* Thought to be the Almain Chrysolit.

Cappadocia partly purple and partly blew, but no kind of lustre hath it at all. Out of Amises, a G  
 citie in Pontus, we have Iaspers brought, much like unto the Indian: & the Iasper of Chalcedon  
 is muddie and troubled. But it were better to set downe their degrees in goodnesse, rather than to  
 stand upon the countries from whence they are transported. The best Iasper then is that esteemed  
 which standeth much upon purple or Lac: the second is incarnat, or of a rose colour: the  
 third resembleth the Emeraud in greenenesse. To every one of these severall kinds, the Greekes  
 have imposed significant names. And in a fourth place the Greekes have raunged another called  
 Borea, like unto the morning skie in the time of Autumne; and this may well be called Aërizusa.  
 There is a Iasper also in colour like to the Sarda, i. the Cornalline, as also resembling much the  
 violets. There be as many more sorts behind, which I have not touched, but subject they be all to  
 blemishes, as namely being blew or like to Crystill or \* waterie fleame. Last of all, we have a Ias- H  
 per called Terebinthizusa by the Greekes, but as I take it very improperly, as if it were compoun-  
 ded of many gems of one and the same kind; and therefore the better sort of such are enclosed  
 within a circle of gold, yet so, as they be open both above and beneath, neither is any thing but  
 the edges onely compassed with gold. The faults or imperfections of the Iasper be these, If the lu-  
 stre endure not long, notwithstanding it glitter a faire off; also if it shew a spot like unto a graine  
 of salt; besides all other which I have already named in the rest. Moreover, Iaspers may be falsi-  
 fied by the meanes of glasse: and this is soone detected, namely, when they cast a reverberation  
 of their lustre outwardly, and hold it not within. To conclude with the stones called Sphragides,  
 they are not much unlike to the Iaspers: And this gift they have above all the rest, that they make  
 the best signets, and seale fairest.

## CHAP. IX.

## Sundrie kinds of Iaspers.

OF divers sorts of Iaspers, all the East part (by report) are most affected to that which is like  
 the Emeraud, and they carie it ordinarily about them as a countercharme. The same, if it  
 be compassed round about with one white crosse line in the middest, is called Grammatias;  
 if with many, Polygrammos. And here by the way I can hold no longer, but my mind serves  
 me very well to challenge the Magicians, who have given it out, That this stone is verie good for  
 those to have about them who are to make some publicke speech or solemne Oration to the peo- K  
 ple. Moreover, we have a Iasper called Onycho-puncta and Iasponyx, which seemeth to enclose  
 a cloud within it, and in some sort to resemble the snow. This Iasper is fashioned like unto a Star  
 and beset with diverse reddish points: a man that saw it, would say it were a kind of Megarian  
 salt. There is besides a Iasper which seemeth as if it were infected with smoake, and this is called  
 Capnias. Concerning the bignesse of the Iasper, I have seene one of them nine inches long,  
 which served for to represent the visage of Nero the Emperour, standing readie armed with a  
 cuirace.

As touching the precious stone Cyanos, I must speake of it apart, notwithstanding I have of  
 late mentioned and applied it to one of the names of the Iasper, to wit, that with the blew co-  
 lour. The best Cyanos is that of Scythia, the next commeth from Cypros: and in the last place L  
 we are to reckon the Ægyptian. This stone is very apt to bee counterfeited, and especially by tin-  
 cture: the invention whereof is ascribed to a king of Ægypt, who was highly honoured for bee-  
 ing the first that gave a colour to it. Distinguished these stones also are by the sex, for there be of  
 them both male and also female. Otherwhiles you shall perceive a certaine powder in them as it  
 were of gold, and yet not like to that of Saphires: for the Saphire also glittereth with markes and  
 prickles of gold. Saphires are likewise sometime blew; mixed also with purple, although that be  
 very seldome: the best are among the Medes, yet in no place be they transparent. Moreover,  
 they are untoward for to bee cut and engraven, by reason that the lapidarie shall meet with cer-  
 taine hard knots of Crystill comming here and there betweene. The blewest are thought to bee  
 the male.

Next after these, I am to raunge those stones that bee of a purple colour, and such as decline  
 somewhat from them, and yet seeme to depend of them: of which, I must place in the first ranke  
 as principall, the Amethysts of India: And of them there bee found in a part of Arabia, which  
 bordereth upon Syria, and is called Petraea: also in Armenia the lesse, in Ægypt, and in Fraunce:  
 but

- A** but the foulest and of most base account, be those of Thasos & Cyprus. The reason of the name Amethyst, is generally thought to be this, that notwithstanding it approach very neare to the colour of wine, yet before it throughly tast thereof, it turneth into a March Violet colour: and that purple lustre which it hath, is not altogether fixe, but declineth in the end to the colour of wine. There is not one of these Amethysts, but it is transparent with a Violet colour. Easie they are all to be cut and engraven. And as for the Indian Amethysts, they have the full and rich colour of the Phoenicean purple die: and in truth, the diets wish that they may but give a tincture answerable to it. Verely this purple colour is pleasing to the eie, neither doth it strike and pierce the sight so forcibly as the Rubies doe. In a second ranke are to be raunged the Amethysts enclining to the Iacincts; the colour of which stone the Indians call Sacon, like as the gem it selfe Sacodion: Now
- B** if the colour be more weake and feeble, they call it Sapinos: and this Amethyst in a third degree is named Patanites in the marches of Arabia, which name it taketh of the people. The fourth kind resembleth the colour of wine. The fift declineth neare unto Crystall, save onely that toward the bottome thereof, it standeth of a certaine whitish purple: but this is nothing esteemed, for the excellent Amethyst indeed beeing held up in the aire, ought to shine in manner of a Rubie, and to carie a certaine purple lustre, mildly participating of the incarnat rose colour: Such Amethysts as these some chuse rather to call Pæderotes, like as a kind of Opale, <sup>or</sup> Anterotes: many give them the name of *Venus* gems, for the great grace that they have & decent lovelinesse which they seeme to shew both in fashion and colour, especially without-forth. The Magicians, as vaine herein as in all other things, seem to beare us in hand that they have a speciall vertue to withstand drunkennesse, whereupon they should be called Amethysts: Neither stay they so, but tell us, that if the name of the Moone and the Sunne, be engraven in them and so worne about the neck hanging, either with the haire of a Cynocephalus head, or else Swallowes feathers, they are a soveraigne remedie against charmes and sorceries that be practised, with poysoning. Nay they would make us beleve that there is a way to use them, which will cause men to be gracious with princes who have any negotiation with them, and that by the means thereof they shall find easie accesse to their presence, and favour in their eyes. Also, by their saying, they are of force to avert haile and such like distemperature of the weather, yea, and to turne away Locusts, so there be a charme in manner of a praier said withall, the forme whereof they also do prescribe and shew: & no marvelle: for they have promised the like of Emerauds, if there were enchafed in them the forme either of *Ægles*, or the flies named Beetils. In setting downe which toies and vanities, they shew well ynough in what contempt they have mankind, and how they are disposed for to mocke the world.

It followeth now by good order to speake of the Iacincts, which, albeit they differ much from Amethysts in some respect, yet in lustre they approach very neare: and this is onely the difference between them, That the brave Violet colour, which in the Amethyst is full and rich, in the Iacinct is delaied and weaker. The Iacinct also at the first sight is pleasant and acceptacle, but the lovely beautie therof vanisheth away before it hath given a man ynough. And so farre is it off from contenting the eye fully and satisfying the pleasure therof, that it fadeth sooner than the dainty floure of that name, *i. Hyacinthus*: so quickly doth the lustre passe away, in manner before it come to the

- E** eye. *Æthiopia* furnisheth us with Iacincts and Chrysolithes both, which are transparent and carie the colour of gold: howbeit those of India be preferred before them; they of *Bactriana* likewise, if they be not spotted and flecked with divers colours. The worst of all others, be the Arabian: for they bee not onely skewed in colour, but also foule and troubled: and looke what radiant lustre they have, interrupted it is with a cloud of spots: and if any chaunce to be clear otherwise, yet a man that looketh on them, would say they were full of their owne dust. The best are those, which being laid <sup>unto</sup> gold, cause it to looke whitish in manner of silver, in comparison to them. Such as bee cleare and transparent, Goldsmiths use to set within a houpe of gold, so as they may be seene both beneath and above. The rest had need of a ground of Latton foile to give them a lustre: howbeit, now adaies <sup>these</sup> some that are not skilfull lapidaries have taken up a custome to call
- F** some Iacincts Chryselectri, which encline to the colour of a base gold called *Electrum*; the which in a morning are more beautifull and glorious to the eye, than all the day after. Those Iacincts that come from *Pontus*, are knowne by their lightnesse: some of them be hard and of an Orange red, others be soft and foule. *Bocchus* mine author reporteth, That they be found in *Spaine* also, in that place where hee saith they sinke pits for to levell water, and out of which the peasants doe

take

\*or Citrine Iacinth.

take forth Crystall. He affirmeth also, That he hath seene a \*Chrysolith of twelve pound weight. Moreover, there be certaine Iacincts which have a white veine comming between, and those are called Leucochrysi. And of this kind some be named Capniæ, because they be smaller. You shall find of them like unto glasse beads, and yet of a shining yellow in manner of Saffron. And verely false Iacincts there be counterfeited by glasse so artificially, that a man shall hardly discern them by the eye: howbeit handle and feele them, you shall soone find the deceit: for the fine Iacincts indeed are colder naturally than those that be counterfeit. Among these Iacincts, I may raunge well ynough those stones which are called Melichrysi, which shew as if cleare honey shone through gold. These we have from India: but of all other they are most subject to injurie and will soonest breake. The same countrey yeeldeth also a gem called Xystion, whereof there is such plentie, that the verie common people doe weare them.

\*Of which name there is Opalus & the Amethyst.

If wee should speake of white stones, the principall of them all is the gem named Pæderos: And yet considering that under this name they passe other fair and beautifull stones (such a prerogative hath the word to signifie some excellencie of lovelinesse) there may bee question made how it can bee properly used for one gem, or one colour; yet surely there is a kind of precious stone by it selfe called Pæderos, and the same worth the looking on; and there seeme to meet together a skie colour, and the same in his manner greenish, upon a clear and transparent Crystall: accompanied these be with a purple and a certain yellow and bright gold colour of *Mastade*, and the same is alwaies the last colour that appeareth outwardly and giveth the lustre: and yet a man that beheld this stone, would say that the head thereof were crowned with a chaplet of purple: and as it appeareth to have these colours confounded all together, so it seemeth as if everie one had a severall lustre by it selfe. A more pure and clearer gem there is not againe: comfortable unto the head and pleasing to the eye. The best simplie of this kind wee have from the Indians, who call it *Argenon*. In a second degree to it is that of *Ægypt*, where it is called *Senites*. Of a third sort there be in *Arabia*, but those are rough. Those of *Natolia* and the kingdome of *Pontus*, are not so radiant and quicke as the others: and yet from *Galatia*, *Thracia*, and *Cyprus*, we have such as be more feeble than they. If you would know what faults be incident to these Pæderotes particularly: they carie otherwhiles a languishing lustre; troubled they be with unnaturall colours; & generally subject they are to all the defects and imperfections of others.

\*Cira solima

In the second place of white gems, is \*Asteria to be counted: a wonderfull propertie it hath in Nature, for which it deserveth to bee cheefe, for that it keepeth enclosed within a certaine light in manner of the apple in the eye: which according as a man dooth hold or turne, hee shall see how it will send and transfuse it from the owne place; one would thinke that it walked within and shifted from place to place. And the same, if it be opposed against the beames of the Sun, casteth forth bright and white raies of the owne, in manner of a star, whereupon it tooke the name *Asterias*: and verie hard it is to bee engraven. Those which come out of *India* bee preferred before them of *Carmania*.

In like manner a white precious stone there is called *Astrios*, approaching neare to Crystall: this is engendered among the Indians and along the coasts of *Pallene*: From the verie centre within, there shineth a kind of star in manner of a full Moon in the height of her brightnes. Some give this reason of the name; that being held against anie starres, it receiveth from them a light and sendeth the same from it againe in manner of beams. And they hold that the best be in *Carmania*, and there is not another gem againe lesse subject to blemishes and imperfections than it. As also that a worse kind thereof is called *Ceraunias*: and the worst of all other resembleth the blase or flame of lampes and candles.

As touching *Astroites*, manie make great account of it: and such as have written more diligently thereof, doe report, That *Zoroastres* hath highly commended it and told wonders thereof in art Magicke.

*Sudines* speaketh of another gem called *Astrobolos*, and saith it is like unto a fish eye, and casteth forth white glittering raies against the Sunne.

Among white precious stones may be reckoned that which they call *Ceraunia*, which is apt to receive light and lustre both from Sunne and Moone and other starres. It selfe looketh like Crystall cleare, howbeit, the lustre that commeth from it seemeth to be of a blew Azure colour: and *Carmania* is the native place therof. *Zenathemis* confesseth, That it is a white gem, and hath within a starre-like fire, which seemeth to run too and fro and chaunge place, according as a man turneth

**A** turneth it. Hee affirmeth also, That the foresaid Ceraunia will become dull and dusky: which if they be soaked for certaine daies together in vinegre and sal-nitre, will recover their light and conceive a new fire in manner of a star, which will continue for so many moneths as they lay daies infused; and after that loose their lustre againe. *Sotacus* hath set downe two kinds more of Ceraunia, to wit, the blacke and the red, saying that they doe resemble halberds or ax-heads. And by his saying, the blacke, such especially as bee round withall, are endued with this vertue, that by the meanes of them cities may be forced; and whole navies at sea discomfited; and these (forsooth) be called *Betuli*, whereas the long ones be named properly *Ceraunia*.

**B** It is said that there is one more *Ceraunia* yet, but very geason it is and hard to be found, which the Parthian Magicians set much store by, and they onely can find it, for that it is no where to be had than in a place which hath been shot with a thunderbolt.

**C** Next after the *Ceraunia*, there is a stone in name called *Iris*: digged out of the ground it is in a certaine Island of the red sea, distant from the city *Berenice* threescore miles. For the most part it resembleth *Crystill*: which is the reason that some have tearmed it the root of *Crystill*. But the cause why they call it *Iris*, is, That if the beames of the Sunne strike upon it directly within house, it doth send from it against the walls that bee neare, the very resemblance both in forme and also in colour of a rainebow; and esfoones it will change the same in much varietie, to the great admiration of them that behold it. For certaine it is knowne, that six angles it hath in manner of the *Crystill*: but they say that some of them have their sides rugged, and the same unequally angled: which if they be laid abroad against the Sunne in the open aire, doe scatter the beames of the Sunne, which light upon them too and fro: also that others doe yeeld a brightness from themselves, and thereby illuminat all that is about them. As for the diverse colours which they cast forth, it never happeneth but in a darke or shaddowie place: whereby a man may know, that the varietie of colours is not in the stone *Iris*, but commeth by the reverberation of the wals. But the best *Iris* is that which representeth the greatest circles upon the wall, and those which bee likest unto raine-bowes indeed. There is another gem called *Iris*, like unto the other in all respects, but that it is exceeding hard: *Horus* saith, That if it be calcined and pulverized, it is a singular remedie against the biting of *Ichneumon*es: also that naturally it is to be found in *Persis*.

**D** Much like in forme and shape to *Iris*, but not of the same effect, is there another stone called *Zeros*: a man that seeth it, would take it to bee a *Crystill*, with a blacke strake parting it overthwart. Thus having laid abroad the precious stones and jewels which are distinguished by sundrie kinds of principall colours, I will proceed to the rest, and discourse of them according to the order of the Alphabet.

## CHAP. X.

## Of certaine gems digested in order according to the Alphabet.

**T**He *Agate* was in old time of great estimation, but now it is in more request. Found it was first in *Sicilie* neare unto a river called likewise *Achatés*: but afterwards in many other places. It exceedeth in bignesse, and is full of varietie in colours, whereby it hath gotten many names: for called it is *Phassachates*, *Cerachates*, *Sardachates*, *Hæmachates*, *Leucachates*, and *Dendrachates*, as if the veines thereof resembled a little tree. As touching the *Agath*, called *Antachates*, as it burneth you shall have it to smell like unto *Myrrhe*. Also, there is an *Agath* of a reddish colour resembling *Corrall*; and thereupon called *Coralloachates*: and the same is beset with certaine spots or drops of gold, in manner of the *Saphire*: of which kind there is passing great plentie in *Candie*, where they call it the holy or sacred *Agate*: for people are persuaded that it availeth much against the sting of venomous spiders and scorpions: which propertie I could very well beleve to be in the *Sicilian Agaths*, for that so soone as scorpions come within the aire and breath of the said province of *Sicilie*, as venomous as they bee otherwise, they die thereupon. The *Agates* likewise found among the *Indians*, have the same operation, and besides doe represent many other miracles; for you shall find imprinted naturally in them the form and proportion of rivers, woods, and laboring horses: a man shall see in them coaches and little chariots or horselitters, together with the furniture and ornaments belonging to horses. As for Physicians, they make their grinding stones thereof for fine pouders. And it is holden for a truth, that onely to behold and looke upon an *Agate*, is very comfortable for the eyes. If they bee but held

in the mouth, they quench and allay thirst. The Phrygian Agates have no part of green in them. **G** Those that bee found about Thebes in Ægypt, are without red and white veines: howbeit, these also be effectuall against scorpions. Of the same credite likewise are the Cyprian Agates. Some hold opinion, That the singular grace and commendation in an Agate, is to bee cleare and transparent like glasse. There be found of them in Thrace, and about the mountaine Oeta, in the hill Pernassus, in Lesbos and Messene, and such have flowers in them imprinted, like to those which grow by the high waies and paths in the fields: also in the Isle of Rhodes. But the Magicians observe diverse other sorts; and as for those that bee like unto a Lions skin, they have the name to be powerfull against scorpions. In Persia they are persuaded, That a perfume of such Agates, turneth away tempests and all extraordinarie impressions of the aire, as also staie the violent streame and rage of rivers. But to know which be proper for this purpose, they use to cast them **H** into a cauldron of seething water: for if they coole the same, it is an argument that they bee right. But to be sure that they may doe good, they must be worne tied by the haire of a Lions mane: for as touching those Agates which seeme to have the print of an Hyænes skin, the Magicians cannot abide them, as causing discord in a house. But they hold, That the Agate of one simple colour, causeth those wrestlers to bee invincible who have it about them. And a prooffe hereof they take by seething it in a pot full of oyle, with diverse painters colours; for within one two houres after that it hath sivered and boiled therein, it will bring them all to one entire colour of Vermillion. Thus much of Achates or the Agate. The stone which is named Acopis, resembleth sal-nitre: hollow it is and light in manner of the pumish stone, howbeit, spotted with golden spots or drops in manner of starres. Seeth this gently in oyle, and therewith annoint the **I** bodie, it riddeth away all wearinesse and lassitudes, if we may beleve the Magicians. The stone Alabastrites is found about Alabastrum, a citie in Ægypt, and Damasco in Syria, white of colour it is, and entermeddled with fundrie colours. This being calcined with Sal gem and reduced into powder, is said to correct a stinking breath and strong savour of the teeth. In the gessiers of **H** Cokes there bee found certaine stones, called thereupon Alectoriæ, which in shew resemble Crystall, and be as big as Beanes: *Milo* that great wrestler of Crotone, used to carie this stone about him, whereby he was invincible in all the feats of strength or activitie that he tried, as Magicians would seeme to persuade us. Androdamas is a stone of a bright colour like silver, and in manner of a Diamant, square, and alwaies growing in a table lozenge-wise. The Magicians suppose, That it tooke that name for repressing the anger and furious violence of men. As touching **K** Argyrodamas, whether it be the same, or another stone, authours have not resolved. Antipathes is a stone all blacke, and nothing at all transparent. You shall find whether it bee a true stone or no, by seething it in milke, for no sooner is it put in, but it causeth the milke to looke like Myrrhe. The Magicians would have us to thinke, That it is good against witch-craft, and eye biting especially. Arabica is passing like unto yvorie: and for yvorie might it goe, but that it is so hard, which bewraieith it to be a stone. It is thought, that as many as have it about them, shall find ease of the paine of sinewes. The stone Aromatites is thought principally to grow in Arabia, and yet it is found in Ægypt about Pyra: but wheresoever it is to be had, a stone hard it is, in colour and smell both resembling Myrrhe: in which regard, much used it is of queenes and great ladies. Asbestos is engendered within the mountaines of Arcadia, and is of an yron grey colour. As for Aspilate, *Democritus* saith, That it is bred in Arabia, and of a frie colour: which by his saying ought to be tied with cammels haire and so hung fast about them that bee troubled with the schirrhosities of the spleene, also (if he say true) it is found in the neast of certaine Arabian birds. Another likewise of that name groweth there in the cape Leucopetra, but it is of a silver colour, and glittereth withall: excellent to be worne about one against the fantastickall feares and imaginations in the night season. The same *Democritus* saith, That in Persis, India, and the mountaine Ida, there is a stone found, named Atizoë, glistering bright as silver; three fingers thicke, formed in manner of a Lentill, and of a pleasant and delectable savour: The Sages of Persia never goe about the election and ordering of a king, but they thinke it necessarie to have **M** it about them. As for Augites, many bee of opinion, That it is no other stone than Callais, i. the Turquoise. Amphicane is a stone, knowne by another name also, Chryfocolla: found it is in that part of India where the Pismires-Volant do rake out gold; where it resembleth gold, and is in fashion fouresquare. It is reported constantly, That it hath the same force naturally that the Loadstone hath, but that it draweth gold to it as well as <sup>silver</sup> silver. Aphrodisiæ is partly white and

**A** and partly reddish. *Alyctos* beeing once heat at the fire, will continue a sevendnight after hot: blacke it is and ponderous, having certaine veins that deuide it: it is thought to be good against cold. As touching *Ægyptilla*, *Iacchus* taketh it for a white stone, with a veine partly of a Sard or Cornalline, and partly blacke, passing through it overthwart: howbeit the common sort take *Ægyptilla* to be blew, with a blacke mote in the bottome.

As for the stone *Balanites*, there be two kinds thereof; to wit, of a greenish colour, and resembling *Corinth* brasse: the former commeth from *Coptos*, the other out of the region *Troglydytica*; and they have a fire veine cutting them just in the mids. The same *Coptos* lendeth other stones unto us besides, to wit, those which be called *Batrachitæ*; the one like in colour to a frog, a second unto \* yvorie, the third is of a blackish red. \* *Baptes*, howsoever otherwise it be soft and tender, yet an excellent odour it hath. The stone called *Belus* eye is white, and hath within it a black apple, the mids wherof a man shall see to glitter like gold: this stone for the singular beautie that it hath, is dedicated to *Belus* the most sacred god of the *Assyrians*. There is another stone named *Belus*, growing (as *Democritus* saith) about *Arbelæ*, to the bignesse of a wall-nut in manner and forme of glasse. As for *Baroptenus* or *Baroptis*, it is blacke, enterlaced as it were with certaine knots, both white and also of a sanguine red, after a straunge and wonderfull manner. *Bortytes* is found sometime black, otherwhiles red, and like it is unto a cluster of grapes when it be ginneth first to knit. As for it which is more like unto the hair of women, *Zoroastres* calleth it \* *Bostrychites*. \* *Bucardia* resembleth an ox-heart, and is to be found only about *Babylon*. *Brontia* is shaped in manner of a *Tortoise* head: it falleth with a cracke of thunder (as it is thought) from heaven; and if wee will beleve it, quenbeth the fire of lightning. *Bolæ* are found after a great storme or tempest, resembling a clod.

**C** *Cadmitis* were the verie same which they call *Ostracitis*, but that otherwhiles it is compassed about with certain blew-bottles. *Callais* commeth very neare unto the *Sapphir*, but that it is whiter, and resembleth rather the water of the sea about the shore. *Capnites* (as some thinke) is a kind of stone by it selfe, beset with many wreaths, and those seeming to smoke, as I have said already in due place: the naturall place of it is *Cappadocia* and *Phrygia*: in some sort it is like yvorie. As touching *Callainæ*, it is commonly said, that they be found alwaies many joynd together. *Catochites* is a stone proper unto the *Island Corsica*: in bignesse it exceedeth ordinarie pretious stones: a wonderfull stone, if all be true that is reported thereof, and namely, That if a man lay his hand thereupon, it will hold it fast in manner of a glewie gum. *Catopyrites* groweth in *Cappadocia*. *Cepites* or *Cepocapites*, is a white stone, and the veins thetein seeme to meet together in knots; and so white and cleare withall, that it may serve as a mirrour to shew ones face. *Ceramites* in colour resembleth an earthen pot. As for *Cinædiæ*, they be found in the braine of a fish named *Cinædus*: white they be and of a long fashion, and of a wonderfull nature, if we may beleve that which is reported of the event which they signifie; and namely, that according as they bee cleare or troubled in colour, they doe presage either storms or calme at sea. *Cerites* is like unto wax; and *Circos*, unto wreaths or circles. *Corfoides*, is made in maner of a gray peruke of haire: *Corallo-achates*, unto a corall set with gold spots: *Corallis*, to vermilion, and is engendred in *India* and *Syene*. *Craterites* hath a colour betweene the *Chrysolith* and the base gold *Electrum*; of an exceeding hard substance. *Crocallis* doth represent a cherrie. *Cyssites* is engendred about *Coptos*, and is of a white color: it seemeth as it were to be with child, for something stirreth and rattleth within the bellie if it be shaken. *Calcophonos* is a blacke stone; if a man strike upon it, he shall perceive it to ring like a peece of brasse: and the magicians would persuade those that play in *Tragedies* to carrie it about them continually. As for the stone *Chelidonia*, there bee two sorts of it: in colour they do both resemble the *Swallow*, and of one side which is purple, you shall see blacke spots intermingled here and there among. *Chelonia* is no more but the verie eie of an *Indian Tortoise*: of a most straunge nature by the magicians saying, and working great woonders; but they will lye most monstrosly; for they would promise and assure us, That after one hath well rinsed or washed his mouth with honey; and then lay it upon the tongue, hee shall presently have the spirit of prophesie, and be able to foretell future things all a day long, either in the full or change of the moone; but if this bee practised in the wane of the moone, hee shall have this gift but onely before the Sun-rising: upon other daies, namely while the moone is croissant, from six of the clocke or sun-rising six houres after. Moreover, there be certaine stones called *Chelonitides*, because they be like unto *Tortoises*, by which these magicians would seeme

**B**  
\* *Ebori*: some say, *Ebeni*, *i. Ebene*.  
\* *i. Ambre* did red with the root of *Orchanes*.

\* A kind of *Amiantum* or alume de plume.  
\* A kind of *Turquois*.

to tell us by way of prophesie and revelation, many things for to allay tempests and stormes: **G** but especially the stone of this kind which hath golden drops or spots in it, if together with a flie called a Beetle it be cast into a pan of seething water, it will avert tempests that approach. Chlorites is a stone of a grasse-greene colour, according as the name doth import; and by the saying of magicians, it is found in the gesier of the bird called Motacilla or Wagtaile, yea and is engendred together with the said bird. They give direction (forsooth as their manner is) to enchase or enclose it with a peece of yron, and then it will doe wonders. Choaspites taketh that name of the river Choaspes; greene it is and resplendent like burnished gold. Chrysolampis is found in Æthiopia; all the day long of a pale colour, but by night it gloweth in manner of a cole of fire. Chrysolpis is so like unto gold, as a man would take it for no other. The stones called Cepionides, grow in Æolis about Atarne, a little village now, but sometime a great towne: they have many colours, and be transparent; sometimes in manner of glasse, otherwhiles like Crystall or the **H** Iasper: such also as bee not cleare through but foule and thicke within, are notwithstanding so pure and neat without, that they will represent a mans or womans visage as well as a mirrour or looking-glasse.

**D** Daphnias is a stone, whereof *Zoroastres* writeth, and namely that it is good against the falling sicknesse. Diadochus is like unto Berill. Diphris is of two kinds; the white and the blacke, the male and the female; wherein may be perceived verie distinctly, those members that distinguish the sex, by reason of a certaine line or veine of the stone. Dionysias is a blacke stone and hard withall, having certaine red spots intermingled: if it be stamped in water, it giveth the tast of wine, and is thought to withstand drunkennesse. Draconites or Dracontia, is a stone engendred in the **I** braines of serpents, but unlesse it be cut out whiles they bee alive, namely after their heads be chopt off, it never groweth to the nature of a pretious stone; for of an inbred malice and envie that this creature hath to man, if perceiving it selfe to languish and draw on toward death, it killeth the vertue of the said stone: and therefore they take these serpents whiles they be asleepe, and off with their heads. *Sotacus* (who wrote that he saw one of these stones in a kings hand) reporteth, that they who go to seeke these stones use to ride in a coach drawn with two steeds, & when they have espied a dragon or serpent, cast in their way certaine medicinable drugs to bring them asleep, and so have means & leisure to cut off their heads: white they are naturally & transparent, for impossible it is by any art to polish them, neither doth the lapidarie lay his hand unto them.

**E** Encardia is a pretious stone, named also Cardiscæ: one sort there is of them, wherein a man may perceive the shape of an heart to beare out: a second likewise there is so called, of a greene colour, and the same doth represent also the forme of an heart: the third sheweth the heart onely blacke, for all the rest is white. Enorchis is a faire white stone; the same being devided, the fragments thereof doe resemble a mans genetoirs, whereof it tooke that name. As touching Exhebenus the stone, *Zoroastres* saith, that it is most beautifull and white, and therewith goldsmiths use to burnish and polish their gold. As for Eristalis, being of it selfe a white stone, seemeth as a man holdeth it, to wax red. Eroylos, which some call Amphicome, others Hieromnemon, is commended much by *Democritus*, for sundrie experiments in prophesying and foretelling fortunes. Eumeces groweth in the Bactrians countrey, like unto a flint; being laid under a mans head lying asleepe upon his bed, it representeth by visions and dreams in the night all that he is desirous to know, even as well as an oracle. As for Eumetres, the Assyrians call it the stone or gem of *Belus* the most sacred god among them, and whome they honour with greatest devotion: as green it is as a leeke, and serveth verie much in their superstitious invocations, sacrifices, and exorcisms. Eupetalos hath foure colours, to wit, of azur, fire, vermillon, and an apple. Euroeis is like the stone of an olive, chamfered in maner of winkle shels, but verie white it is not. Eurotias seemeth to have a certain mouldines that covereth the black underneath. Eusebes seemeth to be that kind of stone whereof (by report) was made the seat in *Hercules* temple at Tyros, where the gods were wont to appeare and shew themselves. Moreover, any pretious stone is called Epimelas, when being of it selfe white, it is overcast with a blacke colour aloft.

**G** The gem Galaxias, some call Galactites, like unto those last before-named, but that it hath **M** certain veins either white or of a bloud colour running between. As for Galactites indeed, it is as white as milke, and thereupon it tooke that name. Many there be who call the same stone Leucas, Leucographias, & Synnephites, which if it be brused yeeldeth a liquor resembling milke, both in colour & tast: and in truth, it is said, that it breedeth store of milke in nources that give sucke: also that

**A** that if it be hung about the necks of infants, it causeth salivation; but being held in the mouth, it melteth presently. Moreover, they say, that it hurteth memorie and causeth oblivion: this stone commeth from the river Achelous. Some there be, who call that Emerald Galactites, which seemeth as it were to be bound about with white veins. Galaicos is much like unto Argurodanus, but that it is somewhat fouler: commonly they are found by two or three together. As for Gasidanes, we have it from the Medians; in colour it resembleth blades of corne, & seemeth beset here and there with floures: it groweth also about Arbela: this gem is said likewise to be \*conceived with young, and by shaking to bewray and confesse a child within the wombe, and \*Haply our  
it doth conceive everie three moneths. Glossi petra resembleth a mans tongue, and groweth not Bezoar.  
**B** upon the ground, but in the eclipse of the moone falleth from heaven, and is thought by the magicians to be verie necessarie for pandors and those that court faire women: but wee have no reason to beleve it, considering what vaine promises they have made otherwise of it; for they beare us in hand, that it doth appease winds. Gorgonia is nothing els but Corall: the name Gorgonia groweth upon this occasion, That it turneth to be as hard as a stone: it assuageth the trouble of the sea and maketh it calme: the magicians also affirme, that it preserveth from lightning and terrible whirlewinds. As vaine they be also in warranting so much of the hearbe Guniane, namely, that it will worke revenge and punishment upon our enemies.

The pretious stone Heliotropium, is found in Æthiopia, Affricke, and Cyprus: the ground

thereof is a deepe greene in manner of a leeke, but the same is garnished with veins of bloud: the

reason of the name Heliotropium is this, For that if it be throwne into a paille of water, it chaungeth the raies of the Sun by way of reverberation into a bloudie colour, especially that which

commeth out of Æthiopia: the same beeing without the water, doth represent the bodie of the Sun, like unto a mirroir: and if there bee an eclipse of the Sun, a man may perceive easly in this

stone how the moone goeth under it, and obscureth the light: but most impudent and palpable is the vanitie of magicians in their reports of this stone; for they let not to say, That if a man carrie it about him, together with the hearbe Heliotropium, and besides mumble certaine charmes

or prayers, hee shall goe invisible. Semblably, Hephæstites is of the nature of a looking glasse, for although it bee reddish or of an orange colour, yet it sheweth ones face in it: the meanes to

know this stone whether it bee right or no, is this; in case beeing put into scalding water, it presently cooleth it; or if in the Sun it will set on fire any drie wood or such like fewell: this stone is

found growing upon the hill Corycus. Horminodes is a stone so called, in regard of the greene colour that it hath resembling the hearbe Clarie; for otherwhiles it is white, and sometime againe blacke, yea and pale now and then; howbeit hooped about it is with a circle of golden

colour. Hexecontalithos, for bignesse is but small, and yet for the number of colours that it hath, it got this name: found it is in the region of the Troglodytes. Hieracites chaungeth colour all whole alternatively by turnes; it seemeth to be blackish among kites feathers. Hamnites

resembleth the spawne of fishes: and yet some of them be found as it were composed of nitre, and otherwise it is exceeding hard. The pretious stone called Hammons-horne, is reckoned among the most sacred gemms of Æthiopia: of a gold colour it is, and sheweth the forme of a

rams horne: the magicians promise, that by the vertue of this stone; there will appeare dreames

in the night which represent things to come. Hormesion is thought to be one of the loveliest gems that a man can see, for a certaine fierie colour it hath, and the same spreadeth forth beams of gold, and alwaies carrieth with it in the edges a white and pleasant light. Hyenia tooke the

name of the Hyens eye: found they are in them when they be assailed and killed: and if wee may give credit to magicians words, if these stones be put under a mans tongue, hee shall presently prophesie of things to come. The bloud-stone Hæmatites is found in Æthiopia principally, and those be simply the best of all others; howbeit there are of them likewise in Arabia and Affricke:

in colour it is like unto bloud, and so called: a stone that I must not overpasse in silence, in regard of my promise that I made to reprove the vanities and illusions of these impudent and barbarous magicians who deceive the world with their impostures: for Zacharias the Babylonian,

in those books which he wrote to king Mithridates, attributeth unto gemms all the destinies and fortunes that be incident unto man: and particularly touching these bloud-stones, not contented to have graced them with medicinable vertues respective to the eyes and the liver, hee ordained it to be given unto those for to have

about them, who have any petition unto a king or great prince, for it would speed and further the suite: also in case of law matters it giveth good issue

and

and sentence on their side, yea and in wars, victorie over enemies. There is another of that kind, G called by the Indians Henui, but the Greekes name it Xanthos: of a whitish colour it is upon a ground of a yellow tawnie.

I The stones called Idæi-Dactyli, be found in Candie: of an yron colour they be, and resemble in forme the thumbe of a mans hand. As touching Isterias, there be foure kinds thereof, to wit, one like unto a pale coloured bird called the Lariot; and therefore is thought to be good against the jaundise: a second there is of the same name, but more enclining to a \*swert colour: the third resembleth a greene leafe, broader than the former, weighing little or nothing, and is besides full of pale and wan veins: the fourth is of the same colour, but it hath blacke veins running too and fro. The stone called *Jupiters gem*, is white, light, and tender. The stone Indico taketh name of those nations from whence it commeth; the colour outwardly is somewhat reddish, and if it be H rubbed, there commeth from it a certaine purple humor in manner of a sweat. There is another of that name, but it is white, and sheweth like unto dust or powder. The same Indians have another gem called Ion, for that it resembleth the colour of the March violet; but seldome shall a man see it with a fresh and gay blew indeed.

L The stone Lepitodes doth represent scales of fishes in sundrie colours. Lesbias taketh name of the Isle Lesbos the native place thereof: howbeit they are found in India likewise. Leucophthalmus, is otherwise reddish or tawnie, howbeit in that colour it carrieth the forme of an eye, both for white and blacke. Leucopetalos sheweth white in manner of snow, and yet the same is garnished with a lustre of gold. Libanochrus in colour resembleth frankincense, but a liquor or moisture it yeeldeth answerable to honey. Limoniates seemeth to be all one with the Emeraud. I As touching the unctuous stone Liparis, I find this onely written of it, That a stinke or perfume thereof fetcheth foorth any venomous vermine. The stone Lysimachus is like unto the marble of Rhodes, and hath in it certaine veines or streakes of gold: This stone must be polished upon marble: and when all the superfluities be fetched off, it is found to grow narrow pointwise. Leucochrysos seemeth to be made of a Chrysolith, having white veins or streaks betweene.

M A gem there is called Memnonia, but I have not read the description thereof. As for Medea, it is a blacke stone, and found it was first by that famous *Medea* of whome the Poëts write so many fables, yet certaine veins it hath of a golden colour: a kind of sweat issueth from it yellow as saffron, and in tast much resembling wine. Meconites doth represent expressely, poppie heads. The stone Mitrax we had from the Persians, and the mountains along the red sea: many colours K it hath, and against the Sun it glittereth diversly. Meroctes is greene like unto a leeke, and yet if you rub it, you shall see a humour come from it like to milke. The Indian stone Morion (which is most blacke and yet transparent) they call Pramnion: if it be entermingled with the fierie red of the Carbuncle or Rubie, they call it Alexandrinum; like as the Cyprian, Morion, which hath a shew of the Sarda or Cornalline: found there bee of them in Tyrus and Galatia. *Xenocrates* reporteth, that under the Alps also they are gathered. These bee the gems that be fitted for to engrave the forme of any thing from a pattern. As for Myrrhites, it hath the colour of myrrhe and the forme of a fine pretious stone: it yeeldeth the smell of a sweet perfume or ointment, and being rubbed giveth a favour also of Nard. As touching Myrmecias, it is blacke, and hath certaine risings in it like to werts. Myrsinites, in colour resembleth honey, and in odour the myrtle. Me- soleucos is a gem devided just in the mids with a white line: contrariwise, Mesomelas, when three B is a blacke line cutteth through any other colour in the midst.

N Nasamonites is in colour like to bloud, howbeit certaine blacke veines it hath. Nebrites is a stone consecrat to god *Bacchus*: it tooke that name of the resemblance which it hath to those skins of deere that hee was wont to weare: there be others of the same kind, but blacke they are. The gem Nympharena keepeth the name of a cittie and nation in Persia; and it resembleth the teeth of a water-horse.

O Orca is the barbarous name of a certaine precious stone, which is very pleasant unto the eye: wherein concurre together blacke, yellow, greene, and white. Ombria, which some call Notia, is M said to fall from heaven in stormes, showers of raine, and lightening, after the manner of other stones, called thereupon Ceraunia and Brontia: and the like effects are attributed to it, as be reported of Brontia: and thus much moreover, That so long as it lieth upon the hearth of an altar, the \* libaments will not burne that bee offered thereupon. Orites is in forme round as a globe: some call it Siderites, it will abide the fire and feele no harme thereby. Ostracias or Ostracites is made

\* As the harme growing in the for warts, and such things, whereof assay was given first so the fire.

A made in manner of a shell, and is exceeding hard. A second kind there is of it resembling an Agath, but that an Agath in the polishing seemeth to looke greasily, which the Ostracias dooth not. And the harder kind of this stone is of that power, that the fragments thereof will serve to engrave other gems. As for Ostracites, it tooke the name of an Oystre shell, which it doth represent. The Barbarians have a precious stone, which they call Ophicardelos; blacke of colour, and the same enclosed with two white lines or circles. As touching the stone Obsidianus, I have written sufficiently in the booke going next before: and yet there be certaine gems of that name and carrying the same colour, not onely in Æthyopia and India, but also in Samnium, as some are of opinion, yea, and in the coasts of the Spanish Ocean.

Panchrus, according to the name, seemeth to consist (in manner) of all colours. Pango<sup>P</sup>nius is no longer than a mans finger: it differeth from Crystall in this onely, that it hath more angles in number, whereupon it got the name. As for Paneros, what manner of stone it is *Metrodorus* hath not set downe, howbeit he reciteth an elegant verse of queen *Timaris*, which together with the stone she consecrated to *Venus*: whereby is given to understand, That by the meanes thereof she became fruitfull and bare children: Some there be who call this gem Pansebaston. Now concerning the gems of Pontus, knowne by the name of Ponticæ, there be many sorts of them. One is full of starres, garnished with bloudie or blacke specks in manner of drops; and this is counted among the sacred stones: another in stead of starres hath strakes and lines onely of the same colours: and there be of them again which represent the forme of mountains and vallies. The gem Phloginos, which is called likewise *Chrysites*, is found in Ægypt, and is likened unto the Ostracias of Attica. *Phoenicites* tooke the name of the similitude that it hath to a Date. And *Phycites* was so named, because of the likenesse it hath to the sea weed or Lettuce, named *Phycos* in Greeke: *Perileucos* is a stone, so called by occasion of a whitish lace that seemeth to goe from the mouth of the gem downe to the verie bottome. The gems *Pæantides*, which some name *Gemonides*; are said to conceive and to bring forth other little stones: but a singular vertue they have to help women that be in travell of child-birth. Such bee found in Macedonie, neare unto the monument or sepulchre of *Tiresias*, and that which they bring forth, seemeth like unto water grown to be congealed into yce.

The Sunnes gem is white: and after the manner of the Sunne, whose name it beareth, it casteth forth shining raies round about on every side. *Sagda* is a stone, which the Chaldæans find sticking to ships, and they say it is greene as Porrets or Leekes. *Samothracia* the Island yeeldeth us a precious stone of the owne name, blacke of colour, light in hand, and like to [rotten] wood. As for *Saurites*, it is found (by report) in the bellie of a greene Lizard, slit open with the edge of a cane or reed. *Selenites* is a precious stone, white and transparent, yeelding from it a yellow lustre in manner of honey, and representing within it the proportion of the Moone, according as she groweth toward to the full, or decreaseth in the wane against the change: This admirable stone is thought to be found in Arabia. *Siderites* is much like to yron: and supposed it is, That if it be brought among them that are at some variance or controversie already in law, it will breed discord and maintain dissention still. Of this *Siderites* is made another stone, which is engendred in Æthyopia, called *Sideropœcilos*, for the sundry spots therein. *Spongites* is like unto a sponge, even as it carrieth a name respectiue unto it. *Synodontites* commeth from the braine of certain fishes called *Synodontes*. The stones *Syrtitæ* be found in the shore of the *Syrtes* in Barbarie, yea, and in *Lucania*, shining with the colour mixt of saffron and honey, but within they containe certaine starres, which have but a dim and duskish light. The stone *Syringites* is hollow throughout in manner of a pipe, and is like unto a straw betweene two joints.

*Trichrus* that commeth out of *Affricke* is blacke, howbeit if it bee rubbed it yeeldeth three kinds of humours from it; to wit, from the root or bottome blacke, out of the midds like bloud, and in the head white. *Telirrhizos* is of an ash colour or reddish, and yet the bottome thereof is a lovely and slightly white. *Telocardios* is much esteemed in the realme of Persia, where it is engendred: in colour it resembleth the heart, and they call it there in their language, a Spot. The stone *Thracia* is of three kinds; the first greene, the second more pale, and the third full of spots of bloud. *Tephritis*, although otherwise it be of the colour of ashes, yet it represents a new Moon croissant and tipped with hornes. *Tecolithus* seemeth like unto the stone or kernill of an Olive: It is not raunged in the number of precious stones, but whosoever licketh thereof, shall find, That it will breake the stone and expell it. The stone called *Venus haire*, is exceeding blacke and shining;

howbeit it maketh a shew of red haire sprinkled among.

V Veientana is a gem proper unto Italie, found about Veij, a cittie in Tuscane: this stone is blacke and crossed through the middest with a white path.

Z Zanthenes (as *Democritus* writeth) is found ordinarily in Media: in colour it resembleth base gold *Electrum*: and if a man doe stampe it in Date wine and Saffron together, it will relent in manner of wax, and cast a most sweet and pleasant smell. *Zmilaces* is a stone which the river *Euphrates* yeeldeth, like unto the marble of *Proconnesus*, but that in the middest it hath a greenish colour. Finally, *Zoronisios* is engendered in the river *Indus*: commonly it is called the Magicians gem; more of it I find not written.

CHAP. XI.

¶ Of certaine precious stones, taking their names from the members of mans bodie, from beasts also and other things.

BESIDES those gems comprehended under the Alphabet, there be more precious stones also comprised after other sorts of distinction, according to divers significant varieties: for some there be which bear the names of certain members of the bodie; as for example, *Hepatitis*, of the liver; *Steatites*, of the sundry sorts of fat, grease or tallow of each beast. *Adad* \**Nephros* is a stone worshipped among the *Ægyptians*, so is *Thendactylus* also. As for *Adad*, he is the cheefe god among the *Assyrians*. The stone *Triophthalmos* groweth together with the *Onyx* stone, and representeth three eyes of a man together.

There be gemstake their names likewise of beasts, to wit, *Carcinias* of the colour which the sea-crab hath; *Echites*, of a Viper; *Scorpites*, either of the colour or form of a Scorpion; *Scarites*, of the fish *Scaurus*, i. a Gilthead; *Triglites*, of the Barble; *Ægophthalmos*, of a Goats eye; like as another, for the resemblance that it hath to the \*eye of a swine. *Geranites* tooke name of a cranes colour; even as *Hieracites* of the Hawkes or Faulcons colour. *Aëtites* resembleth the colour of that *Ægle* which hath a white taile. *Myrmerites* sheweth the forme of a Pismire creeping within the stone; so doth *Cantharias*, of Beetils. *Lycophthalmos* hath the resemblance of a Wolfes eie, and consisteth of foure colours; the outward parts are tawnie, enclining to a bloud red, in the middest there is a blacke, enclosed within a white circle, as like to the said eye as possibly can bee. The stone *Taos* is like unto a Peacocke, even as the gem *Chelonia* to the Tortoise. In *Hammochryfos* there is a resemblance of sand, as if sand & gold were entermingled. *Cenchrites* is made like unto the graines or seeds of Millet scattered here and there. *Dryites* hath a great affinitie with the stock of a tree: and the same will burne after the manner of wood. *Cissites* is white, and in that white shining seemeth to bee clasped every where with leaves of yvie. *Narcissites* likewise is distinguished and parted with veines of yvie. *Cyamea* is blacke, but being broken, it yeeldeth out of it a resemblance of a Beane. *Pyren* is so called by reason of an Olive stone or kernill which it resembleth: within this stone there appeare otherwhiles as it were fish bones. *Chalazias* as it carrieth the name of haile, so it representeth as well the colour as the shape thereof; but as hard it is as the Diamant: It is reported also, that if it be put into the fire, yet it will continue cold and not alter a whit. The fire stone *Pyrites* is verely blacke: but rub it with your finger, you shall find it to burne. *Polyzonos* is a blacke stone of it selfe, but many white fillets it hath about it. *Astrapias* is white or blew like *Azur*, yet from the middest thereof there seeme to shoot raies of lightening. In the stone *Phlegontis* there appeare a burning flame within, and never commeth forth. In the *Granat* named *Authracitis*, there is a shew otherwhiles of sparkles running too and fro. *Enhydros* is evermore absolutely smooth and white, containing within a certaine liquor that moveth too and fro if a man shake it, as he may perceive in egges. *Polytrix* is a greene stone, bedecked with fine veines in manner of the haire of ones head: but (by report) it will make the haire to shead of as many as carie it about them. Of a Lions skin, *Leontios* beareth the name: like as *Pardalios* of a Panther. The golden colour in the *Topaze*, gave it the name *Chrysolith*: so the grasse green of a Leeke was occasion of the name *Chrysoprasos*: and of honey was devised the colour and name *Melichrus*, although there bee many kinds of it. As for *Melichloros*, it is of two colours, partly yellow, and partly resembling honey. *Crocias* is yellow as Saffron: and *Polia* sheweth a certaine greynesse in manner of Spart. As for *Spartopolios* the blacke, it sheweth like gristlie veins to the other, but much harder. *Rhodites* took name of the Rose: *Melites* of the Apple, the colour wher-

\* It taketh the name of the kidneys.

\* *Hyophthalmos*.

**A** of it sheweth: Chalcites of brasse; and Sycites of a figge. I see no proportion or reason at all betweene the stone Borfycites and that name; this stone is blacke and branching, and the leaves are white, or red like blood; no more than I doe in Gemites, which representeth (as it were) engraven in the stone, white hands clasped one within another. As for Anachitis, it is said, That spirits may be raised by it in the skill of Hydromantie: like as by Synochitis, the ghosts which are raised, may be kept above still. What should I speake of the white Dendritis, which if it be buried in the ground under a tree that is to bee fallen, the edge of the ax that heweth it, will not turne or wax blunt. There bee a number of other, and those in Nature more prodigious than the rest: for which the Barbarians have devised straunge names, professing unto us, that they were stones in deed. For mine own part it shall suffice that I have disproved their lies in these abovenamed.

**B**

CHAP. XII.

¶ Of new stones, and those naturall. Of such as be counterfeit and artificiall. Of diverse formes and shapes of gems.

**T** Here grow still precious stones unlooked for every day, that bee new and have no names, such as that in Lampfacus, where one was found in the gold mines so faire and beautifull, that it was thought a present worth sending to K. *Alexander* the Great, as *Theophrastus* writeth. As touching the stones Cochlides, which now are most common, they seeme rather artificiall than naturall: and verely it is said, That in Arabia there be found of them huge masses which are sodden in honey seven daies and nights together continually; by which meanes, after that all the earthie and grosse refuse of this stone is taken away, the stone it selfe remaineth pure and fine: and then comming under the lapidaries hand, they bee divided into sundry veines, and reduced into drawne or inlaid worke of Marquetage, as he will himselfe. And herein is seen the cunning of the cutter, for that it is so vendible, & every mans money. In old time they were made of that bignesse, that the KK. of the East had their horses set out therewith, not onely in their frontstals, but also in the pendants of their caparisons. And verely, all other precious stones being decocted in honey, looke faire and neat with a pleasant lustre: but principally the Corsicks, which abhorre all things els that are more eager than hony. Moreover, this is to be noted, that our lapidaries have a rearme for those stones which are of diverse colours, and they call them Physes, as if they had not another usuall name for them: and this they doe in the subtiltie of their wit, to make them seeme more wonderfull by these strange words of art, as if they would venditat them for the very wonders of Natures worke: whereas indeed there bee an infinit number of names, devised all by the vaine Greeks, who knew not how to make an end, which I purpose not to rehearse; and verely, after I had discoursed of the noble and rich stones, I contented myselfe in some sort to specifie those of a baser degree, such I mean as were more rare than others, & to distinguish them that were most worthe to bee treated of. But this estoones would bee remembred, That one and the selfesame stone changeth the name, according to the sundry spots, marks and werts that arise in them; according also to the manifold lines drawn in them, the divers veines running betweene, and the varietie of colours therin observed. It remaineth now to set downe some generall observations indifferent to all sorts of gems, and that after the opinion of the best approved and experienced authors in this kind. Any stones that be either hollow and sunk in, or bearing out in bosse or bellie, be nothing so good as those which carie an even and levell table. The long fashioned gems are most esteemed: next unto them such as be formed like to Lentill seed: after them those that be round in manner of a targuet: and as for such as be made with many faces and angled, they bee of all other least accounted of. To diserne a fine and true stone from a false & counterfeit, is very difficult, forasmuch as there is an invention to transform true gems into the counterfeit of another kind. And in truth men have devised to make Sardonches by setting and glewing together the gems named Ceraunia, and that so artificially, that it is impossible to see therein mans hand; so handsomely are couched, the blacke taken from this, the white from that, and the vermillion red from another, according as the richnesse of the stone doth require, and all those in their kind most approved. Moreover, there be in my hands certaine bookes of authors extant, whom I will not nominat for all the good in the world, wherein is deciphered the manner and meanes how to give the tincture of an Emeraud to a Cryfall, and how to sophisticat other transparent gems; namely, how to make a Sardonyx of a Cornalline, and in one word, to transforme one stone into another. And to say a truth, there is not any fraud and deceit in the world turneth to greater gaine and profit than this.

⚔ *The way how to make prooffe of fine precious stones.*

**L** Et other writers teach how to deceive the world by counterfeit gems, for mine owne part I will take a contrary course, and shew the meanes how to find out false stones that be thus sophisticat: for surely, wanton and prodigall though men and women bee in the excessive wearing of these jewels, yet meet it is they should be armed and instructed against such counsers. And albeit I have already touched somewhat respectively as I treated of the cheefe and principall gems, yet I will adde somewhat more to the rest: First and formost therefore this is observed, That all stones which be transparent, ought to have their triall in a morning betimes, or at the farthest (if need so require) within foure houres after morning light, but in no wise later. Now there bee diverse experiments that serve for this purpose, to wit, the weight of a stone, for commonly the fine gem indeed is heavier than the other: Secondly, the very bodie and substance is to be considered; for it is an ordinarie matter to see in the ground and bottome of falsified stones certain little pushes as it were rising out; to feel them rough in hand outwardly; also to perceiue their filaments not to continue their lustre surely, and to beare it out to the very eye, but commonly in the way to vanish and be spent. But the most effectuall prooffe of all, is to take a little fragments, for to be ground afterward upon a plate of yron: but lapidaries will not endure this triall; they refuse also the experiment made by the file. Furthermore, the fragments of the blacke Agath or Gear, will not rase or skarifie true gems. *Item*, False stones if they be pierced or engraven, will shew no white. Such difference there is moreover in stones, that some scorne all engraving with an yron punson: others likewise cannot be cut but with the instrument or graver bent and turned backe: but there is not one but may be engraven with the Diamant. And verily, the most materiall thing herein, is to heat the graving steele or punson.

As touching rivers that affoord precious stones, Acesines and Ganges are the cheefe: and of all lands, India is the principall.

And now having discoursed sufficiently of all the workes of Nature, it were meet to conclude with a certaine generall difference betweene the things themselves, and especially between cuntry and cuntry. For a finall conclusion therefore, go through the whole earth and all the lands lying under the cope of heaven, Italic will be found the most beautifull & goodliest region under the Sun, surpassing all other whatsoever, and worthily to be counted the cheefe and principall in every respect: Italic (I say) the very ladie and queen, yea, a second mother next to dame Nature of the world: Cheefe for hardie men, cheefe for faire and beautifull women, enriched with captains, souldiors, and slaves; flourishing in all arts and excellent sciences, abounding with noble wits and men of singular spirit; situat under a climat most holesome and temperat, seated also commodiously (by reason of the coasts so full of convenient havens) for traffick with all nations, wherein the winds are most comfortable (for it extendeth it selfe and lieth to the best quarter of the heaven, even the middest just betweene East and West;) having waters at commaund, large Forrests and faire, and those yeelding most healthfull aire; bounded with mighty rampiers of high mountains, stored with wild beasts and those harmlesse: finally, the ground so fertile for corn, the soile so battle for herbage, as none to it comparable. In sum, whatsoever is necessarie & requisit for the maintenance of this life is there to be had, in no place better: all kind of corne and graine, wines, oile, wooll, linnen, woollen & excellent boeufes; as for horseflesh, I have alwaies heard, even from the mouth of those that be professed runners in the race with horse and chariot, That the breed of Italic passeth all others: for mines of gold, silver, brasse, and yron, it gave place to no cuntry whatsoever, so long as it pleased the state to employ it that way; and in lieu of those rich commodities which it hath still within her wombe, shee yeeldeth unto us varietie of good liquors, plentie of all sorts of corne, and abundance of pleasant fruits of all kinds. But if I should speake of a land after Italic (setting aside the monstrous and fabulous reports that goe of India) in my conceit Spaine is next in all respects, I meane those coasts which are environned with the sea.



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See <i>Tumours.</i>  <i>Sweat of certaine mens bodies medicinable.</i> 299 a  <i>Sweats how to be procured.</i> 67 b. 103 c. 122 b. 160 l. 162 k. 167 a. 182 g. 187 c. 193 c. 202 h. 233 c. 284 k. 290 k  <i>Sweats symptomaticall, diaphoreticke, stinking, and immoderat, how to be repressed.</i> 58 k. 78 k. 102 m. 153 c. 160 i. 161 e. 174 k. 341 e. 421 f. 558 k. 560 i  <i>Swimming in water for what it is good.</i> 414 g  <i>Swine how they will follow one.</i> 399 f  <i>how cured of squinsies.</i> 268 l  <i>Swine how to be cured of all their diseases.</i> 206 b. 450 k  <i>Sword-fish his names.</i> 428 i. <i>his description and nature.</i> ib.  <i>Swouning or fainting of the heart how to be recovered.</i> 55 b. 180 g. 381 b</p> <p style="text-align: center;">S Y</p> <p><i>Sybaris, a river.</i> 403 e. <i>the water thereof is of wonderfull operation.</i> ibid.  <i>Syce, what it is.</i> 42 l  <i>Syce.</i> See <i>Peplos.</i>  <i>Sycitis, a precious stone.</i> 631 a  <i>Sycamore, what tree, and the vertues in Physicke.</i> 169 e  <i>Sylla Dictatour the richest Romane that ever was.</i> 479 d  <i>Sylla Dictatour honoured with a chaplet of greene grasfe.</i> 117 c, d</p>
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